The Secret Doctrine of the Gaon of Vilna

Mashiach ben Yoseph and the Messianic Role of Torah, Kabbalah and Science

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"Accept upon yourself a master teacher
and acquire for yourself a learning partner."
(Mishnah Avot)

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Dedicated to
my Rebbe in *pshat* who
taught me the terrestrial secrets of Talmudic
methodology and the living dynamics of rabbinical
thinking; and to my *chavrusa* in *sod* who showed me
the celestial pathways of the language
of the Kabbalah and the four
rivers that flow from
the *Eitz Hayim*.

Without either one this
work would not be possible.

***S**hallow ideas can be assimilated; ideas that require people to reorganize their picture of the world provoke hostility.*

James Gleick, *Chaos – Making a New Science*

***I**n the 600th year of the 6th millennium (1840), the gates of wisdom [Kabbalah] above together with the wellsprings of wisdom [science] below will be opened up and the world will prepare to usher in the seventh millennium.*

Zohar

***T**hrough his divine inspiration, our master the Gaon established the necessity of learning the Seven Sciences from below. It is known that they are like the patterns and models on the "bottom side of Mt. Sinai" that can be used to explain the secret wisdom of the Torah and accelerate the redemption.*

Rabbi Hillel of Shklov

***O**ur exodus from the exile is therefore dependent upon the study of the Kabbalah.*

Gaon of Vilna

***N**ot every mind can handle this.*

Zohar

Table of Contents
(Volume One)

Preface 1

Introduction 9

~Part I The Lost Doctrine~

Chapter 1 The Living Legacy of *Kol HaTor* 19

- The Gaon of Vilna 21
- The History of *Kol HaTor* and the Rivlin Family 22
- "The Call of the Turtledove is Heard in Our Land" 24
- "Zion has no one to preach for her" 27
- The Kabbalah Teachings of the Gaon of Vilna 36
- Messianic Synthesis 42

Chapter 2 The Messianic Mission of the Gaon of Vilna 57

- The Gaon of Vilna 59
- "There Is No One Like Him" 62
- The Chamber of the Gaon 65
- The Censored Mystic 68
- The Revelations of Eliyahu 73
- Gematria, Transmigration and Divination 77
- The Messiah from the House of Yoseph 85
- Master of the Seven Sciences 89
- The Extraordinary Letter 96
- The Call of the Turtledove 98

Chapter 3 Contents of *Kol HaTor* 111

- Approbation 113
- Contents of *Kol HaTor's* Seven Chapters 116
- Overview of *Kol HaTor* 123

Chapter 4 *Sha'ar Be'er Sheva* **131**

- A "Missing Page" from *Kol HaTor* **164**

~Part II Messianic Conspiracy~

Chapter 1 Mashiach ben Yoseph & the Twin Messiahs ... **171**

- Fractal 1: "But They Did Not Recognize Him" **173**
- Fractal 2: The Split Messiah **177**
- Fractal 3: A Crack in the Foundation **182**
- Fractal 4: The Twin Messiahs **189**
- Fractal 5: Among Us in Every Generation **194**
- Fractal 6: Formula 999 ..... **200**
- Fractal 7: Moses and the Twin Messiahs **205**
- Fractal 8: In Its Due Time I Will Accelerate It **210**

Appendix **223**

- Introduction by R. Chaim Volozhin to *Sifra DiTzniuta* **225**
- *Tachtit HaHar* - Maps, Models, and Metaphors **237**
- Template of the *Ten Sefirot* **248**
- The GRA Mandala **249**
- Index **254**

The Secret Doctrine of the Gaon of Vilna

The following three chapters appear in
Volume II of ***The Secret Doctrine of the Gaon of Vilna***
(Available at cityofluz.com)

Chapter 2 Sacred Serpent: The Roots of Technology

- Fractal 1: A Question of Dimension
- Fractal 2: Back to the Garden
- Fractal 3: Lost: Man's Best Friend
- Fractal 4: Technological *Tikkun*
- Fractal 5: The Prophetic Rendezvous
- Fractal 6: "All Are Healed Except the Serpent"
- Fractal 7: Beyond the Best Science Fiction

Chapter 3 Leviathan: The Secret Soul of the Seven Sciences

- Fractal 1: The Feast of Leviathan
- Fractal 2: The New Torah
- Fractal 3: Torah in Exile
- Fractal 4: The Subtle Channel
- Fractal 5: *Ma'aseh Merkavah* and the Glowing Membrane
- Fractal 6: The Secret Soul of the Seven Sciences

Chapter 4 Metatron: The Mystery of Israel

- Fractal 1: The Edge of the Universe
- Fractal 2: Sasson and Simcha — Two Jews' Blues
- Fractal 3: The "Joy" of Heresy
- Fractal 4: "Mashiach ben Yoseph Must Die"
- Fractal 5: Einstein in the *Klipot*
- Fractal 6: Yoseph the Redeemer of Wisdom
- Fractal 7: The Well of Salvation
- Fractal 8: The Time of Our Simcha
- Fractal 9: The Age of Lost Kabbalah
- Fractal 10: Metatron — The Real Conspiracy

Preface

The Lost Gifts

"The Holy One bestowed three gifts (*hashpa'ot*) to the world and the Torah community of Israel. By not grabbing each of these gifts at the time they were given, the Torah community lost all three to the External Forces (the "Other Side"). *Chochmah* — wisdom — was lost and fell into the hands of the scientists. *Eretz Yisrael* — the Land of Israel — was lost and fell into the hands of the secular Zionists. *Teshuva* was lost and fell into the hands of assimilated Jews — the *Ba'al Teshuva* Movement."

The Gerer Rebbe[1]

Kol HaTor (Call of the Turtledove) is possibly the most extraordinary and revolutionary book in modern Jewish history. It is certainly Judaism's best-kept secret. *Kol HaTor* defies standard classification and is an esoteric work in all senses of the word: mystical, abstruse, and requiring in-depth initiation. Although on one hand *Kol HaTor* is a profound intellectual challenge, necessitating years of prerequisite study of Talmud and Kabbalah, on the other hand it is a simple, no-nonsense, step-by-step manual for grass roots, communal, and national activism that virtually everyone — men and women, adults and teenagers, Torah scholars and laypeople, Jews and even non-Jews — can utilize and apply on a daily basis. (By non-Jews I am referring here to *Torah oriented non-Jews,* which includes the rapidly evolving groups of righteous gentiles, Noahides (*B'nai Noach*), "Ephramites," and any spiritual truth-seeker who is beginning to look, in fulfillment of the ancient biblical prophesies, to the Torah and her sages for direction.)

Kol HaTor is also a metaphysical tool kit to understand, integrate, and apply the ever emerging new paradigms of science and technological breakthroughs from an unexpected messianic perspective. Additionally, *Kol HaTor* contains the keys to unlock transcendent states of consciousness and divine transmission (*ruach hakodesh*), in order to effect one's personal spiritual growth, as well as to directly stimulate cosmic rectification in the messianic process.

Entering the universe of the Gaon of Vilna's *Kol HaTor* necessitates a complete paradigm shift in one's world view and in one's relationship to God, Torah, and *mitzvot* (Torah directed acts and deeds). At this unique period in human history, this mandate applies to both Jew and Torah oriented non-Jews. The explicit purpose of the *Secret Doctrine of the Gaon of Vilna*, in fact, calls for a covert, messianic master plan, centered in the ancient, eternal city of Jerusalem. This is in order to stimulate a series of cosmic triggers that will literally "quantum jump" humanity and all reality into a higher dimension of existence — back to our true Adamic home in Gan Eden (the Garden of Eden) and beyond.

Kol HaTor challenges us with its numerous enigmas – its history, its authorship, and its contents. *Kol HaTor* has only recently become available in print, after being closely guarded by family members and disciples of the Gaon of Vilna for two hundred years. Originally composed as a secret journal (*"megilat setarim"*) intended for an elite group of initiates, it remained virtually hidden from the public for two centuries, only to resurface in 1968 when two separate parties (unbeknownst to each other) published it simultaneously from the last two remaining manuscripts. Even following a number of Hebrew reprints since the two 1968 editions, with the last (and most complete) edition in 1994, as well as an (incomplete) English edition, *Kol HaTor* remains unknown to the vast majority of academic and religious scholars – not to mention the public at large. Indeed, it appears that *Kol HaTor* has a supernatural ability to remain concealed from the world even when it is revealed!

At the heart of the mystery surrounding this work is the astounding and ostensibly unbelievable claim that *Kol HaTor* asserts. The author, Rabbi Hillel Rivlin of Shklov, maintains that the entire source for this secret doctrine is his own master, teacher and relative, the illustrious 18th-century sage-mystic, Rabbi Eliyahu ben Shlomo Zalman, the Gaon of Vilna, who arguably was the most revered rabbinic and kabbalistic authority in the last two hundred-fifty years, if not more. Moreover, challenging the traditional notions surrounding his teacher, R. Hillel makes the incredible, but documented claim that the soul of the Gaon of Vilna was sent

from above to the world below with the actual keys to hasten the messianic process, to return the Jewish people to the Land of Israel, to overturn the current order of society, and to usher all humanity into a new world order.

Kol HaTor is a systematic presentation of the Gaon's secret messianic mission and teachings about the End of Days, including direct quotes and events attributed to him. According to *Kol HaTor,* the Gaon of Vilna (popularly, but inconclusively known as the religious arch conservative *par excellence,* as well as the inexplicable historical nemesis to the emergence of the Hasidic movement) was none other than a Messiah himself! *Kol HaTor,* composed over two hundred years ago, states that not only was he the Messiah, but also that the Gaon of Vilna continues to fulfill the role and function of the Messiah to this day even two hundred years after his death! However, as we will see, this "messiah" is not the oversimplified and primitive, Occidental "Judeo-Christian" view of a messiah, rather that the Gaon of Vilna is the mysterious and paradoxical "First Messiah", the Messiah from the House of Joseph. And *Kol HaTor* is the guide book and instruction manual that he has given to us — we who are the long prophesied "Final Generation".

I have several personal connections to the legacy of *Kol HaTor.* Raised in a liberal Conservative Jewish home (until I entered yeshiva at the age of 20), I grew up knowing very little about Torah and my Jewish tradition. The one thing I did know, however, was that I was related to a famous rabbi by the name of the "*Vilna Gaon*". I had no idea who he was, and at the time it had no relevance to me. Yet, many years later, the Gaon of Vilna, his teachings, and his disciples would have an immeasurable impact upon my life.

According to public genealogical records, I am, on my mother's side, an eighth generation descendant of the Gaon's younger brother, R. Avraham Ragoler (1742-1807), a renowned Torah giant in his own right and the author of a book that is studied in yeshivot to this day. His work, *Ma'alot HaTorah* (*Virtues of the Torah*), develops the ascendancy of in-depth Torah learning as the most direct, as well as obligatory path to serving and knowing God. He served as the

communal *maggid* (preacher) of the town of Shklov, Lithuania, where the Rivlin family is originally from, and where the actual legacy of *Kol HaTor* began.

Once, long before I began studying the works of my ancestral uncle, the Gaon of Vilna appeared to me in a dream. Whatever may be the source of that appearance, it certainly deepened my connection to the Gaon and the legacy of *Kol HaTor.* (Following in the footsteps of the disciples of the Gaon, my great-grand parents, R. Yoseph Nissan Rosenblum and Ita Pesha (nee Kroskal) made *aliya* from Chicago, Illinois to *Eretz Yisrael* in their old age in the year 1930. They are buried on the Mt. of Olives. Additionally, my grandfather, Rabbi Elihu Rosenblum, was named after Rabbi Eliyahu, the Gaon of Vilna.)

I first encountered *Kol HaTor* over twenty-five years ago, while a yeshiva student studying Talmud in Jerusalem. An elder colleague of mine (a Torah bibliophile, as well as a true scholar) knew of this obscure document, and he thought I would be interested in it. For years it remained just another interesting, but obtuse and inaccessible book sitting on my shelf. Only after many years of additional in-depth study of the writings of the Ari (Lurianic Kabbalah), and specifically of the Kabbalah school of the Gaon of Vilna, was I able to begin to decipher this highly coded digest.

As I struggled to understand the language and concepts of *Kol HaTor,* what I saw unfolding before my eyes was like nothing I had seen throughout the entirety of all the kabbalistic and Hasidic writings I was studying. This book was a virtual manual for personal and collective cosmic redemption! Every time I picked it up to decipher and study the work (and this continues to this very day), I felt like a spiritual archaeologist uncovering long hidden secrets — not only of the past — but also of the messianic future. In order to more fully comprehend the arcane cosmology of *Kol HaTor,* I have continued to be engrossed in, and transformed by, the study of the most important and influential expositor of the Kabbalah school of the Gaon of Vilna, the famed Lithuanian kabbalistic Rabbi Shlomo Eliyashiv (known as the "*Leshem*").

I also have another personal connection to *Kol HaTor.* In the early 1970's I had the honor to be acquainted with the Torah sage, Rabbi Chaim Shraga Feivel Frank, rabbinic judge and rabbi of the Jerusalem neighborhood of Yemin Moshe. He was the nephew of R. Tzvi Pesach Frank (1873–1960), who himself was the chief rabbi of Jerusalem, a *halakhic* authority, and a direct descendant of Rabbi Hillel of Skhlov, the author of *Kol HaTor.* Rabbi Frank wrote (in his Approbation I have included below) that he received a tradition, from generation to generation, that his "grandfather, the sage and kabbalist, Rabbi Hillel, merited to stand before his master, the Gaon of Vilna, many years and received from him hidden secrets concerning the process of the final Redemption." In the formative years of the yeshiva where I studied, Rabbi Frank was a spiritual mentor. During that period while I was living at the yeshiva, on Shabbat, the students would walk over to Rabbi Frank's *shul* in Yemin Moshe and *daven*/pray together with him. Shortly thereafter, I again had the honor to be present at his burial, while his only three daughters recited the *kaddish* prayer for him, as he left this world for the next world.

As the reader begins to hearken to *Kol HaTor's* strange, yet familiar, "voice of the turtledove," several things should be kept in mind. The challenge of deciphering and rendering a coherent and understandable translation of the text of *Kol HaTor* has been, and continues to be, a work in progress. Even after studying and contemplating this most unusual book, with the grace of the Almighty, now for well over two decades, I have only touched upon its surface.

This sacred book, with its corollary studies of Talmud, Kabbalah, and science, welcomes, and even requires, a group effort. And so should it be. Just as Mashiach ben Yoseph is a living *gestalt* – many discreet parts coming together to complete an integrated whole – so should be the human effort that encounters the Light of the Gaon of Vilna and his disciples within the soul of *Kol HaTor.* Indeed, this is one of the necessary *Seven Characteristics of Redemption* explicitly stated in *Kol HaTor*:

One of the central factors in the success of our

> work is the establishment of Inner Circles (lit. "Men of Truth", i.e., spiritual fraternities) for the purpose of implementing the Agenda for Redemption, as expressed by the sages: "Jerusalem was only destroyed because the Inner Circles ceased to exist."

Over the past decades, a number of colleagues and scholars have directly and indirectly contributed to *The Secret Doctrine of the Gaon of Vilna.* I am indebted to their contributions and suggestions as well as for the assistance I have received from family members. Additionally, if you are one who hears the "call of the turtledove" and has a contribution to make to the living legacy and mission of *Kol HaTor* — questions, corrections, critiques, or additional Torah sources — please contact me through my web site: www.cityofluz.com. Newer versions of this work will include those changes or notes.

J.D.B.

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[1] Rabbi Simcha Bunim Alter (1898-1992), the fifth Rebbe in the Gerer Hasidic dynasty and brother of the previous Gerer Rebbe, the *Beis Yisrael*, was well known in Gerer circles for the statement that he made concerning the Three Gifts, (commenting upon the Kotzker Rebbe's commentary to the Zohar 1:117a). In view of *Kol HaTor's* doctrine, as presented throughout this work, of the messianic illumination of Mashiach ben Yoseph at key moments in history being forced into exile and going undercover, the following would be an explanation of his statement.

After almost 2,000 years of foreign rule, the Land of Israel, instead of falling back into the hands of the Torah leaders, fell into the hands of secular Zionism and became the secular State of Israel, (i.e., the "backside" of the Holy Land). Secondly, as will be explained at length below, the prophesied accelerated modern discoveries of the Seven Sciences, which should have been spearheaded by the Torah and Kabbalah elite, became instead the domain of the secular and atheists. Thirdly, the fact that the grass-roots *Teshuvah* movement fell into the world of predominantly secular and assimilated Jews should not be taken for granted. *Teshuvah* — in the form of an intense spiritual revival, returning to the inner teachings of the Kabbalah unified with the Talmud together with an outpouring of brotherly love — could have taken place among the different Orthodox camps themselves. Instead, something that was logically impossible to foresee occurred. Tens of thousands of highly assimilated Anglo Jews have since proclaimed, "Moses is

truth and Torah is truth." Since the 1960's, and seemingly out of nowhere, masses of these Jews have had their collective spirit transformed, have returned to Torah, and have become a powerful force ever affecting the face and direction of contemporary Judaism.

(In addition, we could add that a similar phenomenon may now be occurring with the Kabbalah teachings of the Gaon of Vilna and the doctrine of *Kol HaTor* that has had virtually no visible impact upon the Torah community. Will the ever-accelerating, global grass-roots Noahide movement, in its desire and commitment to embrace the Torah authority and messianic direction of the Gaon of Vilna, reveal yet another unexpected "backside," orchestrated by the Holy One in the enigmatic unfolding of the covert mission of Mashiach ben Yoseph?)

Introduction

"The blossoms have appeared in the land; the time of singing has arrived and the call of the turtledove is heard in our land."
(Song of Songs 2:12)

Rabbi Eliyahu ben Shlomo Zalman — the Gaon of Vilna (Genius of Vilna, Lithuania, 1720-1797) — is universally recognized as one of the greatest Torah authorities of the last several centuries. Known for his extensive commentaries covering the full range of Jewish exoteric teachings, the Gaon (also known as the Gra, an acronym for Gaon Rabbeinu Eliyahu — the Genius our Master Elijah) personifies the epitome of talmudic scholarship. His penetrating clarity into the complexities of Jewish law, and his absolute commitment to its divine nature, has determined the character of much of Orthodox Torah study and observance to this day.

What is not widely known is that the Gaon was also a mystic and a scientist of the first order, whose vision of the ultimate unity of all knowledge was the subject of the vast body of his esoteric writings. It was in these writings, and in the oral teachings transmitted to his closest disciples, that the Gaon revealed a comprehensive mystical doctrine. This doctrine reveals that the discoveries of modern science will interface with, and directly affect our ability to understand, the ancient esoteric teachings of Judaism — the Kabbalah. He thus exhorted his followers to sanctify the Name of God by applying the secrets of the Kabbalah to all branches of secular knowledge. Only thus could they perceive the Divine wisdom that is embedded in the laws of the physical universe and grasp the underlying unity of all knowledge, both earthly and Divine. The goal was nothing less than a plan — a virtual spiritual conspiracy — to hasten the Redemption: a quantum leap in consciousness that would inaugurate a new era of human history and encompass the entire cosmos.

The most explicit source for the Gaon's mystical approach to science is found in the book *Kol HaTor* — Call of the Turtledove.[1]

This unusual work was written by a relative and intimate disciple of the Gaon, R. Hillel Rivlin of Shklov (1758-1838). The text of *Kol HaTor* began to take form during the period when R. Hillel was still serving and studying under the Gaon. It only became available to a limited public in 1968, after being closely guarded by family members and disciples of the Gaon for nearly two hundred years. Indeed, as a result of its mysterious history and unexpected content, attributing the text's complete authenticity to the Gaon of Vilna has been challenged. Even among those who do know of its existence, it is either not seriously studied or, if it is, remains a "closed book" to most people, due to its unfamiliar kabbalistic terminology and initially, many strange concepts. None the least of these bizarre concepts — embarrassing to some, blasphemous to others — is that *Kol HaTor* reveals that Rabbi Eliyahu, the illustrious unparalleled Genius of Vilna, was none other than a Messiah himself — Mashiach ben Yoseph.[2]

Kol HaTor is a detailed account of the Gaon's prophetic vision of the future, in which the secret wisdom of the Torah — the Kabbalah — is the key to the long awaited final evolution of global consciousness. It is a highly sophisticated instruction manual, comparable to virtually nothing in its genre. It was originally intended only for an elite circle of Torah scholars initiated into the Gaon's esoteric cosmology, and it assumes a familiarity with the *Zohar* and Lurianic Kabbalah (not to mention Talmud, Jewish law, and rabbinic methodology). Thus, either because of its terse Kabbalistic terminology, its often-cryptic style, and/or its revolutionary approach toward secular knowledge, the text has remained largely inaccessible to all but a small circle of scholars.

The Gaon's forceful position on the messianic confluence between Torah and science is only one facet of his complete master program of redemption. *Kol HaTor* also deals with the vital concepts of the cosmo-historical role of the Jewish nation, the role and the progressive revelation of its secret wisdom as the "End Times" approach, the centrality of the Land of Israel, and the nature, influence, and different aspects of the Messiahship. Because of these crucial

elements that are the warp and woof of *Kol HaTor*, some have considered it only as a manual for religious Zionism. *Kol HaTor*, in fact, has been known and studied since its publication in 1968 in religious Zionist circles in the Land of Israel. But as will be shown below, the Gaon's absolute imperative for all Jews to return to Israel, to reclaim its biblical borders and rebuild the land with Jerusalem as a global spiritual and scientific metropolis, is only a part of the entire thrust of his secret doctrine.

The book is composed of seven chapters. Initially, only the first five chapters were discovered and printed in 1968, followed by the discovery and printing of a missing last page of Chapter 5, Part I in 1990, and the complete sixth chapter in 1994. The seventh chapter, aside from a short description of its contents, has yet to appear.

•**Chapter One** discusses the role of human effort in the steps toward global evolution, together with the gradual interpenetration of higher dimensional realities. The key to this concept is the "First Messiah," Mashiach ben Yoseph (the Messiah from the House of Joseph or the "Josephic Messiah").

•**Chapter Two, Part I** examines 156 different aspects of this process, each based on a biblical verse. Together, these 156 Aspects – which is the numerical value (*gematria)* of each of the Hebrew words "Yoseph" and "Zion" — reveal the complete form, texture, and contour of the enigmatic phenomenon of the "Hidden Messiah," Mashiach ben Yoseph.

•**Chapter Two, Part II** develops the concept of the *Trein M'shechin*, the Two or "Twin" Messiahs: Mashiach ben Yoseph as the immanent force expressed through human actions "from below" and Mashiach ben David as the transcendental force, divinely revealed "from above."

•**Chapter Three** reveals the Gaon's methodology of how to utilize scriptural formulas and encrypted Torah codes. This is a prerequisite so that each one of us can know his soul root and earthly mission in order to help stimulate the messianic process. Even though we no longer have leaders, priests or prophets to guide us in the Last Generation, the Gaon in his

mission as Mashiach ben Yoseph and his vision of *Kol HaTor* has been vouchsafed from Above to instruct and direct us. The Gaon emphasizes that it is the study of the Kabbalah that specifically arouses this Redemption process.

•**Chapter Four** describes a three-fold framework through which the final redemption process operates and how we can recognize and stimulate these key juncture points. These are the messianic Signs, Times, and Agents — interdependent with each other. The human agents are alerted by specific signs or events, which in turn can stimulate specific time periods.

•**Chapter Five, Part I** outlines the Gaon's doctrine to accelerate the Redemption through the power of "Formula 999". Through specific mental and physical acts, whose spiritual reverberations generate spontaneous, "quantum-like" evolutionary leaps, we can consciously stimulate our own global redemption.

•**Chapter Five, Part II** *(Sha'ar Be'er Sheva)* explains the underlying *raison d'etre* of rapid technological development, specifically since 1840. This chapter is a systematic presentation of an unparalleled vision of the synthesis between traditional Jewish mysticism and modern scientific development. Here the Gaon reveals the concept of the messianic role of accelerated secular wisdom, which demands a radical paradigm shift in the relationship between religion and science. This includes the responsibility of Torah scholars to reveal the principles of Kabbalah within scientific discoveries and to use the emerging maps, models, and metaphors from science and technology to understand the depths of the Kabbalah, now also being revealed at an unprecedented rate.

•**Chapter Six** outlines the seven essential practical acts to be implemented in the beginning of the redemption process. Overall, the process of the return of the Jewish people to the Land of Israel, and its reconstruction, will manifest in a "natural" manner, as was the case during the initial period of the rebuilding of the Second Temple. One of these acts is the establishment of "Inner Circles", i.e., a network of spiritual fraternities to redeem the truth and sanctify the Name of God.

•**Chapter Seven** mandates that everyone living outside of Israel must participate in the building and expansion of the Land of Israel, and especially in the rebuilding of Jerusalem, through acts of righteous *tzedaka* ("charity"), i.e., contributing to the financial and material needs of their brethren living in Israel. Contributing financially to the rebuilding of Jerusalem is as much a spiritual act as it is a material one.

The centrality of the present work, *The Secret Doctrine of the Gaon of Vilna*, is Chapter Five, Part II of *Kol HaTor* entitled in the original manuscript as *Sha'ar Be'er Sheva.* In the Orthodox Jewish circles where *Kol HaTor* was first published, the nature of this chapter was so controversial that it was censored from one of the two 1968 published editions of *Kol HaTor.* (This chapter is providentially, again, also missing from the more recent 1994 English translation of *Kol HaTor.*)[3]

This chapter, titled in the original as *Sha'ar Be'er Sheva* (Gate of the Well of Seven [Sciences])[4] details the Gaon's unprecedented and futuristic integration between science and Torah. Part I, Chapter 4 of *The Secret Doctrine of the Gaon of Vilna* contains the complete translation of this astounding and truly messianic document. In addition, I have supplied the reader with extensive notes, enabling laypeople, as well as scholars, to clearly grasp the revelatory message of the Gaon and its implications. Aside from scores of passages from the other chapters of *Kol HaTor* that are necessary to understand the dynamics of Mashiach ben Yoseph and its cosmic role in the phenomenon of modern technology, I have also translated and annotated a more recently discovered fragment of *Sha'ar Be'er Sheva* (the last page of Chapter 5, Section I) that was not included in the two 1968 editions.

Preceding the text of *Sha'ar Be'er Sheva,* I have collected a short history of the Gaon of Vilna. This is followed by the legacy of the family of R. Hillel Rivlin of Shklov, in order to familiarize the reader with the historicity of *Kol HaTor* and the Gaon of Vilna's virtually unknown messianic movement, *Chazon Tziyon* — "Vision of Zion". This movement, spearheaded by R. Hillel, his father, R. Benyamin

Rivlin, and others, preempted the term "Zionism" by more than a century. Included are the genealogy and events of two hundred years of *Kol HaTor* that led up to its providentially dual publication in 1968, following Israel's Six Day War.

I have also included the original Approbation, by a leading Jerusalem sage, to one of the 1968 editions of *Kol HaTor.* Along with other primary source material, much of the historical information provided here has been drawn from the introductions to these two editions, as well as from feedback from colleagues and interviews with a number of scholars, whose assistance was invaluable.

Kol HaTor, due to both its content and style, is a very unwieldy book, and it is challenging even to trained scholars. The present work, *The Secret Doctrine of the Gaon of Vilna,* only translates in full Section II of Chapter 5. However, in order to enable the reader to glimpse the larger picture of *Kol HaTor,* I have included four sets of summaries ("Overviews") of many of the essential tenets of *Kol HaTor.* These four summaries, each containing seven aspects, are enumerated within *Kol HaTor.* Additionally, I have included the original content headings of each chapter prepared by R. Shlomo Zalman Rivlin for the 1947 edition. (The Overviews and Content headings are found below in Chapter 3.)

In addition to the material presented in Part I, I have composed Volume II, entitled The Josephic Messiah, Leviathan, Metatron and the Sacred Serpent – The Secret Doctrine of the Gaon of Vilna. This second volume contains four chapters that seek to explain the extensive and profound kabbalistic underpinnings of the Gaon's Kabbalah doctrine, as applied throughout *Kol HaTor* in general and in *Sha'ar Be'er Sheva* in particular.

These additional four chapters are the first ever – in English or in Hebrew — to introduce the reader to a coherent, thematic overview of the arcane theosophy of the virtually unknown Kabbalah School of the Gaon of Vilna. Specifically, these four chapters lay the prerequisite foundations for understanding the Gaon's utterly unique synergistic interface of Torah and science. Here the reader is

introduced to an exploration of the most awe-inspiring "secrets of secrets" *(razay derazin)* to be found from among the entire corpus of the kabbalistic teachings of the Jewish sages: Mashiach ben Yoseph and the Twin Messiahs, the Sacred Serpent and its role in technology, the futuristic "skin" of Leviathan, and Metatron — Prince of the Presence — the ultimate key to unlocking the Gaon's Kabbalah system, specifically the doctrine of *Kol HaTor*, and, for that matter, the entire Torah.

These specific, highly esoteric matters, although seldom elaborated upon in detail throughout the entire scope of kabbalistic and Hasidic literature, are "the matters that stand in the height of the Heavens."[5] The secret of the Twin Messiahs, the Sacred Serpent, Leviathan, and Metatron are literally the backbone of the Gaon's cosmology of creation and his understanding of the purpose and mission of the Jewish Nation. The Gaon's school of Kabbalah virtually stands alone in the in-depth exploration of these challenging, intimidating, and even fearsome, fundamentals of existence in his necessary plan for Redemption.

According to the Gaon, these four phenomena are but one trunk of the same tree, the actual higher dimensional Tree of Dualistic Knowledge, and its infinite branches and twigs all woven together. All are fractals ("fractured fractions") of one singular underlying cosmic structure. The new science of fractal geometry, and its corollary of modern chaos theory, is, as mandated in *Sha'ar Beer Sheva*, one of the most important messianic tools to understanding the newly revealed teaching of the ancient Kabbalah. It is for this reason that I have titled the chapter subheadings of Part II as "Fractal 1", "Fractal 2", "Fractal 3", etc.... Each one of these fractal sections stands on its own, but can, and must, be integrated into all the others. In this sense they are also modular — they can be taken apart and plugged into one another. It is then up to the reader to "understand one thing from another." (For an initial explanation of fractal geometry and chaos theory see *Tachtit HaHar* in the Appendix.)

A few other applications from *Sha'ar Beer Sheva* will also be explained. These are the geometrical model of

"Flatland", enabling us for the first time to actually get a glimpse of the higher dimensional Garden of Eden and the forgotten sacred serpent, and the topological model of the Möbius strip, which will allow us to understand the Gaon's secret of *Tachtit HaHar* — the "under" or "backside" of Mt. Sinai. Also, the "coherent superposition" – a revolutionary tool to understanding the secret of rabbinic and kabbalistic thinking - will be introduced.

Within the four chapters of Volume II we will encounter other teachings germane to the Gaon and his school of Kabbalah that are virtually unknown outside of a relative handful of devotees. They include the secret messianic Formula 999 that stimulates personal and collective evolution, the secret of the primordial split in *yesod* whose revelation was so forbidden that it is not even explicitly mentioned by the Ari (Lurianic Kabbalah), the soon to be revealed "New Torah" that is ancient beyond time, and the Gaon's self-proclaimed greatest revelation of his life — the secret of the two Jewish "heretics" Sasson and Simcha. And then there is the mysterious symbol of the Uroboros - the universal archetype of a snake with its tail in its mouth. The Gaon, however, reveals that the Jewish Uroboros has *two* tails that curve around and reunite back into its mouth! This is the secret of the Zohar's "Two-Tailed Leviathan" that frolics in a messianic ocean of universal knowledge encompassing all humanity and existence.

For the Gaon, these ostensibly dissimilar esoteric traditions of Judaism are but different bands in a single spectrum of evolving Divine Consciousness. Each one cannot be wholly understood unless it is interfaced and integrated with each of the others. These kabbalistic secrets lie at the root of the Gaon's Torah cosmology, and thus place his personality, biography, teachings, and mission into an unexpected, yet coherent and awe-inspiring, perspective. It is my opinion and studied observation that without these keys, the Kabbalah teachings of the Gaon, and certainly the secrets of *Kol HaTor*, will remain a closed book.

[1] Based on the verse, "The blossoms have appeared in the land; the time of singing has arrived, and the call (i.e., voice or cooing) of the turtledove is heard in the land" (Song of Songs 2:12). The *Tor* (in Hebrew, from which the word *tur*tledove is likely derived) is a beautiful bird with colorful feathers that is noted for its plaintive cooing and affectionate disposition. It is recognizable by the bright stripes at the side of its neck, which become an iridescent red when the bird matures (Rashi, Talmud Chullin 22b). Large flights arrive in Israel in spring, and the cooing, which fills the woods, heralds the advent of spring. The turtledove was used, like the dove (*yonah*), for sacrificial offerings in the Temple. It was also one of the animals used by Abraham in the Covenant Between the Pieces (Genesis 15:9-10) in which it represented the Nation of Israel (Rashi, ad. Loc.).

[2] It is evident throughout this work, however, that the Gaon's concept of the Messiah has little to do with the Christian, or even a "Judeo-Christian", concept of the Messiah.

[3] *Voice of the Turtledove*, Rabbi Yechiel Bar Lev, Israel, 1994. The book is subtitled (translated from the original Hebrew), "In The Footsteps of the Mashiach, A digest of 7 chapters on the Redemption, by the Great Kabbalist, Rabbi Hillel Shaklover, relative and student of, Rabbi Eliyahu, the Gaon of Vilna z"l". His translated text (minus many of the key words and phrases in the original Hebrew that are included in the hard-bound printed edition) is also currently available, on his website: www.yedidnefesh.com. However, the entire *Sha'ar Be'er Sheva* is not included, nor is the last page of Chapter 5, Part I. An additional section, comprising some six pages and found at the end of Chapter 5, Part II, following *Sha'ar Be'er Sheva,* entitled *The Rectification for the Sin of the Spies*, is also not included in the Bar Lev translation.

[4] This is the only chapter, or section of a chapter, that was given a title that is more than simply a description of the contents. The term *"Be'er Sheva"* can also refer to the ancient biblical city of Beersheba, with all of its kabbalistic allusions, to "Well of Oaths," as well as to "Well of Seven."

[5] This is a kabbalistic expression found in Talmud, *Berachot* 6b: "These are the matters which stand in the height of the Heavens and yet people treat them lightly."

Part I

The Lost Doctrine

Chapter 1

The Living Legacy of *Kol HaTor*

- **The Gaon of Vilna**
- **The History of *Kol HaTor* and the Rivlin Family**
- **"The Call of the Turtledove is Heard in Our Land"**
- **"Zion has no one to preach for her"**
- **The Kabbalah Teachings of the Gaon of Vilna**
- **Messianic Synthesis**

Chapter 1

The Living Legacy of *Kol HaTor*

The Gaon of Vilna

The Gaon of Vilna, Rabbi Eliyahu ben Shlomo Zalman (1720-1797), was a legendary figure in his own lifetime. Born into a distinguished rabbinic family, he was a descendant of the great Lithuanian Talmudist, R. Moshe Rivkes (died in 1671), who authored *Be'er HaGolah* (Fountain of the Exile), a classic commentary on the *Shulchan Aruch* (Jewish Code of Law) that is included in all editions.

For the Gaon, the study of Torah included all knowledge, from the most recondite secrets of heaven to the most mundane concerns of earth. Indeed, he saw the study of the natural sciences as necessary for understanding the Torah in its entirety. In the introduction to his translation of Euclid (from Latin into Hebrew), which was done at the Gaon's behest, R. Dr. Baruch Schick of Shklov records a now well known dictum of his master: "To the extent that one lacks knowledge of the properties of the natural forces, he will lack one hundred-fold in the wisdom of the Torah."[1]

It is only in Chapter 5, *Sha'ar Be'er Sheva,* of *Kol HaTor,* however, that the esoteric meaning of this statement is revealed, along with many far-reaching implications that recast even the image of the Gaon as the Kabbalist par excellence in a totally new light.

As R. Hillel states in *Sha'ar Be'er Sheva,* the Gaon mastered all the "Seven Wisdoms" of science that included mathematics, astronomy, physics, chemistry, engineering, pharmacology and medicine, musicology, parapsychology, and the brain sciences. Non-Jewish scholars and scientists seeking answers to perplexing questions also frequented his home in Vilna. Although his original solutions to their problems won him the title of the Gaon of Vilna ("Genius of Vilna"), even among the non-Jewish population, his main intention was to sanctify the Name of God in the eyes of the nations and to hasten the final redemption.[2] To this effect he

encouraged his students to master the Seven Sciences as well, so that they too could apply them wherever and whenever possible, to sanctify the Name of Heaven and to accelerate the redemption process.

Beyond the mastery of any single branch of knowledge, be it religious or secular, was the Gaon's vision of their unique confluence as integral to the process of the final redemption of the Jewish people and the advent of the Messianic Era. Only with the return to the Land of Israel, and the reestablishment of the physical and spiritual center of the Jewish people, could the vision of total unification come to fruition. The Gaon transmitted this vision to his disciples, especially as it is contained in the body of R. Hillel Rivlin's *Kol HaTor* that has come down to us today.

This vision began to take shape through the Gaon's relationship with his cousin and close disciple, R. Hillel Rivlin's father, R. Benyamin Rivlin of Shklov (1728-1812).

The History of *Kol HaTor* and the Rivlin Family

Among the Gaon's disciples and followers from throughout Lithuania and Byelorussia, the Torah scholars from the city of Shklov were a unique class, set apart onto themselves. From a worldly perspective they appeared to be integrating components of gentile culture and science into traditional Torah, and they have been referred to as "Russia's First Modern Jews".[3] Yet, many of those same "modern Jews" were also deeply rooted in the Kabbalah and in the Secret Doctrine and messianic mission of their master the Gaon. At the head of this covert mission was R. Benyamin Rivlin of Shklov.

The distinguished Rivlin family also claims descent from R. Moshe Rivkes, the author of *Be'er HaGolah* and grandfather of the Gaon. R. Benyamin Rivlin of Shklov was the Gaon's second cousin. He was one of the Gaon's most outstanding disciples and colleagues (*talmid-chaver*), as well as a doctor who was conversant in a number of languages.[4]

A history of the Rivlin family, first published in 1915,

provides us with a vivid image of R. Benyamin foraging in the fields a few hours every day during the summer months: "He would collect herbs, roots and flowers from which he would manufacture medicines according to the rules of pharmacology. He knew this science well from the books of the wise gentiles, written in their own languages. In order to practice medicine he also familiarized himself with other branches of the natural sciences, mineralogy, botany, and zoology. He would administer the herbs and the cures, which he had prepared to aid any ailing person who sought his services."[5]

Under the Gaon's direction, R. Benyamin and his business partner, R. Yehoshua Zietlin,[6] established a large, well-financed yeshivah in Shklov. Due to R. Benyamin's efforts, the unique study method of the Gaon was introduced for the first time on a large scale. Aside from Talmud and the legal codes, there was a special department for the study of Kabbalah, and the students were required to learn and attain complete fluency in *Tanach* (Torah, Prophets and Writings), all according to the system of the Gaon. Another innovation was that classes were given on the Hebrew language and its grammar. A small group of students also studied the science of healing with R. Benyamin himself.[7]

As a result of its high level of scholarship, the yeshivah gained tremendous prestige and became known as the "Yavneh of Raisen" (Belo-Russia, Byelorussia), after the 1st-century center of talmudic learning. R. Benyamin was called the "Builder of Shklov and its scholars." At the age of fifty-two, R. Benyamin suddenly amassed a fortune, when his company sold a large tract of forest area, rich in medicinal herbs, to the Russian government. A short time afterward, he experienced a vivid dream in which he beheld an awesome vision of Jerusalem. Sensing that the extraordinary sum of money had been sent to him for the purpose of fulfilling a great mission, he traveled to Vilna to seek counsel from the Gaon. The Gaon immediately perceived a profound connection in these events. The dream, he explained, was a sign from Heaven. R. Benyamin and his son Hillel were being commissioned to initiate the first steps in the Messianic process: the ingathering of the exiles and the resettlement of the Land of Israel.

The long awaited time had arrived; *Chazon Tziyon* ("Vision of Zion"), as the Gaon named it, was to become a movement that would arouse the hearts of the Jewish people to begin the prophetic return to Zion. (It should be kept in mind that this "Zionist" activity was taking place at the end of the 18th-century, long before the acknowledged beginning of the Zionist movement that would take root in the 1840's and 1850's, with its real objectives only being realized in the 1880's. The term "Zionism" was not coined until 1890.)

One of R. Benyamin's sermons, passed down in the Rivlin family from that period, speaks in fiery language about the return of the Jews to Israel. Commenting on the verse, "Behold, I will bring them from the northern land" (Jeremiah 31:7), he explained that the "northern land" refers to Russia, and particularly the city of Shklov, which is to the extreme north of Jerusalem. The initial arousal for the return to Zion and the rebuilding of Jerusalem would begin in Shklov. (The great and last wave of Russian emigration to Israel in 1990 is, in many regards, the culmination of the initial arousal that began in the "northern land" in the 18th-century with the Gaon's Vision of Zion.)

The eyes of Diaspora Jewry turned toward Shklov when, in 1808, the first group of *olim chadashim* (new immigrants) departed for the Land of Israel. Thirteen years later, in 1822, R. Benyamin himself left to join the new settlement, but died in route before reaching the Holy Land. However, the Vision of Zion that had been his dream was already well established and had been passed on to his son, Hillel Rivlin (1758-1838), who had been initiated into the secret process of redemption by the Gaon himself.

"The Call of the Turtledove is Heard in Our Land"

Just as the call of the turtledove each year fills the woods of Israel, heralding the advent of spring, so the Vision of Zion proclaimed the immanent beginning of the redemption process. In 1778 the Gaon had unsuccessfully attempted to immigrate to the Holy Land.[8] In 1783, when he

realized that Providence would not permit him to "dwell in Zion," he handed over the mantle of leadership of gathering the exiles and resettling the land to his disciples. Together with R. Benyamin, who was alive at the time, the Gaon chose R. Hillel to lead this mighty campaign, the Vision of Zion.

Although only twenty-five years old at the time, R. Hillel was an outstanding prodigy in Torah. In addition, he had learned languages and medicine from his father, and was gifted with a superlative singing voice. On occasion, the Gaon would request that R. Hillel chant the prayer liturgy before him, in order to elevate his soul even higher while contemplating the esoteric wisdom. All together, he was a close attendant of the Gaon for seventeen years, during which time he assisted his mentor in transcribing his commentaries on the Kabbalah.[9]

Now, as leader of the new movement, the Gaon transmitted to him its mystical foundations, which included the particular actions the returning nation would need to perform in order to accelerate the complete redemption. As R. Shraga Fivel Frank writes in his Approbation to the B'nei B'rak edition of *Kol HaTor* (quoted in full below), "We, the descendants and the grandchildren of the [Rivlin] family, have received the tradition in solid succession that our grandfather, the sage and mystic, R. Hillel, may his merit protect us, merited to stand before his master the Gaon z"l for many years. He received hidden secrets from him concerning the resettlement of the Land of Israel..." The doctrinal teaching that R. Hillel received from the Gaon was a vast and complex system that he arranged in a large and detailed book. The abridged form of that book is what has come down to us today. It is *Kol HaTor*, "The Call of the Turtledove."

Although the Gaon passed away in 1797, never having reached the Land of Israel, his esoteric Doctrine of Redemption remained alive and active among his many followers. It was this doctrine that gave these men and their families the courage to endanger their lives on the long and perilous journey and in the trials of resettling and rebuilding a desolate and poverty stricken land.

The first caravan left Russia for Israel in the fall of 1808. R. Hillel headed the seventy-member group that included fourteen of the Gaon's personal disciples. After ten months of difficult travel, the first convoy arrived in Tzfat on the 5th of Elul, 5509 (September, 1809). Tzfat was already an established Jewish community. Sensing the immanence of the redemption, a previous wave of immigration had been initiated in the latter half of the 18th-century by the disciples of R. Israel Baal Shem Tov (who was also unsuccessful in his attempt to enter the Promised Land). These disciples had settled in Tzfat, Tiberius and Hebron. Nonetheless, the living conditions were terrible, and the new immigrants experienced untold hardship in their struggle to survive.

In 1812, seven of the Gaon's disciples, led by R. Hillel, departed for Jerusalem to begin the resettlement of the ancient Jewish capital. They left Tzfat in the hands of another one of the Gaon's disciples, R. Israel of Shklov, a brilliant scholar and leader. He authored the classic work *Pe'at HaShulchan*, a compendium of the many agricultural laws unique to the Land of Israel.

On their arrival in Jerusalem they found only twenty Sephardic and nine Ashkenazic Jews living among the non-Jewish population. R. Hillel and his comrades immediately set about establishing the necessary institutions vital to Jewish communal life — charity funds, a hospital, a yeshiva and a civil guard unit. The tests that awaited them were enormous. They suffered from severe food shortages, roving bands of marauders, diseases and plagues, and libelous defamations from their non-Jewish neighbors. In addition, communication with the Diaspora was extremely difficult. This meant that they were almost totally isolated from the rest of world Jewry, which was their one source of financial support. It was only the Gaon's powerful vision of the messianic destiny of their mission that gave this first group of pioneers the strength to persist and overcome, against all odds. Finally, when word reached home that R. Hillel and a handful of men had succeeded in resettling Jerusalem, a great fervor was generated that led many Russian Jews to attempt further immigration to the Holy Land. R. Hillel

passed away in 1838, at the age of eighty. To world Jewry, he left a well established Jerusalem community. To his family, he entrusted the collection of writings that constitute the doctrine of *Kol HaTor.*

"Zion has no one to preach for her"

Moshe Rivlin (1781-1846), R. Hillel's oldest son, was fifteen years old when the Gaon told him that he had been blessed by Heaven with the gift of oratory. In accord with the Talmud's homily on the verse, "Zion has no one to preach (*doresh*) for her" (Jeremiah 30:7), the Gaon intimated that it was his mission to become *Doresh Tziyon,* a "Preacher for Zion."

For thirty years, first in Russia and then in the Land of Israel, R. Moshe delivered powerful sermons expounding the Gaon's vision of redemption, based on his father's and the Gaon's own writings. As the Gaon had predicted, he became known as "Rebbe Moshe, the Preacher of Zion." When he died in 1846, he handed this mission over to his son, R. Avraham Benyamin Rivlin (d. 1871), who was an outstanding scholar and the director of the famous Etz Chaim Yeshivah in Jerusalem.

R. Avraham's son, Yoseph (Yosha) Rivlin (1837-1896), became the head of the Ashkenazi community in Jerusalem. In his hands, the movement to rebuild Jerusalem took another historic step. Until his time, the entire Jewish settlement of Jerusalem was located behind the fortified walls of what is now the Old City. Each night the gates would shut tightly to protect the inhabitants from the dangers lurking outside. In the summer of 1869, R. Yoseph Rivlin built one of the first Jewish homes beyond the Old City walls. For one and a half years, he dwelt there alone until, in 1872, fifty families followed his lead and built their homes around his. This was the historic neighborhood of Nachalat Sheva.[10] Barely two years later, in 1874, after his wife died of heart failure, after valiantly defending herself against an Arab horseman, R. Yoseph once again uprooted his family in order to build another neighborhood, the now historic Meah Sh'arim. This was his way throughout his life, to move and

build, move and build. Thirteen new neighborhoods, including the town of Petach Tikvah, were the direct results of his efforts.

R. Yoseph Rivlin also composed a number of poems and articles based on the Gaon's teachings, as he received them from his father and grandfather. In essence, the entire doctrine of *Kol HaTor* is contained in these writings, many of which were published in journals and periodicals of the period. His "mystical-Zionist" poetry was collected in the book, *Brit Avot B'Se'arat Eliyahu*, "(Covenant of the Forefathers in the Storm Wind of Elijah)," written when he was eighteen to twenty years old.[11]

R. Yoseph Rivlin's son, R. Shlomo Zalman Rivlin (1886-1962), was a scholar, composer and *chazzan* (cantor). As director of a school of music in Jerusalem, he created a unified musical style based equally on the European and Oriental traditions. His reputation as an outstanding teacher was spread by his students, many of whom became notable chazanim. He also trained many of his students in homiletics and published his own sermons in *Midrash Shlomo* (1953) and *HaMagid Doresh Tziyon* (1960).[12] In 1946 he wrote and published *Chazon Tziyon - Shklov and Yerushalaim* with Alter Dov Vishnitsky and Yeshayahu Luria. This work is a detailed history of the original immigration to Israel of the Gaon's disciples and their descendants, and of their struggle to lay the foundations for the renewed settlement. It tells of an era that has been forgotten by most of contemporary Orthodoxy, while intentionally overlooked by secular scholars. In *Chazon Tziyon*, R. Shlomo Zalman discusses the ideology of *Kol HaTor* extensively and clarifies many of R. Hillel's statements in light of the Gaon's other writings. A note at the end of the preface states, "[P]roceeds from the revenue of this book are pledged towards the printing of the book *Kol HaTor — an Outline of Redemption*, by R. Hillel of Shklov, disciple of the Gaon z"l, founder of the Ashkenazi settlement in Jerusalem."

Five generations after R. Hillel of Shklov, in a rebuilt Jerusalem, the vision of the Gaon was about to shine forth. Until this time, the original manuscript of *Kol HaTor* had remained solely in the hands of an elite circle of Jerusalem

scholars and kabbalists. In the years 1946-1947, fulfilling the pledge that he had made in *Chazon Tziyon*, R. Shlomo Zalman prepared a version of *Kol HaTor* to be printed for public use. "In past generations," he wrote in his introduction, "the great Jerusalem kabbalists would speak with great fervor about the exalted principles and wondrous secrets that were to be found in R. Hillel's manuscript of *Kol HaTor*. This text served the leaders of the Jerusalem community as a veritable *Shulchan Aruch* (Code of Jewish Law) and *Urim V'Tumim* (Divine Oracle) in every aspect of their work of founding the Jewish settlement in the Holy Land. In all circumstances, and especially during times of trouble, they turned to the masters of *Kol HaTor* to solve every problem related to the development and administration of the settlement."

R. Shlomo Zalman had inherited the original manuscript from his cousin, R. Yitzchak Tzvi Rivlin. R. Yitzchak Tzvi was known as the "Living Talmud," as well as the "Master of the Settlement" and "Master of the Holy Tongue" (for his emphasis on reviving the Hebrew language). Together with a number of other scholars, it was R. Yitzchak Tzvi who helped prepare and authorize *Kol HaTor* for publication. R. Shlomo Zalman thus writes in his introduction, "With the help of heaven, I have invested much travail and toil over a period of many years. I was aided in this holy endeavor by the great kabbalists of Jerusalem, especially my teacher and master, the Gaon and Saint R. Yitzchak Tzvi Rivlin, R. Tzvi Hirsch Kahana Shapira, R. Shimon Horowitz (Leider), R. Shlomo Luria, R. Yaacov Charlap, R. Yitzchak Auerbach and others." With the help of these men, R. Shlomo Zalman took a text that was filled with abstruse terminology and kabbalistic allusions and produced an abridged version for the layman. To this he added a complete commentary and cross-index to other writings of the Gaon and his students. "In this way," he writes, "it will be possible for every learned individual, and certainly those initiated into the esoteric truths, to understand this book."

Originally intended to be seven chapters, he succeeded in typesetting only as far as the second section of the fifth chapter, apparently due to insufficient funds.[13]

Furthermore, the book was never actually published as planned and, instead, approximately one hundred copies, without his introduction or commentary, were circulated among relatives and followers of the Gaon living in the Land of Israel in 1947. In the post World War II upheaval, with the flood of immigrants and the Israeli War of Independence, the original manuscript of *Kol HaTor*, and nearly all of the abridged editions, subsequently disappeared, with the apparent exception of two remaining copies in the hands of R. Shlomo Zalman Rivlin's two sons, Asher Rivlin and Shmuel Rivlin.

It was in 1968, following the 1967 Six Day War and the reunification of Jerusalem, that these two copies were simultaneously published by two independent parties, unbeknownst to each other. The Asher Rivlin copy was appended to the book *HaTekufah HaGedolah* (The Great Era), by R. Menachem Mendel Kasher of the *Torah Shleimah* Institute, just as it was going to press. The Shmuel Rivlin copy was printed separately by the Organization for the Dissemination of *Kol HaTor* in B'nei B'rak.[14] The *Torah Shleimah* edition included a lengthy introduction by R. Kasher, as well as, the important commentary by R. Shlomo Zalman himself on the first chapter, missing from the original one hundred copies.

In the Kasher edition, however, an entire eight page section of the fifth chapter, describing the Gaon's formula for the confluence of Torah, Kabbalah and science, *Sha'ar Be'er Sheva*, was deleted. The B'nei B'rak edition did include this section, together with R. Shlomo Zalman's original 1946 introduction, but without his commentary on the first or any other chapter. The additional two chapters, to which R. Hillel himself refers, and which were part of R. Shlomo Zalman's original work, were missing from both editions and, as of that time, had yet to be discovered.[15] Although the *Torah Shleimah* edition has since been republished numerous times (without *Sha'ar Be'er Sheva*) and is currently available, the B'nei B'rak edition with the chapter on the sciences is no longer obtainable. A new and more complete 1994 Jerusalem edition, however, does contain *Sha'ar Be'er Sheva* (and the missing sixth chapter and the missing last page of Chapter 5,

Part I).

The section in question is the second part of the fifth chapter, entitled *Sha'ar Be'er Sheva* (Gate of the Well of the Seven [Sciences]). In a clear and concise manner, R. Hillel outlines, according to the oral doctrine that he received from the Gaon, the prophetic role of secular wisdom and the obligation of Torah scholars to help direct that wisdom. R. Kasher mentions (p. 532) that he deleted these eight pages, because he did not consider them directly related to the rest of the text. It is evident, however, that he did so because the Gaon's powerful doctrine of "mystical Zionism" was already too radical for some segments of the Orthodox community, without including the ostensibly heretical concept of the messianic role of secular wisdom.[16] In truth, *Sha'ar Be'er Sheva* should not be studied by either the observant or the non-observant without the necessary explanations. Great effort and time has been invested in the present work to supply the extensive commentary that this profound treatise requires.

The difficulties in making *Kol HaTor* accessible to the public, and the controversies surrounding its contents, are not new and have, in fact, followed its two hundred year history from the beginning. R. Shlomo Zalman Rivlin, in his introduction, offers the following six possible reasons that he believes accounted for this:

1. In addition to the profound kabbalistic secrets that it presents, *Kol HaTor* alludes to various climactic "End Times" in the process of redemption. These were not to be revealed except to select individuals. [One such passage, the last page of the first section of the fifth chapter, was not published in either of the two 1968 editions. It was only discovered afterwards and included in the 1994 edition.][17]

2. There was concern about political repercussions. *Kol HaTor* deals with the fall of "*Seir* and his father-in-law," the biblical Esau and Yishmael, understood to be the archetypes of the ruling Christian and Moslem governments. [Russia was then under the Russian Orthodox Church and the

Land of Israel was under Turkish Moslem rule.]

3. There was fear of triggering a messianic fervor that would result in a premature rush of immigration to the Holy Land. Such a rush of immigration did occur. In 1877, an article by Dr. Tzvi Lipshitz appeared in the journal *HaLevanon,* entitled "Concerning the Report on the Matter of the Messiah and the Triumphant Return of the Ten Tribes in the Year 1815." The author describes how a panic swept Russian Jewry when a letter arrived from the new settlement in Jerusalem. Hundreds abandoned their property and businesses to travel to Israel, sustaining serious losses.

4. *Kol HaTor* strongly advocates a system of social equality in the establishment of the new settlement. During the 19th-century, when both the Russian and Turkish governments were monarchical, such a form of socialism was bound to arouse animosity. [Paradoxical as it might seem, it appears that the Gaon was advocating a form of socialism and a kibbutz-like system, at least during the initial and most difficult stages of the ingathering.]

5. The author, R. Hillel, speaks of the obligation [of Torah scholars] to master the seven branches of science, according to the system of the Gaon. He emphasizes that the Gaon had actually commanded a number of his disciples to do so, among them his father, R. Benyamin Rivlin of Shklov. This idea met with great opposition from a number of religious factions in Jerusalem and Russia. Before R. Hillel immigrated to Israel he, along with his colleagues, suffered from this opposition. These included R. Dr. Baruch Schick of Shklov, R. Menashe of Ilya, R. Dr. Zalman Luria of Mohilov and others.

6. In addition to the above reasons, there was simply a lack of funds for the production and necessary explanations. In the last fifty years [this was written in 1947] many attempts were made by the

elders of our family to arrange to have this important document published. It has been twenty years since, with the advice of the great Kabbalists of Jerusalem, we decided to publish a condensed version of this lengthy and difficult treatise, keeping the terminology as simple as possible.

After studying and contemplating *Kol HaTor* for well over twenty years now along with the Kabbalah writings of the Gaon (together with the other schools of the Kabbalah) I believe there is an additional reason that must be added to R. Shlomo Zalman Rivlin's six reasons listed above. A seventh reason, as to why this work has been a secret for two centuries and continues to remain a virtually sealed book, is also the key to unlock the hidden door to *Kol HaTor* as well as to the enigmatic personality of the Gaon. This is the specter of the strange yet ubiquitous entity known as Metatron, which quite literally is the backbone running through the entire body of *Kol HaTor.*

Metatron is by far the most controversial and challenging phenomenon in the whole of biblical and rabbinical literature. Yet, it is *Kol HaTor* that reveals that the fundamental force behind the Gaon and his messianic mission is the "meta-archangel" Metatron, the root of Mashiach ben Yoseph as well as the collective Oversoul and celestial guardian of the Nation of Israel. Because of the extreme mystical and potentially dangerous nature of misunderstanding the phenomenon of Metatron, and the role it plays in the implementation of *Kol HaTor,* this book has been hidden. The identity and role of Metatron is discussed in Volume II.

Over all I believe there are at least six additional esoteric reasons, each one radical enough on its own to be rejected by mainstream Judaism, as to why *Kol HaTor* continues to remain virtually unknown, and studied and practiced by only limited individuals and select groups.[18]

1. *Kol HaTor* explicitly reveals the Gaon of Vilna as a Messiah from the House of Joseph and that his role in this function continues till this day through his unique

teachings especially through the direction of *Kol HaTor.* Moreover, the Gaon was consciously incarnating the Oversoul of Metatron which is also the soul root of Moses.

2. *Kol HaTor* demands in-depth study of the Kabbalah (together with Talmud, *halacha* and ethics) and the secrets and formulas of the sages encrypted into the talmudic aggada. This is in order to stimulate the incoming stages of global evolution and *Kol HaTor* is the key to understanding the system of the Gaon's Kabbalah.

3. *Kol HaTor* alludes to the hidden keys to the Gaon's otherwise unknown methodology of prayer, which is predicated upon an intimate and direct experience of Metatron, Leviathan, and the Sacred Serpent as well as the polarity of *hasadim* and *gevurot* (the "yin-yang" of the Kabbalah, see the Appendix).

4. *Kol HaTor* is the only source that covertly reveals the answer to the otherwise unsolved mystery as to why the Gaon was inexplicably and almost superhumanly opposed to the Hasidic movement.

5. *Kol HaTor* is the only source that develops, *for practical application,* the details of the paradoxical rules that govern the First Messiah, Mashiach ben Yoseph.

6. *Kol HaTor* is explicit and adamant about the absolutely necessary messianic role of science and technology. This requires everyone, especially rabbis and Torah scholars to familiarize themselves with the new sciences in order to understand the Kabbalah and the secrets of talmudic aggada, which they are also required to learn.

The Gaon and his branch of unique disciples from the sages of Shklov methodically planted seeds of the messianic light for world redemption, both in the holy ground of the Land of Israel and in the secret text of *Kol HaTor* itself, which would bear its fruit at different stages in the future. The difference of opinion regarding the often paradoxical nature of this fruit, and how it will continue to evolve, is another reason why there is such a wide range of opinions concerning *Kol HaTor* among the leaders of the different non-Zionist, anti-Zionist, secular Zionist, religious Zionist, and kabbalistic based Zionist groups. But then again, this is exactly what

should be expected in the mystery of Mashiach ben Yoseph — "And Yoseph recognized his brothers, but they did not recognize him." Zion (and thus "Zionism"), as rabbinical sources reveal and *Kol HaTor* emphasizes, is another name for Mashiach ben Yoseph.

It is not the purpose of the work being presented here to debate the contested authenticity of *Kol HaTor* as a whole, or of the controversial fifth chapter, *Sha'ar Be'er Sheva.* Today there are numerous Torah scholars, religious groups and kabbalists, for whom *Kol HaTor* is a guidebook and instruction manual, who have no question as to its authenticity. The letter of approbation to the 1968 edition of *Kol HaTor* speaks for itself.

There are, however, some scholars and Jewish leaders who do know of *Kol HaTor,* yet reject it (most Jewish leaders and scholars still do not even know of its existence or have only the vaguest notion of what it contains). They make the accusation that the work is a forgery, claiming that R. Hillel Shklover's original *Kol HaTor* has been tampered with by "modern Zionists." Yet, whoever "tampered with" *Kol HaTor* was clearly a God-fearing, master Torah scholar, visionary genius and modern prophet steeped in the Kabbalah of the Gaon, the Ari and the *Zohar*! It is implausible that such a Torah master and kabbalist would put heretical words in the mouth of the revered and saintly Gaon of Vilna. Four points, however, should be mentioned:

1. There is virtually no idea propounded in *Kol HaTor* that is not developed elsewhere in the writings of the Gaon and/or in those of his disciples.[19] Many of these corresponding sources have been supplied, discussed, or indicated in the notes.

2. *Kol HaTor* has been mentioned by name in books, newspaper articles, and periodicals, as well as, by leading rabbinic authorities, from R. Hillel Rivlin's time until its partial publication in 1947. The introduction to the *Torah Shleimah* edition gives numerous such examples. In R. Shlomo Zalman Rivlin's *Chazon Tziyon - Shklov and Jerusalem,* the historical and ideological development of the Gaon's system of "mystical Zionism", as implemented

by the Rivlin family over a 150 year period, is well documented.[20]

3. The Gaon's Doctrine of Redemption, as outlined in *Kol HaTor*, is a historical fact attested to by many of his disciples who immigrated to Israel and helped found the new settlement.

4. R. Yoseph (Yosha) Rivlin's collection of poems, entitled *Brit Avot B'Se'arat Eliyahu,* expounds the history and ideology of the Gaon's Doctrine of Redemption and contains virtually the same material found in *Kol HaTor.* It essentially comprises the seven chapters of *Kol HaTor* in verse form and makes extensive use of word plays, having identical numerical values (*gematria* — to which the third chapter of *Kol HaTor* is devoted). These poems were written in 1857, almost one hundred years before the establishment of the State of Israel, thus making the accusation that *Kol HaTor* has been "tampered" with by modern Zionists unfounded.

The Kabbalah Teachings of the Gaon of Vilna

The Gaon of Vilna's esoteric teachings form one of the most sophisticated and all-encompassing systems of Kabbalah to be revealed since the time of the Holy Ari, Rabbi Yitzchak Luria (1534-1572, the acronym for his name, the Godly Rabbi Isaac, also spells the word "*ari*", meaning "lion"). In truth, the Gaon's system of Kabbalah, and his secret Doctrine of Redemption that grows out of it, builds upon, and ultimately incorporates, the entire system of Lurianic Kabbalah. Without the foundations of the "Tree of Life" — *Etz Chaim* - the *magnum opus* of Lurianic Kabbalah which is, aside from the *Zohar,* the most authoritative and influential text of Jewish mysticism, the Gaon's extensive esoteric teachings remain sealed. It is therefore a mistake to think that we can understand the Gaon's messianic doctrine solely on the basis of a few sections of *Kol HaTor.* What is required is an intimate familiarity with the larger context of the Gaon's system of Kabbalah.

The four chapters of Volume II of The Secret Doctrine

are an introduction to some of the fundamental aspects of the Kabbalah system of the Gaon and his chief expositors. For now, without even entering into the details of the Gaon's system of Kabbalah, we can gain a general appreciation of its uniqueness by comparing it with the parallel systems of his contemporaries. Four schools of Kabbalah branch out from the Ari's *Etz Chaim*. These four schools were revealed and developed independently by four supreme Torah masters who, although living at the same time, had no contact with each other. They are:

R. Yisrael Ba'al Shem Tov - the Besht (1698-1760)
R. Shalom Sharabi - the Rashash (1720-1777)
R. Eliyahu ben Shlomo Zalman – the Gra (1720-1797)
R. Moshe Chaim Luzzatto – the Ramchal (1707-1747)

The fourth school, of R. Moshe Chaim Luzzatto, is a vital systemization and magnification of the Ari's Kabbalah. The Ramchal's system, however, is easily incorporated into that of the Gaon's system, and the two can be considered essentially as one system and both are often studied together (which is virtually never the case between the other three).[21]

Although these three schools are all based on the same identical principles found in the *Zohar* and in Lurianic Kabbalah, and can be found to interface in countless instances, each one's mode of application and emphasis of personal mission, clearly differs from the other. These three modes can be viewed as analogous to the three aspects of reality mentioned in *Sefer Yetzirah* (Book of Formation): *Olam* (space), *Shanah* (time) and *Nefesh* (soul).

The system of the Rashash, which is the Sephardic "purest" school of the Ari, is the most abstract and mathematical-like of the three. It is also known as the Kabbalistic school of Beit El, but is little known outside of Israel, where it continues to be studied and practiced, both privately and in a growing number of Sephardic yeshivot. It deals with the Ari's meditative *kavanot* (mystical intentions) that must accompany the performance of *mitzvot* and especially the daily prayer sessions. In this approach all the Hebrew words of the prayer book are viewed as discreet

spatial "quanta" of divine energy. The Rashash literally maps out every *kavanah* onto a 3-dimensional grid system so that the practitioner can move through and unify each spatial coordinate with the other, and thereby fulfill the Divine Will to make a *tikkun* (mending) in the fabric of creation. The Rashash's Kabbalah calculates and elevates the "space" of the world.

The teachings of Hasidut, fathered by the Ba'al Shem Tov, are primarily involved with the *Nefesh* (soul) aspect of one's relationship to God and creation. In this sense, Hasidut is a spiritually therapeutic application of the Ari's system, bringing his teachings, and those of the *Zohar*, "down to earth." The Hasidic schools of Lurianic Kabbalah are by far the most well known, as it was also directed to the masses from its inception. The system of the Ba'al Shem Tov liberates and elevates the personal "soul" of the world.

The Gaon, however, is primarily concerned with the mystery of time. His cosmology, more than any other, is involved with the historical process of redemption and it's programmed "end times." The Gaon's concept of time, however, differs substantially from the old version of "Newtonian time." In an Einsteinian fashion, the Gaon unites time into one continuum with space. Time becomes a structure that actually follows an underlying divine form. This structure has specific spatial coordinates that we presently experience as "time". For the Gaon, the redemption process, which culminates in the Messianic eras, involves mapping out and rectifying the fallen structure of space-time and history itself. The Gaon's Kabbalah aims to redeem and elevate the "time" of the world.

The Gaon revealed the Torah's blueprint for the redemption process, because his soul and mission were rooted in the mystery of cosmic time. It is for this reason that *Kol HaTor* is a guidebook for analyzing and mapping out the inner dimension of time, as it is currently unfolding. Moreover, it is a manual for "stimulating" the chronological unfolding of time itself and, along with it, all of reality in preparation for a quantum "jump" into a higher state of existence. Here the Gaon, together with the Ramchal, stand

alone in identifying and decoding the complex archetypes known in Kabbalistic texts as the *Trein M'shechin* — the Two or "Twin" Messiahs.[22] It is within the context of the Two Messiahs that *Kol HaTor* outlines different plans of action to be applied in different fields of operation, in order to accelerate the cosmic redemption of reality.

According to the Gaon, the unique relationship that is destined to exist between Torah and science revolves around a statement in the *Zohar* (*VaYeira* 117a):

> In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the gates of wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man who begins preparations for ushering in the Sabbath on the afternoon of the sixth day.[23]

The Gaon explained that the opening of the "gates of wisdom above" refers to new and profound revelations that would render the Jewish esoteric tradition, the Kabbalah, more accessible from the mid-19th-century onwards. The Gaon was far from being alone in this assertion. The same tradition has been handed down by another unexpected, yet highly authoritative source, R. Yisrael Salanter (1810-1883), the Torah master who spearheaded the Mussar Movement (emphasizing character and ethical development). In confirmation of the statement of the *Zohar*, he is said to have commented: "Prior to 1840 the study of Kabbalah was a closed book to all but the initiated." The master kabbalist of the Gaon's school of Kabbalah, R. Shlomo Eliyashiv, quotes this tradition and continues, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters."[24]

The "gates of wisdom above" parallel the opening of the "wellsprings of wisdom below." This refers to revolutionary discoveries in the sciences that would

completely change our view of the world.[25] We are all only too aware of the fulfillment of this part of the *Zohar*'s prophesy. In retrospect, we have also seen continuing examples of the revelations of "wisdom from above." Although a number of the works of the Ari were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh'arim* (Eight Gates) by R. Chaim Vital, remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early kabbalists, the teachings of the Ramchal and the Hasidic masters,[26] and finally the esoteric writings of the Gaon and his disciples (including *Kol HaTor*) have given our generation further access to crucial teachings of the Kabbalah.

While it is true that the principle of *hitkatnut hadorot*, the gradual diminishment of each successive generation in its ability to understand the Torah, holds true with respect to its exoteric teachings, the school of the Gaon of Vilna emphasizes that the inverse of this principle holds true with respect to its esoteric truths. Simply stated, this means that as the world travels farther away from the revelation of the Torah at Sinai, at the same time we are approaching ever closer to the Messianic Era, when the inner secrets of ancient kabbalistic revelations become more manifest and available.[27]

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the "inner" wisdom is decidedly more "external." It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this "descent" suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah's previous "secular" status of belonging to the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox yeshivot (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and *halachah* (Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the

recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

The revelations of the "wellsprings of wisdom below" during the past two centuries are better known, but nonetheless astonishing. Stimulated by the Industrial Revolution in the 18th-century, a plethora of theoretical models and new technologies has burst forth with such intensity that a wholly new paradigm of scientific thought, and consciousness, is emerging. Electromagnetic theory emerged midway through the 19th-century. This, in turn, paved the way for the invention of radio, telecommunications, television, and computers. New psychological and neurological descriptions of the brain, black hole phenomena, genetic engineering, and the holographic model, are a few more examples of scientific discoveries that have taken place in our generation alone, which have given us completely new ways to perceive the world in which we live. Perhaps of even greater significance has been the effect of breakthroughs in the field of geometry during the first part of the 19th-century. These new non-Euclidian geometries set the stage for the emergence of Einsteinian relativity, quantum mechanics, and the search for the Unified Field Theory in the 20th-century and beyond. Currently, under the name of "Super Strings," this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics. Pre-deterministic chaos theory and fractal geometry, beginning in the 1970s, has also now been proclaimed, along with Relativity and Quantum physics, as the third most profound discovery of the 20th-century changing our view of how we see and understand virtually *everything.*

The Gaon was a master kabbalist and a master scientist. As is apparent from *Kol HaTor* itself, his doctrine of "Kabbalah and science" securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. According to the Gaon, the true confluence and interpenetration of these systems will only emerge when, paradoxically, the newly discovered models and metaphors provided by the "external wisdom" of science will help

illuminate the deepest secrets of the ancient mysteries of the "internal wisdom" of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah's "internal wisdom" will define, explain, and help reshape our perception of the entire phenomenon of the external physical world. Yet there is even more to the Gaon's unique vision of the role that secular wisdom must play in the messianic unfolding.

Messianic Synthesis

From a traditional perspective, the necessity of an exchange between Torah and science is certainly not unique to *Kol HaTor*. There are numerous explicit, and even more implicit, references to this idea throughout talmudic and rabbinic literature up to, and including, *halachic responsa* of the last and present generation.[28]

Regarding the need to master the sciences in order simply to understand and solve the technicalities of talmudic law, for example, R. Yehudah Loew, the famed Maharal of Prague (1513-1606) wrote, "The other wisdoms are like a ladder upon which we may ascend to the wisdom of the Torah."[29] The Gaon himself is known for the oft-quoted statement, "To the extent that one lacks knowledge of the properties of the natural forces, he will lack one hundred-fold (literally, 'one hundred gates') in the wisdom of the Torah."

However, although this statement of the Gaon appears to express the same idea as the Maharal and others, it has a missing second half. Transmitted to R. Hillel Rivlin, it is found in paragraph #12 of *Sha'ar Be'er Sheva*. The statement concludes, "And to the extent that the Torah sages attain knowledge of the depths of the properties of nature, they will increase their understanding of the wisdom of the Torah one hundred-fold ('one hundred gates')." The intention of the full statement becomes clear when we remember that throughout *Kol HaTor* the "wisdom of the Torah" refers primarily to its esoteric teachings, the Kabbalah. It is thus significant that the Gaon speaks here of "one hundred gates of wisdom" per the *Zohar's* statement that the "gates of wisdom above" will open together with the "gates of wisdom below." The apparent repetition can now be understood as a

reference to a mutual interdependence between science and Kabbalah. These two bodies of knowledge are really two sides of the same coin, two aspects of something greater than their individual parts. When we will no longer view them as opposing disciplines, our understanding of *both* will change radically. But how will this come about?

This statement of the Gaon, regarding the role of secular knowledge in helping uncover the secrets of esoteric Judaism, is almost unheard of throughout the millennia of rabbinic literature. One of the few exceptions is a text that appears in the writings of R. Moshe Chaim Luzzatto. Commenting on the *Zohar's* requirement "to know the [structure] of the human body and to look into the world in order to attain knowledge of the Divine,"[30] he explains that the human body (the microcosm) and the universe (the macrocosm) are physical counterparts of spiritual processes. It is therefore necessary to study their structure and dynamics on the material plane in order to gain a deeper understanding of the divine process itself.[31] Yet even here, the Ramchal does not depict this approach playing a necessary role in stimulating a process of messianic redemption. The fact is that there is no other source as explicit and forceful in redefining the messianic relationship between Torah and science as *Kol HaTor.*[32]

R. Shlomo Zalman Rivlin provided each chapter of *Kol HaTor* with a brief summary of its contents. At the beginning of *Sha'ar Be'er Sheva* he writes:

> Subject contents: The obligation to study the Seven Wisdoms of science according to the Gaon in order to grasp the wisdom of the Torah, sanctify God's Name and accelerate the redemption.

We have seen that the Gaon defines the "wisdom of the Torah" as the Kabbalah. It is the obligation of Torah scholars to master modern scientific thought in order to understand the deep secrets of this Jewish esoteric tradition, and vice versa. This, in turn, will lead to a sanctification of God's Name (*Kiddush HaShem*) in the eyes of the nations. To

some extent, this role of the Torah sages is also known from previous sources. R. Moshe Chaim Luzzatto also writes, "One for whom it is necessary to mingle among the learned Gentiles should be knowledgeable in those subjects which will evoke their admiration and respect. God's Name will thus be honored through him."[33] What is novel about the Gaon's system is that here the true sanctification of God's Name is only possible through an intimate knowledge of the Kabbalah.

For the Gaon, science is not only to be regarded as an aid in revealing the teachings of the Kabbalah and vice versa. Neither is its role exhausted in the great sanctification of God's Name that emerges out of this synthesis. There is a third revolutionary aspect to the interrelationship between Kabbalah and science. Kabbalah together with scientific discovery and its technology is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself.

The doctrine that science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism, and that this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem, is unparalleled in Torah literature. This is certainly the case here in *Kol HaTor,* where these factors are woven together and developed within a systematic and comprehensive framework — a virtual *Shulchan Aruch* (Code of Jewish Law).[34] This is not because these principles were unknown to the elite Torah masters throughout the generations. Rather, as R. Hillel Rivlin states:

> "Our master, the Gaon, was sent from heaven to reveal the formulas of the Torah on a level for which permission had never been granted to his predecessors. Even our master, the holy Ari, was not granted such permission as he lived hundreds of years before the beginning of the 'time to favor her' and the 'time for singing'.'" [Psalms 102:14 and Song of Songs

2:12. These are both code terms used throughout *Kol HaTor,* which refer to the period of Mashiach ben Yoseph].

The first two functions of science — to grasp the wisdom of the Torah and to sanctify God's Name — must now be viewed against an even larger backdrop. This is the universal purpose of fulfilling a messianic destiny and serving to guide and prepare all humanity for a major paradigm shift in consciousness. According to the Gaon, the Torah sages' mastery of scientific models and maps is an intrinsic and necessary component of the ancient, prophetic mission of the Jewish nation to be a global and evolutionary "light to the nations" (Isaiah 42:6).

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[1] R. Menachem Mendle of Shklov, Introduction to *Pe'at HaShulchan,* and in R. Shlomo Zalman Rivlin's introduction to the 1947 edition of *Kol HaTor* (printed in the 1968 B'nei B'rak edition). See Vol II, Chapter 3, Leviathan for more on R. Schick and his statement.

[2] This point is illustrated in an episode concerning the Gaon (*Aliot Eliyahu,* p. 77, note 31).

> It is related that once, upon passing through Berlin [the center of academic enlightenment], the Gaon was a Shabbat guest at the home of the Jewish community's wealthiest and most respected communal leader, R. Yaacov Tzvi of Berlin. A gentile neighbor, who was a leading professor and head of Berlin's three universities, inquired about all the commotion that the Jews were making in their preparations to welcome the Gaon. R. Yaacov Tzvi replied that a great genius was to be hosted in his house, who was a master of all the sciences as well as being a holy man and great Torah sage.
>
> The Gaon arrived on Friday afternoon to a palatial estate that was teeming with all the Torah scholars of Berlin. All of these men had been invited to the Shabbat meal so that they could hear the Gaon's Torah novella and exchange dialogue with him. Upon witnessing the jubilation of the crowd and great honor that they were awarding this Jew, the professor approached R. Yaacov Tzvi and expressed his desire to converse with the Gaon about scientific matters. There was a particularly difficult problem in astronomy, he added, which had baffled the scientists of all three universities for three years. So far no one had been able to provide a satisfactory explanation.
>
> It was not until late Shabbat afternoon, during the Third Meal, that R. Yaacov Tzvi approached the Gaon and conveyed the professor's

request to speak with him. He remarked that, in his opinion, the great *mitzvah* of sanctifying God's Name and engendering respect for the Jewish people was at stake here. The Gaon agreed.

The professor arrived just as the Shabbat ended and the *Havdalah* ceremony was performed. With the aid of an interpreter he presented his question to the sage. In response, the Gaon proceeded to draw a number of diagrams and notations related to the question. Along with these he presented a lengthy explanation. The professor was overjoyed with what he heard, expressed his profound thanks and took his leave. As R. Yaacov Tzvi escorted him down the stairs and to the door, the professor, his face radiant with awe, exclaimed, "Do not think that this guest of yours is of the human species. He is an angel of God who is at home in the farthest reaches of the heavens. With just a few words he has opened my eyes and given me the solution to a problem which I was convinced could not be solved."

The professor could not sleep that night and went instead to share his experience with his colleagues in the academy. Since it was their custom to grant honorary degrees to great scholars, they all agreed that they would gather immediately the next morning and, together with the entire student body of the university, go to the Gaon and formally express their appreciation. When they arrived at R. Yaacov Tzvi's home, however, the Gaon was already gone and although they attempted to catch up with him he was nowhere to be found.

[3] Fishman, David E., *Russia's First Modern Jews — The Jews of Shklov,* New York, 1995. "Taken together, the circle of devotees and disciples of the Gaon of Vilna in Shklov was one of the most intensive and creative centers of rabbinic learning in Eastern Europe in the late eighteenth and early nineteenth centuries" (p. 104).

[4] He is the author of *G'viah HaKesef* (novella on Torah and Talmud) and *Mass'at Benyamin* (sermons concerning Torah and redemption). It was R. Benyamin's descendants who formed the branch of the Rivlins who became the *Perushim* ("separatists") or *Mitnagdim* (Opponents of the Hasidic movement) in Lithuania (Byelorussia) and Jerusalem, and followed the customs and system of learning of the Gaon. R. Benyamin's brother, R. Eliyahu Riveles (or Platkes), on the other hand, was a disciple of R. Shneur Zalman of Lyady, and his descendants were Chabad Hasidim. With the immigration of his grandson, R. Eliyahu Yoseph Rivlin, to the Holy Land in 1847, the Chabad members of the Rivlin family joined their relatives and settled in such places as Jerusalem, Hebron and Tiberius, where the major Chabad communities existed at the time.

[5] The unconventional personality of R. Benyamin is also apparent in his dietary habits. "He never ate bread or meat, nor did he drink wine or any other drink, even on the Shabbat and Yom Tov... he ate only whole grains and fruit, and on rare occasions a bit of fish with potatoes dipped in olive oil. His favorite drink, for thirst or with which to honor his guests, was the strong coffee we jokingly call "black bitter." *Kiryah Ne'emanah,* quoted in

Benyamin Rivlin, HaRav Moshe Rivkash and his Descendants (Jerusalem, 1971) pp. 26-27.

[6] R. Yehoshua Zietlin (1742-1822) was a scholar and *shtadlan* (representative of the Jewish community to the government authorities with access to high dignitaries and legislative bodies). He was a student of R. Aryeh Leib Gunzberg (author of *Sha'agat Aryeh* and, after the Gaon, considered one of the greatest Talmudists of his time). He wrote *Haggahot Chadashot* ("New Glosses") on the *Sefer Mitzvot Katan*. Together with R. Benyamin Rivlin he headed a large pharmaceutical company (Rivlin-Zietlin) that supplied medicinal herbs to all of White Russia. It was partly due to their business connections that they had influence on the government. He was also one of the wealthiest merchants in the area and owned estates with over 900 serfs. He built a palace for himself to the east of Shklov that housed a vast library. Many scholars were invited to make use of this library, including R. Benyamin Rivlin and R. Mendel Lapin (Lefin) of Satanov who wrote on education, science, medicine and hygiene. Lapin's famous ethical work *Cheshbon HaNefesh* (Spiritual Accounting) was patterned on Benjamin Franklin's Poor Richard's Almanac. It is likely that he gained access to this work in English from R. Yehoshua Zietlin's extensive library. R. Dr. Baruch Schick of Shklov (also see below *Sha'ar Be'er Sheva* and Part II, Chapter 3) also frequented the estate and Zietlin saw to it that there was a chemistry lab on the premises for the doctor to perform his experiments, *Chazon Tziyon*, p. 19.

[7] *Chazon Tziyon*, p. 14.

[8] Other sources indicate the Gaon's abortive travel to the Land of Israel occurred in 1772 or in 1781.

[9] *Chazon Tziyon*, p. 4. Also, see below, the Approbation to the 1968 edition, "We, the descendants and the grandchildren of the family, have received the tradition, from one to another, that our grandfather, the sage and mystic, Rabbi Hillel, may his merit protect us, merited to stand before his master, the Gra z"l, many years."

[10] Actually, the first settlement outside of the Old City was *Mishkenot Sha'ananim*, founded by the endeavors of another disciple of the Gaon, R. Shmuel Salant, who led the Jerusalem community for over 80 years and who considered it his primary mission in life to settle the Land of Israel in such a way that the redemption would be hastened. The enormous success that he had in this mission, against tremendous odds, shows in the fact that when he arrived in the beginning of the 19th-century the Jewish population of Palestine was minuscule, while when he died years later, the population had grown significantly. It was due to R. Shmuel's efforts that the famous English philanthropist, Sir Moses Montefiore, supported the building of numerous settlements. Mishkenot Sha'ananim was later named Yemin Moshe in his honor.

[11] The manuscript has recently been published in Hebrew by R. Yoseph Rivlin's great grandson, Prof. Yoseph Rivlin of Bar Ilan University in Israel, with extensive notes and references to *Kol HaTor* and other related material.

[12] Published under the title *Shirei Shlomo*, (1933). Continuing in the family

tradition that began with R. Benyamin Rivlin of attaining proficiency in a number of languages, he also co-edited a Hebrew-Yiddish-English dictionary with J.C. Epstein (1924).

[13] The fact that there were originally seven complete chapters is clear from R. Shlomo Zalman Rivlin's introduction (printed in the 1968 B'nei B'rak and subsequent editions) and references found in the existing five chapters. In addition, scattered quotations appear from the two missing chapters in R. Shlomo Zalman's other writings. In the continuing mystery of *Kol HaTor* the entire missing sixth chapter along with the listing of the contents of the final seventh chapter was discovered and printed for the first time in the Jerusalem 1994 edition of *Kol HaTor.* (This new edition also included the last page of the 5th chapter that was already discovered earlier in the 1980's and printed as a "missing" page from *Kol HaTor* in *"Nitzaney Aretz,"* a journal of Yeshivat Mercaz HaRav who received the document from the Organization for the Dissemination of *Kol HaTor,* B'nai B'rak. This page did not appear in either of the two editions published in 1968). The editor of this new edition, Prof. Yoseph Rivlin, writes that he found these lost sections together with the remaining manuscript already in our hands in the house of his father, Shmuel Rivlin, the son of Shlomo Zalman Rivlin, who had published the first partial edition. The missing sections of the handwritten manuscript had been copied by Shlomo Zalman Rivlin from the original *Kol HaTor,* never having been published, due to lack of funding as explained above.

[14] They included R. Chaim Friedlander z"l, Rosh Yeshivah and well-known scholar of Kabbalah (who was instrumental in publishing many of the works of the Ramchal); R. Shmuel Devir z"l, *Dayan* (Judge) and member of the Rabbinical Court of B'nei B'rak; R. Shalom Ulman, author of kabbalistic works on the Ramchal and the Gaon.

[15] Both editions include written appeals in search of anyone knowing the whereabouts of the original manuscript of *Kol HaTor* or the missing last two and a half chapters from R. Shlomo Zalman's 1946-47 edition.

[16] See Part I, Chapter 4, *Sha'ar Be'er Sheva,* par. 8 and corresponding note.

[17] Originally published in *Nitzanei Aretz,* referred to here above. This passage is from the end of the first section of the fifth chapter of *Kol HaTor* and mentions specific "end times" for the events through which the Redemption is to unfold. I have also translated this passage with notes in Part I, Chapter 3.

[18] This phenomenon should not surprise us. R Hillel implies in *Kol HaTor* that, as was the case with himself, one must have a direct connection with the inner soul of *Kol HaTor,* and with the soul of the Gaon himself, to be drawn into the Secret Doctrine of Mashiach ben Yoseph and hear its voice calling.

[19] See especially the Gaon's extensive commentaries to *Tikkuney Zohar, Tikkuney Zohar Chadash, Sifra DeTzeniuta* and his commentary to Habakkuk. See also *Likutei HaGra* (with commentary of *Be'er Yitzchak)* where the unification of the Two Messiahs is discussed (pp. 80, 81, 125, 175).

[20] R. Yoseph Spinner, who worked closely with the members of the Organization for the Dissemination of *Kol HaTor* in B'nei B'rak, heard from R.

Aaron Abraham Slotki, who was the former head of the Kabbalah Yeshivah Sha'ar HaShamayim and who lived well past the age of 100 and died in 1976, that during that time R. Hillel's original manuscript of *Kol HaTor* was known and circulated in Torah circles. On the other hand, when R. Zussman, a second-generation disciple of Rav Avraham Yitzchak Kook, was asked if Rav Kook was familiar with *Kol HaTor*, the answer was negative.

R. Yaacov Moshe Charlap, outstanding disciple of Rav Kook, however, does refer to *Kol HaTor* (*Mosadei Aretz*, appended to the end of *Chazon Tziyon*, 1946), and R. Zussman, a student of R. Charlap, said that when he was serving under his teacher as a young man, he witnessed R. Shlomo Zalman inquiring of R. Charlap concerning the kabbalistic material in *Kol HaTor* on numerous occasions. Still, there is no source that indicates that Rav Kook had access to *Kol HaTor*, despite the fact that it is assumed he was in contact with all the sages and kabbalists of his generation and that his system of thought often appears as a commentary and elucidation of many principles found throughout *Kol HaTor*. Apparently this is another one of the enigmas surrounding *Kol HaTor*.

[21] The Gaon himself studied the works of the Ramchal, praised him with the highest regard, and is known for his statement that, if the Ramchal were still alive in his time, he would have walked barefoot from Vilna, Lithuania to Padua, Italy in order to sit at his feet and study with him. In this sense the Gaon did have contact with the Ramchal, although there is no indication anywhere in the writings of the Gaon that he was influenced by the Ramchal, certainly not his kabbalistic writings. In fact, most of the Ramchal's Kabbalah works were not accessible till much later.

[22] Part II, Chapter 1 is devoted to Mashiach ben Yoseph and the *Trein M'shechin*.

[23] Traditionally, the universe in its present form is to exist for 6000 years (as we currently experience time following the collapse of Adamic consciousness) followed by a seventh millennium (Talmud, *Rosh HaShanah* 31a; Talmud, *Sanhedrin* 97a; Talmud, *Avodah Zarah* 9a; Gaon's commentary to *Sifra DeTzeniuta* 5, p. 66 (33b)). This macro-time scale parallels, in exact ratio, the micro-time scale of the week of Genesis, i.e., six days followed by the Shabbat, in accord with the verse, "A thousand years in Your sight are like a day gone by..." (Psalm 90:4). Thus, by dividing every 1000 year period (1 "day") into 24 parts we can calculate that every 42 years and 8 months equals 1 "hour" on the cosmic clock. Similarly, every 250 years is 6 "hours" and every 500 years is 12 "hours". According to this principle, and taking into account that a day in Genesis always begins at the onset of night, the year 5000 (1240 C.E.) was "nightfall" or the beginning of the "sixth day" of creation. The year 5500 (1740) heralded the "dawn" or "sunrise," and the year, 5750 (1990), corresponds to "high-noon" of the "sixth day". The year 5750 brings us 750 years or 3/4 into the sixth millennial day with a remaining 250 years or one quarter until its completion. According to the Gaon the first 250 year period from 5500 to 5750 is the messianic age of Mashiach ben Yoseph; the second and final period from 5750 to 6000 is the messianic age of Mashiach ben David. The demarcation between these two eras is, however, not absolute, and there is a definite period of overlap during which the two processes operate simultaneously. See the Gaon's

commentary to *Sifra DeTzeniuta* 1, p. 20 (10b); R. Shlomo Eliyashiv, *Leshem Sh'vo V'Achlamah, Sefer Hakdamot VeSh'arim*, p. 172; R. Rafael Shochat, *Torat HaGeulah B'Mishnat Rabbeinu HaGadol HaGaon MiVilna* (unpublished manuscript; note of Leshem at end).

[24] *Leshem Sh'vo V'Achlamah, Sefer De'ah* 1:5:4 (p. 76).

[25] The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z"l: "According to the sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *hashgachah* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha'agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov.... In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *hashgachah* has determined that these two categories of knowledge develop and progress in parallel lines." (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291).

R. Yoseph ber Soloveitchik, illustrious philosopher of U.S. Orthodox Judaism, has similarly written:

> "R. Shneur Zalman of Lyady, the founder of Chabad Hasidism, that great luminary of *halachah* and mysticism, sensed that the fundamental method of *halachah* (Jewish Law) is that act of quantification which is so integral a part of the mystery of the *Tzimtzum* (Constriction). This wondrous principle expresses itself in two parallel dimensions: in the real world, empirical reality, and in the ideal world, *halachic* constructions. The supernal will clothes itself in these two creations and becomes embodied through them in the attribute of *Gevurah* (Justice) and *Tzimtzum* (Constriction). Moreover, "God has set each one of these against the other" (Ecclesiastes 7:14), i.e., God has introduced a parallelism; for just as the quantitative reality to which our senses are exposed lends itself to quantification by cognitive man, who turns qualities into quantities, percepts into equations, so too the supernal illumination, "which may be perceived by means of the many mighty contractions, which it undergoes as the different levels of reality emanate from one another," is placed within and under the dominion of the delimited, "contracted," quantitative act. The "movement" from quality to quantity, from experience to equations, which takes place in the real, empirical world, also finds its expression in the ideal realm of *halachah* (Jewish Law).... The statement of Galileo that "the great book which ever lies before our eyes, I mean the Universe, is written in mathematical language and

the characters are triangles, circles and other geometrical figures" applies as well to the *halachah*. And not for naught did the Gaon of Vilna tell the translator [R. Dr. Baruch Schick of Shklov] of Euclid's Geometry in Hebrew that, "to the degree that a man is lacking in the wisdom of mathematics he will lack one hundred-fold in the wisdom of the Torah." This statement is not just a pretty rhetorical conceit that testifies to the broad-mindedness of the Gaon but a firmly established truth of *halachic* epistemology.... The supernal will is reflected both in the mirror of reality and the mirror of the ideal *halachah* (Jewish Law), through the medium of objective, quantitative measurements. (R. Yoseph ber Soloveitchik, *Halachic Man*, JPS, 1983, pp. 56-57)

[26] The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the "wisdom from above" refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Shneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

A direct tradition from the Ba'al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon's view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the "Lower Wisdom," would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), "the gates of wisdom above and the wellsprings of wisdom below" began to open. This is also the prophecy of our master R. Yisrael Ba'al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately preceding the onset of the Sabbath]. He interpreted the verse homiletically, "In His hand are (*mech'karei aretz*) the deep secrets of the earth and the heights of the mountains are His" (Psalm 95:4). Instead of reading *mech'karei aretz*, "deep secrets of the earth," read *me'chakrei aretz*, "investigators of the earth." The "Hand of God" represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer*, Bereshit 2, p. 8.

[27] R. Shlomo Eliyashiv states: "What was forbidden to investigate and expound upon just yesterday becomes permissible today. Every true exegete is aware of this. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above;" (*Leshem Sh'vo V'Achlamah, Chelek HaBi'urim*, p. 21d)

[28] For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge - Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from *Kol HaTor*, and then almost in passing.

It is only in the second companion volume that a short summary of *Kol HaTor's* position on science is presented. *Encounter - Essays on Torah and Modern Life*, H. Chaim Schimmel and Aryeh Carmell, editors (Association of Orthodox Jewish Scientists/Feldheim Publishers, 1989, no longer in print). The essay is entitled "*Tora im Derech Eretz:* A Fresh Approach" by Rabbi A. H. Rabinowitz. This source is quoted here in full to corroborate the assertion that what *Kol HaTor's Sha'ar Be'er Sheva* is advocating in the name of the Gaon, regarding the necessary messianic role of science, is virtually unparalleled and unprecedented throughout the entire spectrum of rabbinic and kabbalistic literature:

> In a little-known volume compiled by a disciple of the Gaon of Vilna, *Kol HaTor*, this subject [of the relationship between Torah and secular study] is treated in depth. The views of the Gaon, as presented by his disciples in that volume, shed a fresh perspective on *Tora im Derech Eretz*, one for which even the opinions of Rav Shor and Rav Kook [previously discussed in the essay and both representing among the most extreme views on the subject] have only slightly prepared us. As far as I am aware, there is not even an inkling of it in Rabbi S. R. Hirsch's original approach. R. Hillel ben R. Binyamin of Shklov, expounds there the Gaon's view on the messianic process until the final redemption of Israel. Part II of the fifth chapter, called *Sha'ar Be'er Sheva*, is devoted to a detailed presentation of the Gaon's attitude towards the seven wisdoms, their study, and their part in the messianic scheme.

Still, the editors of R. Rabinowitz's posthumously published essay were compelled to add the bracketed note, "It must be noted however that this work [*Kol HaTor*] is not universally accepted as an authentic presentation of the views of the Gaon of Vilna."

[29] Maharal of Prague, *Netivot Olam, Netiv Torah*, Chapter 14, pp. 60-61. See the Gaon's statement quoted in *Sha'ar Be'er Sheva*, par. #10: "It is impossible to climb a ladder whose top reaches towards the heavens without first stepping on the rungs of that ladder that are stationed near the earth."

[30] Based on the *Zohar*, the Ramchal states that there are four categories of knowledge that one is required to know as deeply as possible: 1) to know and perceive the mystery of how God brought the universes into existence and how His light permeates the totality of creation; 2) to know how the human body is a microcosm of the entire universe (in particular of the *Sefirot*) and to know how man's actions affect the upper universes; 3) to know the mystery of transmigration of all the souls that have ever been born and how each soul is brought to its perfection through this process; and 4) to know the mystery of the material universe. See *Zohar Chadash Shir HaShirim* on Song of Songs 1:7 and next note.

[31] Two parallel texts (with slight variations) appear in the Ramchal's introduction to *Adir BaMarom* and at the end of *Milchemet Moshe* (printed as an appendix to *Da'at Tevunot*, B'nei B'rak, 1975). After explaining the *Zohar's* first three categories, he writes:

> The fourth category of knowledge is to know the mystery of this world, as the *Zohar* states, "To look into the world." This means that there is an obligation to know that everything in this world operates according to the mystery of the *Sefirot*, that is, to know the internal design that is immanent in nature. This is the intention of the numerical equivalence between the word Nature (*HaTeva* = 86) and God (E-lohim = 86). This is in contrast to the opinion of the philosophers [who apprehend the world solely as it appears to their senses]. The truth is, however, that the laws governing the existence of every creature in the world can only be understood in terms of the *Sefirot*. The knowledge of natural science as well as all other knowledge is predicated upon this principle, i.e., the mystery of the *Sefirot* according to their true supernal function. One must then know the root of all this above.
>
> "Concerning the [second category of] knowledge of the human body we have explained the principle that "From my [microcosmic] flesh I will behold [the macrocosmic] God" (Job 19:26). This same principle is to be applied to the knowledge of nature and its laws. Thus there are things that can only be understood about the *Sefirot* via knowledge of the human body, while there are other things that can only be understood about the *Sefirot* via knowledge of the world. Although both of these really constitute one unified system, certain things are revealed in man and others are revealed in the world. It follows that the world must be understood in two [complementary] ways: First, in its manifestation here below. This can only be done, however, if one concentrates on the deeper *sefirotic* design that is inherent in the world, as opposed to the cynicism of the philosophers. It is around this principle that the majority of the *aggadic* and *midrashic* statements of the sages revolve when they speak about *Ma'aseh Bereshit* (Work of Creation) and other matters relating to all the details of heaven and earth. This knowledge is also exceedingly great and precious. Second, after a proper understanding of the laws of nature has been established below, their mystery and their root must be ascertained above in the *Sefirot*. Only then can we understand the why of things. Lastly, we must understand all of this in the secrets of the Torah, for all of these matters are contained within its teachings."

In his *Ma'amar HaAggadot* (printed at the beginning of all editions of *Ain Yaacov*) the Ramchal further clarifies how the talmudic sages related to the "external" wisdom of the world:

> "The sages encoded much of the esoteric tradition that they had received in matters relating to nature or astronomy. In other words, they utilized the knowledge of nature and astronomy that was accepted among gentile scholars of their time in order to transmit something else. Thus, they never intended to teach the physical

> "facts" concerning these phenomena, but rather, to utilize these facts as vehicles for kabbalistic secrets. One should therefore not think that they were wrong because a particular model, which they used, is no longer accepted. Their intention was to clothe the hidden tradition in the accepted knowledge of their generation. That very tradition itself could have been clothed in a different garment according to what was accepted [as scientific fact] in other generations. And, in fact, the originator of that particular *aggadic* statement would have done so himself if he would have stated it in those other generations."

In *Adir BaMarom* (p. 66b), the Ramchal writes further:

> "All the *aggadic* statements that you find in the teachings of the sages concerning the sun and the other stars that are no longer accepted [according to current scientific belief] are referring to the inner dimension of Divine Providence. One who is not familiar with the Paths of Wisdom [the Kabbalah] can only grasp the external structure of reality in accord with its physical description... The essence of the matter is that the sages are referring to the inner structure of reality. This is the knowledge of the Torah, which encompasses all wisdom. It is, however, all in the mystery of the internal design and not in the external form."

[32] It would appear that another important exception to this rule is to be found in Hasidic literature, particularly that of Chabad Lubavitch. This branch of Hasidut (which is often considered by both camps to be mystically antithetical to the school of the Gaon of Vilna) also maintains the belief that science has to play a prophetic role in helping to usher in the Messianic Era via the usage of its models and metaphors to better understand Judaism's own esoteric traditions. Commenting on the same passage from the *Zohar*, the previous Lubavitcher Rebbe said, "The truest unification between science and Torah is such that from its theoretical models it is possible to perceive matters pertaining to the innermost aspects of the Torah." ("Concerning the Development of Science in Our Present Time," printed in Hebrew translation from the Yiddish original in *B'Or HaTorah* 2, p. 8.) In this article based on the Rebbe's statements, however, the role of science is downplayed. There, the text reads, "The *Zohar* plainly means that the gates to the wisdoms, or the sciences in general, *and of more essential import* [italics mine], the gates to the wisdom of the Torah in particular, will be opened at that time." The non-equivalence of science and Torah is emphasized, despite the fact that the *Zohar* places equal emphasis on both. On the other hand, the Rebbe points out in the same article that "The fact that the *Zohar* mentions both matters (the development of Torah and Science) in one context proves that both are intimately connected and that a development in the area of the Torah draws after it a [corresponding] development in the sciences." It does appear, however, that in the Chabad system, the ultimate fulfillment of science "is such that from its theoretical models it is possible to perceive matters pertaining to the innermost aspects of the Torah," i.e., in order for an educated person to better grasp mystical concepts already known and well developed in Hasidic thought. Yet, in the Gaon's system, the messianic fulfillment of science is decidedly different. In *Sha'ar Be'er Sheva*, par. #6, R. Hillel writes: "The Wisdom of the Torah (Kabbalah) is contained in the light of

the Supernal Wisdom. In order to understand and grasp this Wisdom, however, it is also necessary to learn the Seven Sciences that are hidden in external reality," i.e., in order for the scholar/kabbalist to actually decode heretofore inaccessible knowledge hidden in cryptic passages of the Talmud, the *Zohar* and in the writings of the Ari and the Gaon. Furthermore, it appears that, according to Chabad Hasidut, the revelation of the inner teachings of the Torah (Hasidut) stimulates the growth of the Seven Sciences, but not vice versa. In the Gaon's system, on the other hand, the development of science actually awakens the inner teachings of the Kabbalah. In any event, we see that a mystical relationship between Torah and science and the Torah scholar's obligation to master and integrate the "Seven Sciences" is maintained by both the non-Hasidic as well as the Hasidic mystics, and from this perspective, can certainly be considered a traditional Jewish belief.

[33] Ramchal, *Derech Chochmah, Kitvey HaRamchal,* Jerusalem.

[34] This is the actual term that R. Hillel uses to describe *Kol HaTor* in Chapter 3, par. 1.

Chapter 2

The Messianic Mission of the Gaon of Vilna

- The Gaon of Vilna
- "There Is No One Like Him"
- The Chamber of the Gaon
- The Censored Mystic
- The Revelations of Eliyahu
- Gematria, Transmigration, and Divination
- The Messiah from the House of Yoseph
- Master of the Seven Sciences
- The Extraordinary Letter
- The Call of the Turtledove

Chapter 2
The Messianic Mission of the Gaon of Vilna

The Gaon of Vilna

Rabbi Eliyahu ben Shlomo Zalman (1720-1797) was a legendary figure in his own lifetime. In the Jewish world of the 18th-century there were numerous phenomenal Torah geniuses from both the Hasidic and *Mitnaggid* (non-Hasidic) communities, as well as, charismatic *tzadikim,* whose divine-like qualities shone forth like the brightest stars of the night sky. Yet, even among these, the Gaon of Vilna stood out like the blinding light of the stellar explosion of a super-nova. A being of such magnitude does not easily fit into any of the known categories of human experience, certainly not within the last few hundred years of history.[1]

Even familiarity with comparative mysticism, and the philosophy of human thought throughout the ages, can only begin to prepare us for an understanding of the Gaon's system of cosmology and the role he envisioned for himself within that cosmology.

Although there are a number of biographical works and articles on the Gaon in Hebrew, until recently little of substance had been rendered into English.[2] Even of that which is now available it is the Gaon's intense mystical life that is often excluded.[3] Even in the standard Hebrew works on the Gaon, the passionate messianic mission that directed his life has been met with disbelief, low esteem, and censorship.

The major problem one encounters when attempting to achieve an understanding of the Gaon is that the closer one becomes acquainted with his personality, the more one feels distanced. This is due to the sheer magnitude and incomprehensible superhuman powers of his mind and otherworldly manner of conduct. His most renowned and illustrious disciple, R. Chaim of Volozhin, himself a recognized superlative Torah master and kabbalist, publicly

admitted, "How can I not be embarrassed to be called his disciple in view of my not having attained even a fraction of his splendor".[4]

All of the Gaon's followers, of which he had many, spoke about him with such rapture and extravagant respect that it rivals the attitudes of the Hasidim to their wonder-working *rebbes* and *tzadikim*. (In fact, the Gaon was originally referred to by his communities as the Gaon and *Hasid* – the Pious One — from Vilna). As will be apparent from their own words, his followers were intoxicated, as it were, with their teacher's charismatic personality and saintliness. Likewise, from the texts quoted, it will be evident that the wonders performed by the Hasidic masters, and the revelations received by them, were by no means limited to their own class.

An acute awareness of a student's spiritual and intellectual distance to his teacher is true with regard to many of the great Torah masters. Yet, with the other spiritual leaders of the Gaon's generation (and thereafter) there is usually some way of approaching and connecting with their teachings. Often, they themselves would intentionally "bring down" their revelatory insights to the level of the average Torah scholar and layperson. This was particularly the case with the Hasidic masters, who translated a number of esoteric truths into a profound form of "therapy of the soul" for the Jewish people.

The feeling with the Gaon, however, is that he simply cannot be approached. For all of the vast writings that the Gaon left us, they do not include a specific manual or overview of what, with the entire Torah in his hands, he expected of us (other than mastering the entire Written and Oral Traditions, exoteric and esoteric). He apparently left no practical system that is spelled out in a simple and methodical manner. His practical teachings, as well as his personality, remain as hidden and inaccessible as a secret chamber within a mighty and impenetrable fortress. It will be apparent, however, that the virtually impenetrable enigma of the Gaon is, in fact, accessible to one who possesses the keys supplied by *Kol HaTor*.

The view being presented in this introductory material about the Gaon — and throughout the present work — is predicated upon the fact that there are many unusual characteristics, statements, and actions of the Gaon that can only be fully understood and placed into a coherent context with the aid of the lost teachings of *Kol HaTor.* As will become evident, the author of this "secret text" *(megilat setarim* — his own term), R. Hillel Rivlin of Shklov, claims that he — and he alone — received directly from the master himself the missing key that unlocks crucial elements in the otherwise bizarre personality of the Gaon of Vilna. In so doing, R. Hillel also reveals an astonishing underground messianic mission for global evolution and redemption that the Gaon was masterminding.

The purpose of this short biography of the Gaon, however, is not only intended to serve as added testimony to his phenomenal genius, and to report the generally unknown mystical aspects of his life, even with the usage of the new information supplied from *Kol HaTor.* This introduction to the Gaon is, in effect, an introduction to *Kol HaTor* itself. Only to the extent that one appreciates the highly unconventional and singularly unique nature of the Gaon, is one able to appreciate the highly unconventional and singularly unique nature of *Kol HaTor.*

Even if *Kol HaTor* did not claim its authority from the Gaon of Vilna, it would stand on its own merit as a fascinating system of spiritual thought — especially with regard to the prophetic confluence between science and Kabbalah. Yet, *Kol HaTor* was never intended to be studied alone. It is the interfacing of *Kol HaTor* with the other extensive esoteric teachings of the Gaon that reveal its hidden depth and a crucial cosmological map and guide for the present generation. Therefore, it is important to develop a working image of the Gaon, especially as the ultimate synthesis of the scientist and kabbalist. And it is precisely R. Hillel's portrayal of his teacher in *Kol HaTor,* together with numerous other sources from the Gaon himself, which offers us the missing key, unlocking this personal connection with Rabbi Eliyahu, the Gaon of Vilna.

"There Is No One Like Him"

Although the Gaon lived in the 18th-century, he has been compared to the level of a *Rishon* — a Torah sage who had lived some six hundred years earlier[5] — even to the *Ramban* (Nachmanides) himself.[6] Other Torah masters declared further that the Gaon was a spiritual throwback to the period of the *Geonim.* [7] One of the masters of Kabbalah from the last generation responded to the question of why the scholars considered the Gaon of Vilna so unique among all the other great sages of his time by answering:[8]

> Know, my son, there are unique individuals in each generation, but not all excel in all branches of knowledge. One may be gifted with penetrating knowledge, but not have an encyclopedic mind and vice versa. And if you find an individual who is endowed with both of these gifts, he may not excel in linguistics, astronomy, engineering and other disciplines where others will show their superiority. But to be an acknowledged leader in every field — the exoteric and esoteric teachings of the Torah, together with the highest levels of piety, sanctity, and purity, and every science and discipline — linguistics, astronomy, engineering, etc. — a prodigious genius such as this, was unheard of even in previous generations. Only our great teacher, the Gaon of Vilna achieved this level.

The prestige held by the Gaon, even in the eyes of the gentiles, was also legendary in its time. His face radiant with awe, a leading German professor and head of Berlin's three universities exclaimed after a brief encounter with the Gaon:

> Do not think that this guest of yours is of the human species. He is an angel of God who is at home in the farthest reaches of the heavens. With just a few words he has opened my eyes

> and given me the solution to a problem which I was convinced could not be solved.[9]

Overly extravagant praises? Religious "hero worship"? The reader must bear in mind that these, and the following statements, all of which were based upon eye witness accounts, were made and recorded by a very serious elite circle of Jewish leaders from Lithuania ("*Litvaks*"), who are known for their no-nonsense and matter-of-fact way of life. One such sage wrote:

> All those who stood before him saw the great signs and wonders which God bestowed upon him from above and which he himself did not even intend. One thousand sheets of paper would not be sufficient to express his praise of which there is no exaggeration because our very own eyes merited witnessing these interactions with him.[10]

Another wrote:

> I once heard R. Chaim Volozhin say in public: "Some people believe that if my brother R. Zalman [a close disciple of the Gaon who recognized him as an unusual Torah genius but died at a young age] would have lived a lengthy life, he too would have reached the spiritual level attained by the Gaon, yet I must tell you they are mistaken. My brother totally discarded the encumbrances of this physical and material world to the point where he attained the level of an angel, who was merely disguised as a man. The Gaon, on the other hand, continued to conduct himself as a mortal, while at the same time purified his being to the level of an angelic being... That is the purpose of the creation, to conduct oneself as a man, and at the same time, purify the physical and material reality of this world to a sacred state."[11]

Even an avowed Jewish heretic by the name of Abraham Abba of Glussk who, after ingeniously conniving a private audience with the Gaon through deceit, declared in a private letter to his friend Moses Mendelssohn — the father of German Enlightenment, "Behold, in spite of all the evil that befell me and what I endured because of him [the Gaon], nevertheless, my heart stands firm in informing you of the truth as I honestly believe it: Of all the wise men throughout the world, there is no one like him."[12]

Any attempt to portray the Gaon must include an episode told by R. Isaac, the son of R. Chaim of Volozhin, one of the closest disciples of the Gaon of Vilna:

> Once Father [R. Chaim of Volozhin] prepared to travel to the Gaon. I said to Father, "I too want to journey to the Rabbi." Father was overwhelmed, and said whilst trembling, "You too want to travel to the Rabbi?" I too became frightened, but nevertheless I kept to my wishes and stated, "Yes, I wish to do so". Father hesitated, but finally he agreed, and we went off. As we were on our way, I noticed Father's face, and behold, he turned pale because of fear and trembling. As the wagon drew closer to Vilna, Father's face became even more pale. By the time we came to Vilna, it was difficult to recognize him. Again he turned to me and inquired, trembling, "You too want to go to the Rabbi?" I gathered myself together and said, "Yes." As we were standing at the door of the chamber of the Gaon, his knees actually quaked out of awe for his teacher...and once more he inquired of me, "You too want to go in?"... Thus did we enter the chamber of the Gaon.[13]

Attempting to describe an image of the Gaon, especially in the space of a few pages, appears to be an impossible task. Yet, if we are to fully appreciate the Secret Doctrine of *Kol HaTor* and the world view that it presents in the name of the Gaon, we are obligated to attempt to enter —

even if only a bit — into the Chamber of the Gaon.

The Chamber of the Gaon

The Gaon was the synthesis of the true *chacham-m'kubal* (sage-mystic). Yet, he was first and foremost the mystic. In fact, for all that the Gaon accomplished for Torah and the Jewish people during his seventy-seven years the greatest legacy he left was the new levels he revealed of the inner Torah — the Kabbalah. The Gaon's son, R. Avraham, wrote:[14]

> The Gaon's knowledge of exoteric Torah was surpassed by his mastery of the esoteric Torah. All the gates of knowledge were opened to him in order that he should learn, and consequently teach, to the Jewish people [the kabbalistic works of] the *Zohar*, *Tikkunei HaZohar*, *Sifra DiTzniuta*, *Ra'aya Meheimna*, *Sefer Yetzira*, *Ma'aseh Bereshit*, and *Ma'aseh Merkavah*.

Along with his absolute allegiance to the Talmud and to the minutiae of *halachah* (Jewish Law), everything that he analyzed or assessed was also simultaneously perceived from the perspective of the *Zohar* that he held as sacred as the Talmud itself. Everything he wrote or said was done based upon a clearly defined system of Kabbalah.

R. Menachem Mendel of Shklov, one of the Gaon's most outstanding disciples (he transcribed the Gaon's dictation to his commentary on Proverbs) wrote:[15]

> I heard from my Master on numerous occasions that every one of his explanations of the simple meaning (*pshat*) of the Torah concealed an even deeper significance (*sod*). "Without the *sod*," he said, "the simple meaning is simply not true."
>
> I am obligated to proclaim that which I heard explicitly from his holy mouth, namely, that he

> never explained the simple *pshat* of a single verse if he did not know its inner *sod.* Only then did he dress the *sod* in the *pshat.*

In a note to the text of the Gaon's commentary he also wrote:[16]

> When one will clearly understand the *sod* then everything will be clear to him – the *pshat,* the *remez, drush* and *sod* [all four dimensions of the Torah, known as the acronym *Pardes*]. Until then, even the *pshat* will elude him, as it is written in *Zohar Mishpatim* [99a]. This is what I have heard from my mentor, my teacher and *rebbe* — for whom I would offer myself numerous times as ransom in place of his death. Understand this.

R. Yisrael of Shklov, another outstanding disciple of the Gaon, wrote:[17]

> His entire methodology in the revealed Torah was permeated by kabbalistic knowledge. No mystery eluded him. I heard this from the one for whom my soul longs, the great Rav and saint, the recognized kabbalist, our teacher and master, Menachem Mendel z"l [of Shklov]. While transcribing the Gaon's commentary on the *mishnaic* order of *Taharot* the Gaon told him that he never drew any novel conclusion or explanation on that order unless he understood the connection between the external *pshat* and the internal *sod.*

In his introduction to *Hadrat Kodesh* (Sacred Beauty), the Gaon's esoteric commentary on *Midrash Ruth,* R. Avraham Simcha, R. Chaim of Volozhin's nephew, wrote:

> It is impossible that the esoteric portion of the Torah could ever be at variance with its exoteric portion. How could the Torah ever contradict itself? Seeming divergences between

> *halachic* decisions [based on one or another of the two systems] arise only because we do not understand the true explanation of the text in question. In dealing with any text, whether it was Scripture, *Mishnah*, Talmud or *Zohar*, he united their exoteric and esoteric understandings. They became one in his hand, with a perfect and absolute unity. One who is accustomed to study his holy words in *Aderet Eliyahu* [the Gaon's commentary on *Chumash*] will witness in numerous places that this was, in fact, his method of analysis, namely, to securely unite the revealed with the concealed. I have seen this in numerous instances in his manuscripts, and such is also the case regarding his *halachic* decisions in the Talmud... I also heard directly from my uncle the *gaon*, our teacher, R Chaim *z*"l [of Volozhin], that this was the entire *modus operandi* of our master in Torah.[18]

These and other similar statements by the Gaon's disciples[19] revolve around their master's emphatic insistence that the Torah cannot be understood without recourse to its s*od* (esoteric meaning). Actually, this is a precept that is axiomatic in the *Zohar* and followed by all sage-kabbalists.

A related esoteric precept that was fundamental to the Gaon was his transcendent view of Scripture itself, as well as of all historical events. His view of history and of events destined to unfold in the future also followed the most rigorous esoteric cosmology. This all-encompassing and holistic world view of the Gaon is succinctly spelled out in his commentary to the portion of the *Zohar* known as the Book of Concealment (*Sifra DiTzniuta*), where he writes: [20]

> The general principle is that all that has existed, all that now exists and all that will exist until eternity, is all contained in the [Written] Torah from [the first word] "In the beginning" until [the last words] "in the eyes of all Israel." This refers not only to generalities, but also to the particulars of every single species and

of every single human being, including everything that will transpire in his lifetime, from the day of birth until the day of death, as well as, all of his transmigrations and all of their particulars and minute details. This is likewise true with regard to every species of animal and every living creature in the world, as well as, every plant and mineral. All of the particulars and minute details of each and every form and sub-species, including everything that they and their roots will undergo, [is included in the Torah].

Similarly, all that is written concerning the Patriarchs, Moses and the Nation of Israel in every generation [is encoded in the Torah]. For the fractal sparks (*nitzotzot*) of these souls transmigrate in every generation, as is known. This extends to include the entire history of mankind, from Adam until the end of the Torah. All that occurred to them is repeated in every generation and in the life of every individual, as is known to one who understands.

In a general way all of this is also included in the first chapter of the Torah, from "In the beginning" until "Noah found favor in God's eyes" (Genesis 6:8). More generally, all of this is included in the account of the first seven days of creation (Genesis 1:1 – 2:3). Moreover, all of this is included in the seven words of the first verse of the Torah... And finally, all of this is included in the letters of the first word of the Torah and in the *dagesh* (phonetic point) inside the first letter.[21]

The Censored Mystic

Ironically, it is the Gaon's stature, as possibly the greatest mystic in modern history, and his extensive Secret Doctrine of Redemption, that has been censored from the world at large. From the beginning, the secular Jewish historians wrote that he knew nothing of Kabbalah, and even great Hasidic leaders claimed that the Gaon treated the *Zohar* lightly and that the teachings of the holy Ari — R. Yitzchak

Luria — were not considered worthy in his eyes.[22]

On the other hand, the Gaon has been the victim of self-censorship from among his very own disciples and admirers. In the interest of the Gaon, many of his own writings and those concerning personal encounters with the Gaon have been hidden, or chipped away, by the different schools of thought, who associated themselves with the Gaon. After the Gaon passed away, the Rabbis of Vilna considered, and understandably so, his extensive kabbalistic writings to be too awesome and dangerous for the public at large, and caused them to be withheld from publication. Even when his "non-Kabbalah" works were published, e.g., his commentary on Proverbs, most of the references to esoteric concepts were deleted. (They have since been reinstated in the more recent editions). On the other hand, when the *maskilim* — members of the broad-based movement for the integration of secular learning into Jewish education — published his works, they also censored from the public the "mystical" side of the Gaon. In this case, however, the intent was in order to emphasize the Gaon's devotion to rationalism and Hebrew grammar, which was of prime import in their system of thought.

As explained in the introduction the doctrine of *Kol HaTor* – and the unique image of the Gaon that it reveals — was itself kept hidden for some two hundred years. When *Kol HaTor* first went public in 1968, chapters six and seven were providentially missing. And even then one of the those two editions self-censored a crucial chapter of *Kol HaTor* which contains, in many ways, the key to the Gaon's entire system of thought (*Sha'ar Beer Sheva*, the main subject of the present work). To date, a missing last page from Section I of Chapter 5 has been published along with the entire chapter six and the content listing of chapter seven. Even so, the *Kol HaTor* we have today, although still true to the original, was edited and condensed in 1947 by R. Shlomo Zalman Rivlin upon the advice of sages in order to make it understandable to the average Torah scholar and educated layperson. The *Kol HaTor* in our hands is only a "reader's digest" version of R. Hillel's original manuscript. The whereabouts of the much larger original work, and whatever additional information it

may contain about the Gaon of Vilna, is unknown.

The attempt at the "re-making" of the Gaon also struck his famous commentary on the *Shulchan Aruch* (Code of Jewish Law), which was tampered with in order to protect, in the opinion of the editor, the honor of the Gaon. It was here where the Gaon had vehemently criticized Maimonides' attitude towards basic mystical concepts of Judaism found throughout the a*ggadic* portions of the Talmud and had accused him of being influenced by an over-rational Aristotelian philosophy. The righteous anger reflected in the language of the Gaon so astonished some of the sages that they originally doubted its authenticity, and therefore deleted the offensive language. The true and original text has since been confirmed and reinstated.[23]

Protecting the honor of the Gaon from appearing as a legendary, wonder-working *"Ba'al Shem"* — Master of the [mystical] Name of God — is also the reason the following event, and a few others, are not known outside of a small society. Even the master kabbalist, R. Shlomo Eliyashiv, considered the greatest exponent of the esoteric teachings of the Gaon, refrained from referring to the details of this event and wrote, "It is not fitting to write down what I heard in this case."[24] The reference is to the Gaon's supra-natural mastery over material forces, which was related in a first-hand account by his close disciple, R. Menachem Mendel of Shklov (in his introduction to the Gaon's commentary on *Pirkei Avot* and *Mesechtot Ketanot*):

> Once, when I was sitting with [the Gaon], the conversation touched upon the subject of the philosopher Aristotle. Our master the Gaon said, "It is clear that Aristotle thoroughly rejected the belief in creation *ex nihilo*. If he were to appear before me now, however, I would show him the orbits of the planets around the sun together with the stars shining right here on this table, just as they light up the firmament of the heavens [i.e., create an actual microcosmic fractal of the universe]. Could he continue to believe that the world is

> run solely in accord with natural laws? And was it impossible for Shimon HaTzadik [last of the Men of the Great Assembly, 3rd-century B.C.E.] who lived at that time to show him the many great wonders of the Creator? Rather, Aristotle was not interested in the truth; therefore he never made the effort to clarify this issue with Shimon." I recoiled backwards when I heard these things from his pure mouth. He noticed this and said to me, "Why should this shock you? With one esoteric formula I could do the same thing. The *Gaonim* after the time of the Talmud also knew this."

Whereas this type of episode was thrived upon by the Hasidic movement, this side of the Gaon was suppressed, especially by Lithuanian Jewry and its legacy. Another example of the censored teachings of the Gaon is found regarding his attitude of the role of the study of Kabbalah in the overall process of redemption. He wrote on the *Zohar*:[25]

> In every generation a fractal spark (*nitzotz*) of our Teacher Moses emanates into a single individual. From this individual it continues to emanate out to all the disciples of the Torah of that generation. All novel understandings of Torah are thus revealed in the world via the emanating light of our Teacher Moses...
>
> There are times when no worthy individual can be found through whom the emanating light of Moses is to spread out to the generation. Due to our many transgressions, therefore, such a generation does not receive an illumination of that light... It is for this reason that the period of our exile is lengthened. Our exodus from the [present] exile is therefore dependent upon the study of the Kabbalah for this is the [essence of the] Torah of Moses.

Yet, when this teaching was popularized in a small anthology of the Gaon's aphorisms called *Even Shleimah* it

was reworded to state:

> The [final] redemption will come only as a result of Torah study, chiefly the study of Kabbalah.[26]

It must be born in mind that the Gaon was writing his commentaries for an elite society of Torah scholars, who more than understood that the study of the Kabbalah does not exist without the interdependency of the other areas of the Torah. Yet, it is also these little qualifications of under-emphasizing the full intensity of the Gaon's supreme redemptive role of the Kabbalah that collectively have altered his deeper truth and the extreme passion of his mission. *Kol HaTor*, on the other hand, leaves us no doubt as to the full intensity of his intent in the above passage. Even more so, *Kol HaTor* once again recasts the Gaon's understanding of the relationship between the study of Kabbalah and the redemption into a very real agenda for global evolution centered in Jerusalem, Israel. R. Hillel writes:[27]

> Our master has written much stressing that the redemption is dependent upon the study of Kabbalah. Through this the Torah of our righteous Mashiach will be revealed little by little. This is the Torah of the Land of Israel.
>
> Our master descended from the heavens to reveal the formulas of the Torah in the period of *Ikveta DiM'shecha* (Heels of the Messiah) in the mystery of *Tzafenat Pa'aneach* — The Revealer of Hidden Things — and to instruct us according to these formulas in the practical path that is to be followed in this final era.

R. Hillel writes further:[28]

> The revelation of the [previously hidden] formulas within the Torah will proceed and increase together with the Advent of the Mashiach in our Holy Land until all of the mysteries of the Torah will be revealed in the

Last Generation. This is the Torah of Mashiach our *Tzadik*, as the verse (Isaiah 2:3) intimates, "The Torah will emanate from Zion" [*Tzadik* and *Tziyon* are both equated with Yoseph]. The Torah that will "emanate from Zion" refers to the revelations of its hidden treasures and mysteries, may they be revealed speedily in our day.

The *mitzvah* and sacred responsibility grows [for every *talmid chacham*] to occupy himself with the study of Kabbalah. [It is specifically through the learning of the Kabbalah] that the mysteries of the Torah will be revealed. This is part of the sacred mission of the Messiah of the Beginning, Mashiach ben Yoseph. The ingathering of the exiles will occur through him, and it is through the study of Kabbalah that this Redemption will be accelerated until it will reach its final completion through Mashiach ben David and our Teacher Moses, speedily in our day, amen.

The Revelations of Eliyahu

Born into a distinguished rabbinic family, Eliyahu ben Shlomo Zalman was a descendant of the great Lithuanian talmudist, R. Moshe Rivkes (died c. 1671), the author of *Be'er HaGolah* (Fountain of the Exile) on the *Shulchan Aruch* (Code of Jewish Law).

From the beginning, R. Eliyahu showed signs of being a child prodigy. While still a youth, he mastered all branches of the Written and Oral Torah — an ocean of knowledge. At the age of seven he was already giving public lectures and sermons that astounded his listeners. By thirteen no teacher could be found for him in all of Europe, and he subsequently studied on his own. His study methods were rigorous. It is said that he would study twenty-two hours a day, sleeping in only half hour intervals at any one time.[29] From a relatively young age, he was recognized as the leader of Lithuanian Jewry. Many flocked to his door seeking guidance and advice.

Initially he would spend long hours studying and contemplating in a secret spot in the woods. Only his wife knew of his location, which was revealed to her only in order that she would be able to bring him food.[30] Later in life, however, even though he seldom left his study, little happened in the Jewish community without his knowledge and approval.[31]

In their introduction to his commentary on the *Shulchan Aruch* (Code of Jewish Law), the Gaon's sons write that at the age of nine their father began the study of Kabbalah, and that within half a year, he had completely learned all the teachings of R. Yitzchak Luria, the Holy Ari, the most complex and profoundly influential mystical system up to that time.[32] R. Chaim Volozhin, one of the Gaon's most illustrious disciples, writes that the Gaon applied his mastery of practical Kabbalah to the construction of a *golem*, a form of artificial intelligence brought to life with divine formulas. He stopped when he saw a heavenly apparition, a sign that he was judged too young for such a project. He was not yet thirteen at the time.[33] Momentarily we will see, according to *Kol HaTor*, what was really at stake in this unusual experimentation.

With over seventy books and commentaries written by the Gaon, there is virtually no area of Torah knowledge he left untouched.[34] Applying his mastery of the entire Torah he was able to correct all major texts whose readings had become uncertain over time, as well as clarifying the sources for numerous Jewish laws and customs. His esoteric works include lengthy commentaries on the Torah (*Aderet Eliyahu*), Song of Songs, *Sefer Yetzirah* (*Book of Formation*), *Sifra DiTzniuta* (*Book of Concealment*), *Zohar and Tikkuney Zohar* (*Book of Splendor*), *Sefer HaBahir* (Book of Illumination), *Aggadot HaShas* (homiletic sections of the Talmud) and various other works that were lost. The Gaon's son, R. Avraham, writes,[35]

> "Our master, my father the Gaon, may his memory be a blessing, composed close to thirty large volumes on the entire *Zohar* and he stated with a full heart that he would not be

> ashamed to expound these novella even in the presence of Rabbi Shimon bar Yochai [the author of the *Zohar*]."

By the close of the 19th-century, however, the Jerusalem kabbalist, R. Yitzchak Kahana, adds, "Our generation was not worthy of receiving these writings. As a result, the majority of [the Gaon's] words regarding concealed matters, which constituted ten-fold what he wrote on revealed matters, have been lost."[36] One modern scholar estimates that, altogether, the Gaon's kabbalistic writings exceeded in volume those of all his Hasidic contemporaries combined.[37]

All this he did before the age of forty. For, according to a number of sources, he was in such an intensely illumined state from that time on that the ever-increasing flow of knowledge was technically impossible to commit to writing. Even his closest disciples, responsible for spreading his teachings, could not record them all, as he never paused in his lessons to allow time for notes.[38]

One of the Gaon's master disciples wrote:[39]

> There were esoteric secrets that the Gaon would not reveal to any of his disciples. The secret of "[the two Jewish heretics] Sasson and Simcha" (Talmud, *Succah* 48b) was one of these. Concerning this passage we heard from his holy mouth that one of the earlier masters *(gedolay harishonim)* fasted numerous fasts in order to be worthy of having the mystery of this passage revealed to him from above. His request was not granted. Our holy Rabbi, his soul be in Eden, confided that the secret of Sasson and Simcha had been revealed to him and that if he had been created only in order to grasp this matter, it would have been sufficient for him.[40]

While expounding his teachings to his disciples the Gaon would experience non-ordinary states of consciousness.

Both R. Chaim of Volozhin as well as R. Hillel, who was one of the Gaon's closest students and a regular guest in his house, report that they witnessed a radiant light emanating from the Gaon's face.[41] R. Hillel writes that it then became clear to him that the Gaon was experiencing a specific state of consciousness known since ancient times as *Gilui Eliyahu*, revelation via the prophet Elijah. Both sources testify that the Gaon had regular visitations from members of the "Heavenly Academy" who revealed the secrets of the Torah to him. These included the Patriarch Jacob, Moses our Teacher, Elijah the Prophet, Rabbi Shimon bar Yochai (the author of the *Zohar*), the holy Ari himself as well as numerous *maggidim* (angelic entities).[42]

During the first day of the Succot festival, the father of the Gaon noticed that his son, our master, was in an extraordinary state of joy. When asked by his father to explain the reason for his overwhelming joy, the Gaon initially refused to comply with his father's request. Yet, after being commanded by his father to reveal the truth, and for the sake of the mitzvah to "Honor thy father and mother", he said the following: "Only because I am obligated to comply with your wishes do I tell you this: The Patriarch Jacob revealed himself to me today in the Succah". I also saw in our master's original notes the following comment: "Elijah the Prophet himself revealed to me the secret of the talmudic formula "These and these are both the words of the living God."[43]

R. Chaim Volozhin again relates another event in the life of the Gaon that transcends our normal categories of experience.[44]

> Once in Vilna in the courtyard of the synagogue adjacent to the study of the Gaon a *dybbuk (ruach ra'ah)* entered and possessed a certain man. A great commotion entailed with crowds of onlookers rushing in to behold the strange phenomenon. Our master opened the window of his study to see what all the noise was about. Immediately, upon beholding the face of our master the possessed person began

to scream. "Rebbe, you are the one for whom they proclaim Above, 'Beware of Eliyahu and his Torah.' If you were to decree upon me even with only the words of your mouth (i.e., without the usage of esoteric formulas) to leave this man I would have no choice but to go". Our master answered him, "I have never wanted to have any dealing with your [legions] and also now I will not speak with any of you at all."

Gematria, Transmigration, and Divination

Three other relatively unknown characteristics of the Gaon were his strict adherence to the theosophy of transmigration, his extensive and systematic usage of *gematria* and his reliance upon a system he utilized for divination. Each one of these practices by itself would appear a bit unusual for a genius the stature of the Gaon — a master of logic and science. It is *Kol HaTor*, however, that reveals not only the centrality of all three of these concepts in the teachings of the Gaon, but their interconnection with each other as well.

Gematria is the correspondence of words based upon their similar numerical value. Although appearing on the surface as simply "numerology", *gematria* is considered a sacred science, and has been a universally accepted practice by all traditional rabbinic schools (exoteric as well as esoteric) since ancient times. It is utilized extensively in the Talmud and by Rashi, and all the major commentaries make references to it. Correlating words and verses with each other, via their common value, is allowed for in the Hebrew language, because there are no numerals; rather each letter also has a numerical value and can thus be read as an equation, as well as a word. Just as in mathematics there are numerous systems with specific rules, so also with *gematria*, which is the Torah's corresponding mathematical-like system of representation.

On the surface, the use of *gematria* can seem trite and superfluous. The Gaon himself points this out in his commentary on the portion of the *Zohar*,[45] which states: "The

reapers of the field are few, and even they work only at the edge of the vineyard." The Gaon comments, "This refers to those who do not master the wisdom [of Kabbalah], but rather occupy themselves with *gematria* which is 'at the edge of the vineyard.'" Even in this respect, however, they fail to clearly grasp the real intent." Similarly, upon the prophetic verse (Isaiah 40:4), "Every valley will be elevated....", the Gaon commented that the [concept of the valley] refers here to the wisdom of *gematria,* which now appears to be lowly, but will be shown to be of great importance in the Messianic Future".[46] He also said that, "Every Israelite's name and mission is encoded in the Torah in allusions and *gematrias.*[47]

It was left to R. Hillel to instruct us as to the "real intent" of *gematria* and to show us its great importance in the present period of the Advent of the Mashiach, as we will see presently.

Another esoteric facet of the Gaon, which has also been all but concealed from the public eye, is his strict adherence to the belief in *Gilgul* — the Doctrine of the Transmigration of Souls. The Gaon writes, for example, in his commentary on Proverbs[48] (which is not considered to be among his kabbalistic writings):

> The Holy One created man in order that, in the end, He will bestow upon him goodness. And even if man will sin, the Holy One will bring him back to this world two, three and even four times until he will rectify that which he has corrupted [during his previous lifetimes].

Transmigration is a vast field of thought that plays a recurring role in the Kabbalah writings of the Gaon, as it also does in the Kabbalah of the Ari. *Gilgul* has little to do with the popular conceptions of reincarnation. The true study of *gilgul* is considered to be one of the most advanced areas of kabbalistic specialization (e.g., *The Gate of Transmigration* is the last of *The Eight Gates* of Lurianic Kabbalah). Although there have been, and there still are today, some scholars who reject this doctrine, and many more who are indifferent to its tenets, this was not the case with the Gaon of Vilna. In the

Gaon's commentaries on the *Zohar* and other works, the details of this highly complex science are taken as a matter of fact and central to his advanced understanding of biblical events, the cosmological principles of reward and punishment, and world history in general.

This is readily seen in the above quote of the Gaon from the *Sifra DiTzniuta* where he wrote:

> The general principle is that all that has existed, all that now exists, and all that will exist until eternity, is all contained in the Written Torah... This refers not only to generalities, but to all the particulars of every single species and of every single human being, including everything that will transpire in his lifetime, from the day of birth until the day of death, as well as all of his transmigrations and all of their particulars and minute details.
>
> Similarly, all that is written concerning the Patriarchs, Moses, and the Nation of Israel in every generation [is encoded in the Torah]. For the fractal sparks (*nitzotzot*) of these souls reincarnate in every generation, as is known.

For the Gaon, transmigration was a daily reality. In fact, there was a tradition circulating about the Gaon that claimed he was an incarnation of Moses himself: [49]

> I heard directly from our teacher and master, the gaon Menashe Elya *z*"l [a disciple of the Gaon], the head of the religious court of Kalish, that it was clear to him from specific events and from certain manuscripts that the Gaon, his soul be in Eden, was a fractal spark (*nitzotz*) of Moses our Teacher, peace be upon him, and it was for this reason that the Gaon was not granted permission from Heaven to enter into the Land of Israel [just as Moses was not permitted to enter]".

The assertion that the Gaon was an incarnation of an aspect of Moses was, similar to other eccentric phenomena associated with the Gaon, not easily accepted even by all of those who associated themselves with the Gaon's school of thought and, in fact, this assertion was rejected by at least two authorities.[50] Yet, as we will see momentarily, R. Hillel had the inside story directly from the Gaon himself.

Concerning divination there is a fairly well known tradition of what is called the *Goral* of the Gaon. This is a handed down methodology revealed by the Gaon for using Scripture as an oracle.[51] The text of the entire Bible (the Tanach) becomes the means of divination. Based on the sacred number seven, as alluded to in the verse, "Upon one stone are seven facets" (Zechariah 3:9), the practitioner holds a special edition of the Tanach that is printed with two columns on each page and silently meditates on the question he wishes to ask. He then (1) opens randomly to any page; (2) turns seven additional pages; (3) counts seven columns; (4) counts seven open paragraphs; (5) counts seven lines down; (6) seven sentences; and then (7) seven words.

The *Goral* of the Gaon gained public notoriety due to an amazing event that took place in Jerusalem following Israel's War of Independence that involved the famous Tzadik and Jerusalemite Rabbi Aryeh Levin. The chief rabbi of Jerusalem, R. Tzvi Pesach Frank, had called upon Reb Aryeh to use the *Goral*, originated from the Gaon and handed down to the elders of the city. It was the last resort that was used to identify the bodies of twelve men who were martyred defending the settlements of Gush Etz Tziyon in the war. They knew who the twelve were but it was no longer possible to identify who each one was.

The actual process was reported by a journalist, who was present at this rare and solemn event. The Hebrew Bible that was used was printed in Amsterdam in 1701 and had the required two columns on each page. As the twelve candles, lit for the twelve souls, flickered away, Reb Aryeh opened the Bible at random and then turned in batches haphazardly seven times. Then going forward, he turned over seven single leaves; after that, seven pages; then seven

columns; then seven verses; then seven words; and finally seven single letters. Thus it was "seven times seven, following the formula, "Upon one stone are seven facets". Whatever the seventh letter was, Reb Aryeh now looked for the next verse, which began with that letter. By the verse of Scripture found in this way, he would assign a name, body by body, to each of the twelve unidentified soldiers. To the astonishment of everyone who was there, each verse at which they arrived clearly indicated, out of the twelve possible names, which name went with each body. The identification of the twelve men was regarded as definite, and the ruling accepted as binding.[52]

Yet, it is R. Hillel who places the Gaon's *Goral*, together with transmigration and *gematria,* into a larger perspective. He writes:

> We now stand upon the threshold of the present phase of redemption — the "Call of the Turtledove" [the phrase alludes to a time table] yet we are engulfed in darkness. There is no priest, nor prophet; there is no Oracle (*Urim V'Tumim*) to guide us along the essential path. Certainly [we lack the means to deal] with the details and the fine *minutiae* of this path. Therefore, the Lord has sent us ...our master the Gaon. He has descended from heaven in order to reveal the formulas of the Torah in the period of the Advent of the Mashiach and the mechanisms of revelation in the mystery of "a predicament and its numerical formula [for a solution]," as explained in the writings of our master. [From these formulas] we can learn much concerning our work in the advent of the redemption. They will be for us as an Oracle and as a "Code of Law" *(Shulchan Aruch)* in the period of the "Last Generation," in the mystery of "the End of Days", with the help of God. This is the inner meaning of the verse, "In order that they will tell it over in the last generation." "To tell" is the same root [in Hebrew] as "to calculate, that is, "In order that they will

calculate in the last generation."[53]

Everything is encoded within the Scriptures (Tanach) and the Oral Tradition. This includes every creature, spiritual or physical, as well as its purpose, whether holy or profane. ...Similarly, all of the details and minutiae of every creation and of every individual, according to his lineage, as well as according to the common name by which he is known, are encoded in Scripture and the Oral Tradition.[54]

Every individual among the community of Israel has a spiritual source encoded into his name, according to the root of his soul and according to the merit of his ancestors. As is known, the name given to a child at birth is not accidental; rather the name is placed in the mouth of the parents by heavenly design, according to the root-soul of the child. Furthermore, each individual has no less than seven name-formulas. Each of them is encoded in Scripture or Talmud (*Chazal*) or both. This is in accord with the mystery of "the practical application of Torah formulas" according to our master's explanation on the *Zohar*.[55]

Our master knew where every Jew, and his mission involved with the process of redemption, was encoded within the holy Torah.[56] Many of the sages of our community in Shklov, as well as those from other cities, came to our master, the Gaon, in order to request his advice in this matter [of which field of science to study]. The Gaon would determine the area of study that was suitable for each and every individual, based on his particular aptitude and inclination. In addition, with his divine inspiration (*ruach hakodesh*), he would reveal where each individual's name and mission was alluded to in certain verses of the Bible. At times he would do this by means of

the *Goral.*[57]

> The means by which to attain this knowledge [of one's mission] is first indicated through one's actions themselves, etc., and then through the application of the *Goral* of the Gaon in the mystery of "the practical application of Torah formulas" (*Ma'aseh VeCheshbon).*[58]

In *Kol HaTor,* R. Hillel actually outlines the manner in which it is possible to discover, within biblical verses and rabbinical formulas, each one's specific role and mission in the messianic process of redemption. He then emphasizes:

> Everyone who deciphers the formulas of his name and mission is obligated to gird himself with all of his strength and desire, for this is the purpose of creation. This is the very reason why his soul has come into this world, the world of mission (*Asiyah*).[59]

The Gaon's follower's among the scholars of Shklov and their descendants, who inherited the legacy of *Kol HaTor,* made regular use of *gematria* in their sermons and writings. These calculations served as a channel of divine inspiration to aid them in directing their business affairs, social interaction, and marriages, as well as in strengthening their belief in their individual, and collective, missions.[60] Along with the systematic usage of *gematria,* the scholars of Shklov and the leaders of the new settlement in Israel also employed the *Goral* of the Gaon.[61]

Yet, the systematic discipline of *gematria* and Torah formulas was not generally accepted by the Torah world and public at large:

> "The Wisdom of the Decoders Will Be Despised." One of the items that the sages listed that would occur in the period of the Advent of the Mashiach (Talmud, *Sotah* 49) is that, "The wisdom of the decoders will be

> despised." In his commentary on the *Zohar,* our master explains that this is referring to the wisdom of codes and *gematria*s, as well as to "the practical application of Torah formulas" that are revealed through Mashiach ben Yoseph. These are all part of the mission of our master the Gaon.... Therefore, he descended from heaven to reveal the codes of the Torah in the Advent of the Messiah. Yet, as is known, he suffered much from those who mocked this matter [of the science of *gematria.*][62]

Even up until the 20th-century, R. Hillel's great grandson and leader of the Ashkenazi community of Jerusalem, R. Yitzchak Tzvi Rivlin, would publicly declare in his sermons, even in the face of mockery, that the *Yishuv* (new Jewish settlement) was built upon *gematria.*[63]

In addition to the well known *Goral* of the Gaon, R. Hillel Rivlin and the leaders of the new settlement appear to have received from their spiritual mentor yet another type of formula of divine power. This was the great *Secret Goral* of the Gaon: [64]

> Only regarding a difficult question, whose solution is vital for the needs of the new settlement, is it permissible for those initiated into the esoteric truth to also use the great *Secret Goral* that was revealed by the Gaon. ... It is not permitted, however, to use this secret formula, except in a dire emergency, in order to save the public and the holy community. All the more so is it permissible to prevent a desecration of God's Name (*Chillul HaShem*). Even then it must only be performed via *The Rectifications of the Revealer of Hidden Things* and with not less than three righteous men...

The role of transmigration in the doctrine of the *Kol HaTor* also plays a pivotal role:

> Everyone is obligated to know the Torah

> formulas and *gematria* of their name. If one does not, then one will be prone to transmigrate anew in order to rectify what was lacking in the present incarnation. This is what the *Zohar* (with the Gaon's commentary) is referring to when it states, "The one who does not know his *gematria* and formulas, wherein are encoded into his name, will in the future, descend into the netherworld [i.e., they will be forced to reincarnate, because they did not clearly understand what their role and mission was in their previous lifetime].[65]

Yet, in order to understand the tradition quoted above, that the Gaon was an incarnation of Moses our Teacher, we must now turn to what is certainly the most astonishing and well-kept secret about the Gaon of Vilna.

The Messiah from the House of Yoseph

It is within the context of the higher root of the soul, and its corresponding formulas in the Torah, that another dimension of the Gaon will now be discussed, a dimension which is virtually unknown outside of a few very small groups. It is a concept that some would normally expect to be associated with certain Hasidic *rebbes*. For this reason, as discussed above, those who do know about this aspect of the Gaon do not share this information easily. Nonetheless, according to R. Hillel, this secret lies at the essence of the Gaon's personality and is the source of the hidden power behind the doctrine of *Kol HaTor*. The most hidden and mystical aspect of the Gaon was who he understood himself to be, and the destiny he was fulfilling. R. Hillel claimed that the Gaon was the Mashiach ben Yoseph - the Messiah from the House of Joseph.

A third generation disciple of the Gaon, and one of the leading Kabbalists of Jerusalem wrote:[66]

> "Mashiach ben Yoseph comes in each generation in order to reveal the secrets of the

> Torah to those who are worthy. And my heart tells me that it is for this purpose that a holy angel descended from the heavens — the great teacher, the Gaon, our master Eliyahu of blessed memory. His task was to reveal both the exoteric and the esoteric Torah to us. Only due to our great sins were we not considered worthy of this privilege. Therefore, the majority of his writings concerning concealed matters, which comprised ten-fold more than his writings on revealed matters, have been lost".

For R. Hillel, it was not only his heart that told him who the Gaon really was, but also his spiritual mentor, the Gaon himself. In numerous places throughout *Kol HaTor*, the Gaon is revealed as the embodiment of the Illumination of Mashiach ben Yoseph.

> Our master began [his mission] with the revelation of the secret formulas of the Torah when he was twenty years old, in the year 5500 (1740).... It was then that the Godly spirit, the soul of the Messiah, began to move his divine inspiration (*ruach hakodesh*)[67] to reveal the formulas of the Torah, little by little, in his mission as the First Messiah. These formulas reveal the arcane mysteries and the concealed secrets in the period of the Advent of the Mashiach, of which none were hidden from him.[68]

> In this last generation, our master, the Gaon, is also an illumination of the light of Mashiach ben Yoseph, and his guiding light will continue to increase and to ascend before us until the height of the [sixth millennial] day [5750/1990]. Specific individuals, from among his disciples who fulfilled his commandments regarding the Vision of Zion, also merited to receive, and to become extensions of, his spirit and great light in this capacity [of Mashiach ben Yoseph].[69]

> Our master, who was the illumination of Mashiach ben Yoseph, would daily recite the prayer "Yoseph Lives On" [i.e., that his mission should succeed].[70]

Mashiach ben Yoseph is discussed at length in Part II, *Messianic Conspiracy*, Chapter 1, Mashiach ben Yoseph. For now, however, with this information regarding the Gaon's identity, supplied from the secret text of *Kol HaTor*, we are prepared to understand the contested tradition concerning the Gaon that claimed he was an incarnation of Moses. In 1786, leaving his wife and children, possessions and holy books, behind (all to be brought later) the Gaon set out to journey to the Holy Land. (It was during this journey that the Gaon wrote his famous ethical epistle to his wife and children, known as *Alim L'trufa — Leaves for Healing* — which has been reprinted numerous times). He was forced to return without succeeding in his intended mission, yet he never revealed the reason.

Although recording different theories, the Gaon's chroniclers did not know the reason for his aborted trip, nor did his own children. His sons asked him many times why he did not complete his journey, but he would not answer them. Once, however, after they had repeatedly implored him he answered, "Heaven did not grant me permission."[71] Based upon evidence, as quoted above, one of the Gaon's students came to the conclusion that the reason that the Gaon suddenly turned back was that he was an incarnation of Moses. Yet, only R. Hillel was privy to the inner meaning of the Gaon's statement, as well as to substantiating the other evidence, while placing both within the context of the Gaon's larger messianic mission.

> "The time of singing has arrived, and the call of the turtledove is heard in our land." The *call* of the turtledove refers to [the aspect of Mashiach ben Yoseph known as] Joshua. The *turtledove* itself refers to [the aspect of Mashiach ben Yoseph known as] Moses. Initially, our master saw that he was the aspect of Joshua [who

> entered the Land of Israel and initiated its settlement] as was indicated [by various verses in the Torah where the Gaon's name was encoded]. ...This was the mission of Mashiach ben Yoseph (as the Gaon comments on the *Zohar*).[72] Now, since at that time our master was incarnating the aspect of Joshua, i.e., the aspect of Mashiach ben Yoseph, he set out for the Holy Land. In the middle of the journey, however, he ascended to the level of [the *sefirah* of] *Tiferet*, which is the elevated state of Moses our Teacher. He then realized that he no longer had permission to enter the Land of Israel, rather he was to hand over the matter to his disciples, who were from the aspect of Joshua, and it is they who would begin the ingathering of the exiles.... One of his disciples [i.e., the author R. Hillel] received from him an amazing scriptural formula [indicating this mission] where his name was encoded, going back three generations... [Hillel ben Benyamin ben Zalman].[73]

Rabbi Eliyahu, the Gaon of Vilna, was the Messiah — more specifically a Mashiach ben Yoseph of his generation. It is part of the mission of this Messiah, the First Messiah, to gather the exiled Jews back to their homeland. It was only that during his journey to the Land of Israel that the Gaon saw that he had ascended to the aspect of Moses, and like Moses, he was not granted Heavenly permission to enter the Land of Israel.[74]

The concept of Mashiach ben Yoseph, in general, and its relationship to Moses, in particular, is discussed at length in Part II, *Messianic Conspiracy*, Chapter 1, Mashiach ben Yoseph. For now let us conclude this unexpected portrayal of the Gaon as the Mashiach ben Yoseph with another aspect of the life of the Gaon that *Kol HaTor* once again places within a very unexpected context. R. Hillel writes:[75]

> It is well known that there was a period when our master, the Gaon, placed himself in

voluntary exile and would travel from place to place, etc... His intention, however, has never been properly explained. The essential goal of our master, the Gaon, was to examine the human activity among our people and their ethical self conduct. This accords with our master's writing that the purpose of man's creation is in order to subdue his bad character traits, to rectify himself, and to rectify others, according to the values of our sacred Torah.[76] However, in every place our master came he did not reveal his identity to anyone; he concealed himself so as to appear as one of the common people. Yet, just before he left each locality, he revealed a little of himself to the rabbi of that congregation and to select individuals who resided there, in order to point out to them the rectifications (*tikkunim*) that that congregation required. These *tikkunim* included character traits, *halachic* observance, and community service. Together with this he would emphasize to them and rouse them to the importance of preparing for the ingathering of the exiles. This he would go into at great length, because, "It is time to favor her, because the appointed time has arrived."

Master of the Seven Sciences

It is well known that the Gaon was a scientist *par excellence* and the acclaimed master of essentially all the known secular wisdom of his time. This has neither been contested by his most religious admirers, nor by his anti-religious detractors. Yet, what was the Gaon *doing* with his encyclopedic knowledge of theoretical and practical science? With the Gaon now firmly revealed as the mystic *par excellence,* and one who saw himself with an extraordinary role to play in the destiny of the Jewish people and in the development of the world at large, we are now prepared to look at the Gaon as the scientist from a very different perspective. We will see that, for the Gaon, even secular science was to play a pivotal role in his mission as

Mashiach ben Yoseph. Since this topic is the central theme of the present work, and the translation of *Sha'ar Beer Sheva,* below in Chapter 4, speaks for itself, it will be dealt with here only briefly.

For the Gaon, the study of Torah included all knowledge, from the most recondite secrets of heaven to the most mundane concerns of earth. Indeed, he saw the study of the natural sciences as necessary for understanding the Torah in its entirety. In the introduction to his translation of Euclid, which was done at the Gaon's behest, R. Dr. Baruch Schick of Shklov records a now well-known dictum of his master: "To the extent that one lacks knowledge of the properties of the natural forces, he will lack one hundred-fold in the wisdom of the Torah."[77]

On the surface, this statement sounds like a precursor to half of Albert Einstein's observation that, "Science without religion is blind, and religion without science is lame."[78] And, in fact, from the time of its publication, this statement of the Gaon has been well used by the advocates of the *Haskalah* (Enlightenment) movement, as well as by the religious proponents of *Torah Im Derech Eretz* (lit. *Torah with the Way of the World),* to bolster each one's view that Judaism requires integration of secular knowledge into the religious life style and mind set. On the other hand, once again, there are other Torah scholars who, although identifying strongly with the Gaon in all other areas, reject this side of the Gaon and do not believe that the statement recorded by R. Dr. Schick issued from him.[79] (This school of the Gaon, although claiming allegiance to him in all other areas, rejects the philosophy, as well as the authority of *Kol HaTor.*)

But once again, it is only the doctrine of *Kol HaTor,* together with the Kabbalah writings of the Gaon, which reveal the inner meaning of this statement. Viewed from this perspective, both the proponents of secular wisdom, and its adversaries, have misinterpreted the Gaon's intention. It is here where it becomes apparent that, in the Gaon's view of Judaism, there can *never* be a real confluence between science and Judaism. Rather, there can only exist a

confluence between science and the *inner* teachings of Judaism — the Kabbalah. The Gaon's usage of science can only be appreciated and understood from his view as the kabbalist *par excellence*. It is *Kol HaTor* that begins to recast even the image of the Gaon as the scientist *par excellence* into a totally new light. His science and technology was the scientific and technological mission of Mashiach ben Yoseph.

The clarification of the Gaon's definition of Torah and science explains a number of apparently contradictory statements of the Gaon, where in some instances, he appears to strongly oppose secular learning and in other cases, such as here, he appears to strongly support secular learning. The answer is that a simple person only needs to learn from the secular world what is necessary in order to understand Torah and its applications. A Torah scholar, however, especially one who is learning Kabbalah, must learn the Seven Sciences for the purpose of messianic redemption and global transformation... and the Gaon would require that in the time we are living now *all* students of Torah must be engaged in the Kabbalah.

The Gaon mastered all the "Seven Wisdoms" of science, which included mathematics, astronomy, physics, chemistry, engineering, pharmacology, medicine, musicology, parapsychology, and the brain sciences.[80] This also included the knowledge of occult wisdom.[81] The Gaon composed works on mathematics (*Ayil Meshullash*, 1833), on geography (*Tzurat HaAretz*, 1822), on astronomical calculations and on the seasons and planetary motions (in manuscript). He wrote another work containing treatises on trigonometry, geometry, and algebra (published as *Eliah Wilna und Sein Elementargeome Trisches Compendium*, 1903). The Gaon was also a strong advocate of Hebrew grammar, which had essentially been abandoned among the religious world, and he composed a number of treatises on the subject (e.g., *Dikduk Eliyahu*).

His home in Vilna was frequented by non-Jewish scholars and scientists seeking answers to perplexing questions. Although his original solutions to their problems won him the title of the *Gaon of Vilna* ("Genius of Vilna"),

even among the non-Jewish population, his main intention was to sanctify the Name of God in the eyes of the nations, and also to hasten the final redemption. To this effect, he encouraged his students to master the Seven Sciences as well, so that they, too, could apply them wherever and whenever possible, to sanctify the Name of Heaven and to accelerate the redemption process.

Without recourse to any further research or even contemplation, the Gaon was known to solve "on the spot" vexing scientific problems presented to him by numerous doctors and specialists. One such documented case was mentioned above, involving a leading German professor. Other inquiries the Gaon directed to his master disciples in Shklov where, along with a private yeshiva, an actual laboratory for experimentation was maintained.[82] The inventions of the scholars of Skhlov were likewise even known among the non-Jewish professionals of that time and era. R. Hillel writes:[83]

> Our master's knowledge of the Seven Wisdoms was not limited to theory; it was notably practical. There are many well-known examples of this. Our master authored a number of ingenious inventions in the fields of engineering, natural pharmacology and medicine, music theory, and others.

R. Hillel further points out that the Gaon attained complete mastery over the Seven Sciences, at least in part, through investigating the forces of nature — "the fountains of wisdom from below." Yet, even here, R. Hillel begins to reveal the Gaon's real intent:[84]

> Already from his youth, our master, the Gaon, developed an interest in, and began to investigate, the forces and properties of natural [phenomena], in order to grasp their [inner] purpose. With his great powers of analysis, he found the [corresponding] spiritual principles for all of these [properties] in the secret teachings of the Torah and of the sages... [By

> mastering this wisdom] he also hoped to achieve an even greater understanding of the secrets of the Torah. [Yet], he used to say that all that had been revealed [in previous generations] was no more than a drop in the ocean compared to what was concealed in the wisdom of the Torah, and which will be revealed in the future, together with the teachings of the righteous Messiah.

Yet, even beyond the Gaon's esoteric understanding of the natural laws of creation, was the messianic mission to which this great understanding was being directed. Jerusalem was to be the meeting place of the heights of mysticism, the depths of science and the new "Vision of Zion." He continues:

> Our master knew how to unlock the wondrous forces and properties of natural phenomena hidden in the Torah. No mystery eluded him; the pathways of the heavens were lit up for him like the pathways of the entire Torah. On a number of occasions our master told us that the most opportune place for attaining the "gates of wisdom above [Kabbalah]" and the "wellsprings of wisdom below [science]" is the holy city of Jerusalem, may it be rebuilt and established.

The Gaon of Vilna's goal towards the confluence between the secrets of science and the secrets of Kabbalah was nothing less than a global revolution. For those initiated into his doctrine, both together were essential for the implementation of the Gaon's messianic vision of world redemption. Before a group of his followers from Shklov, and a young R. Hillel (he was eighteen years old at the time), the Gaon revealed his plan:[85]

> The question is how, and under what circumstances, will the gentiles recognize the wisdom of Israel, as stated in the verse, "She is your wisdom and your understanding in the

eyes of the nations." (Deuteronomy 4:6)?

There is no other way to explain the intention of the verse except as follows: First the gentiles will recognize Israel's superior wisdom in the worldly sciences. Then they will realize that this wisdom is derived solely from the esoteric secrets of the wisdom of the Torah. Only then will the verse be fulfilled, "She is your wisdom and your understanding in the eyes of the nations." And they will exclaim [the concluding words of the verse], "This great nation is surely a wise and understanding people," i.e., great in wisdom (*chochmah*) and understanding (*binah*). Only thus will the verse be fulfilled, 'God will grant you ascendancy above all the nations He has made, for praise, fame and beauty."

There is no other avenue to attain this ascendancy except through extensive, and well-founded, training in both extremities, i.e., from the depths of the earth [science] to the heights of the heavens [Kabbalah]. This is the intention of the verse, "[Yours O God is the greatness and the power, the harmony, the eternity, the splendor and] all that binds heaven and earth" (I Chronicles 29:11). We must be well versed in the secrets of our Torah that derive from the Supernal Wisdom. And we must be equally well versed in the secret depths of the laws of nature that derive from the wisdom of the Torah. These [two extremities] are interdependent, as indicated in the statement of the holy *Zohar*, "In the six hundredth year of the sixth millennium, the gates of wisdom above together with the wellsprings of wisdom below will be opened up, and the world will prepare to usher in the seventh millennium."

It is impossible to climb a ladder whose top reaches towards the heavens without first stepping on the rungs of the ladder that are

> stationed near the earth. [In the same way it is impossible to grasp the full implications of spiritual truth without understanding its relationship to scientific fact.] This is the essential idea that was conveyed to our father Jacob in his vision of the ladder. There is no greater way to sanctify God's Name and save the honor of Israel in the eyes of the nations than to achieve this great end.

Most interestingly, the Gaon's messianic synthesis of mysticism, science, and a Jewish Jerusalem as an international world center of knowledge, coalesces in his experimentation with a *golem*. As mentioned above, along with the episode concerning Aristotle, the Gaon's mastery over the hidden mechanics of the force of life itself was revealed by R. Chaim of Volozhin. In his introduction to the Gaon's commentary on the *Sifra DiTzniuta* he writes:[86]

> The Gaon claimed that his version of the *Sefer Yetzirah* was faultless. In response I said to him that it should now be simple to create a *golem*. He answered, "Once I actually began to create a *golem*. Before I was able to complete it, however, I saw an apparition above my head and I desisted, saying to myself that, in all probability, Heaven was preventing me because of my youth." When I asked him how old he was at the time, he replied that he had not yet reached his thirteenth year.

R. Hillel also records this tradition, but begins to place the Gaon's early experimentation with supernatural forces within a specific context. He writes:[87]

> [As a result of his high level of divine inspiration] he also knew how to operate an esoteric formula of Divine Names, which he used to identify the essence of all spiritual and material properties. Finally, with his great and awesome power he also knew how to create a living *golem*.

Still further, *Kol HaTor* recasts the Gaon's involvement with the creation of a *golem* as an intrinsic part of his mission as the Mashiach ben Yoseph. He writes:[88]

> While still in his youth, after he had mastered all of the Talmud and the codes, etc., as is known, our master began his involvement with the esoteric teachings of the Kabbalah. From then on he was involved, to an amazing depth, revealing the formulas of the Torah (as explained above). When he was yet a boy of about fourteen years old, he received much [initiation] into the inner teachings of the Torah from the leaders of our congregation in Shklov, the relatives of the Gaon's father, my grandfather HaRav Shlomo Zalman [first cousin to the Gaon's father], the son of HaRav Zvi Hirsh [the Gaon's grandfather's brother], and HaRav Eli Zeitlis. He was especially involved in the secret of the permutations of the [Hebrew] letters in the science of artificial creation. And as we heard from him directly, his intention was also in order to achieve understanding, and thereby, to successfully create an artificial life form ... [here a word or a number of words were deleted by the original editor] in order to crush the external forces [lit. *Samael*] at the Gates of Jerusalem. It was for this purpose that, while still in his youth, he began experimenting with the awesome formation of artificial life (*golem*), as is known.

The Extraordinary Letter

There is yet another little known phenomenon about the Gaon that, once again supports, together with the many other highly unusual characteristics of his life, the claim of R. Hillel that the Gaon was a Mashiach ben Yoseph. The doctrine of *Kol HaTor* maintains, in fact, that the Gaon was instigating and spearheading a messianic conspiracy for the rebirth of

Jerusalem as the world center for scientific and spiritual wisdom.

This last piece of unusual evidence is known as the Extraordinary Letter of the Gaon.[89] According to the accepted tradition, the Gaon composed and sealed a short letter that he commanded only to be opened after one hundred years. In accord with his will, one hundred years later, the Torah scholars of Vilna opened the Gaon's letter, only to discover that it was encoded in anagrams and cryptic formulas, and no one was able to decipher its contents. Consequently, copies of the letter were sent to all the important Jewish communities, including Jerusalem, where there resided kabbalists, yet, as one of sages proclaimed, "There is no human being on earth that is capable of explaining this letter; only in the future will Elijah the prophet decipher it."

Once again, it is only *Kol HaTor* that places even this bizarre letter, and the Gaon's command as to its opening, into a specific context — a context that is woven together with the other messianic missions of the Gaon. R. Hillel Rivlin writes:[90]

> In the beginning of the seven hundredth year of the sixth millennium, that is, at the beginning of the year 5,600 (1840) and from there onward, begins the messianic revelation of the secret of Higher Wisdom (the source of the Kabbalah) together with the Lower Wisdom (the source of science). ... From this year and onwards, begins the [period of] *Kol HaTor* — the Call of the Turtledove — via the illumination of our master, the Gaon, that will "shine ever more brightly until the height of noonday" [5,750-1990].[91]
>
> This matter [of the gradual unfolding of specific "end times"] is also alluded to in the secret of the letter of our master. At his behest, this letter was sealed, and not to be opened until one hundred years had passed, i.e., until the year of *eit l'chenena* — "A time to favor her [for

her set time has arrived]".

The phrase "A time to favor her" (Psalms 102-14) has the numerical value of 613, i.e., the year 5,613 or 1853.[92] The phrase is here being used as a code for one of the key "end times" referred to in *Kol HaTor*. An "end time" refers to any one of a number of specific dates in a time table when, all factors being equal, it is more opportune for us to "stimulate" the cosmic order and actually accelerate the process of our own evolution. In this case, although the details of how this was to occur are not clear, it is apparent from *Kol HaTor* that the Gaon's Extraordinary Letter was intentionally "planted" and ordered to be released at a specific time co-ordinate in the future — the "time to favor her." The intent was to stimulate a key juncture on the map of time, even long after his own physical death. In the capacity of the Illumination of Mashiach ben Yoseph, the Extraordinary Letter was, for the Gaon, another mission in his far-reaching messianic conspiracy. Yet, there were even other "messianic seeds" that the Gaon planted in his lifetime that were to extend still further the light of his great mission.

The Call of the Turtledove

From *Kol HaTor* it is evident, from the otherwise strange and inexplicable Extraordinary Letter of the Gaon, that he saw himself as fulfilling a messianic mission that even extended well beyond his own immediate generation. In fact, it is the Gaon who quite literally "planted" the seeds of his chosen disciples in the Land of Israel and in the Holy City of Jerusalem, in order to begin to usher in the mystery of the Final End, the End of Days. R. Hillel writes:[93]

> I am obligated to proclaim, but only a small fraction — as much as we have permission to reveal. This is the matter of the Awesome Vision, the extraordinary and sacred vision which our master, the Gaon, beheld shortly after he returned from his [attempted] journey to the Holy Land in 5542 (1782). Consequently, our master was gripped by a deep concern and personal quandary, which is difficult to

describe. On the one hand, he saw, through his divine inspiration (*ruach hakodesh*), the great mission which was placed upon him from Heaven to awaken and initiate the actual ingathering of the exiles. On the other hand, he saw the great dangers inherent in this obligation, both in the traveling to the Holy Land, and in the conditions of the settlement. From a practical perspective there was a great responsibility, because the Land of Israel was a desolate wilderness — infectious disease reigned, and the land was filled with wild marauders. There were severe shortages of basic necessities, and there was no source of income. He was so immersed in this quandary that we had never seen him in such a state. He constantly prayed, in fasting and in tears, in order to receive clear guidance from Heaven. He also did what he did with secret formulas, etc....

And behold, he was answered with a great and sacred vision with supernal revelations — the Patriarch Jacob was revealed to him in the mystery of, "The End of Days", etc.... In that sacred vision they revealed to him numerous verses, which speak of the extraordinary guarantees concerning the resettlement of the Land of Israel, and encoded within those verses was his name. Among them was the verse, "Do not fear, My servant Jacob, for I have chosen Jeshurun [another appellation for Israel]" and the words "I have chosen Jeshurun" have the numerical value of our master's three generations — Eliyahu ben Shlomo Zalman ben Yisachar Dov. This was the first time he beheld his mission in the great role of the Messiah of the Beginning, as indicated in the word Jeshurun, which has the numerical value of Mashiach ben Yoseph.[94] This awesome vision greatly encouraged and strengthened the resolve of our master, and from that time

onward, the difficult problems and natural dangers ceased to plague him as they had previously.

...Our master was given the power to lay the foundations for the *At'chalta* in the ingathering of the exiles, in order to complete the *At'chalta,* in accord with the verse, "Behold, I am sending to you Elijah the Prophet" (Malachi 3:23). This mission of our master was also revealed to him in the verse (Deuteronomy 25:15), "A complete and just weight," in which his name is encoded — Eliyahu ben Shlomo.

After our master returned from his journey to the Land of Israel, because permission was not granted to him from Heaven, as is known, he transferred his authority to one of his disciples, who was hewn from his soul-root [and whose name's numerical value (i.e., "Hillel"), was also encoded and revealed in the Gaon's vision].

Elsewhere in *Kol HaTor,* R. Hillel reveals more about himself:[95]

In this last generation, our master, the Gaon, is also an illumination of the light of Mashiach ben Yoseph, and his guiding light will continue to increase and to ascend before us until the height of the [sixth millennial] day. Specific individuals from among his disciples, who fulfilled his commandments regarding the Vision of Zion, also merited to receive, and to become, extensions of his spirit and great light in this capacity [of Mashiach ben Yoseph].

R. Hillel again writes:[96]

In his commentary to the *Sifra DiTzniuta,* our master speaks about the great secret of the Final End, the End of Days. His words there are extremely veiled. Nevertheless, he adjures

> the reader in the Name of the God of Israel not to divulge this secret [even if he is able to decipher the meaning on his own]. It was only to a select few of his disciples, who promised him that they would travel to the Holy Land and engage in the ingathering of the exiles, that he revealed a small fragment of what he knew. And only to one who was a branch of his higher soul-root did he openly transmit the mystery of the Wondrous End of Days.

R. Hillel is making it clear, however humbly, that there are secrets involved in the redemption process that he alone received from the Gaon. This was due, not only to the common blood relationship they shared (they shared the same ancestor — Eliyahu Hasid), but more so, to a strong soul connection in accord with the spiritual laws of transmigration that existed between the two. Apparently, unique even among the disciples of the Gaon whom he sent to the Land of Israel, R. Hillel was the primary extension of the Gaon's mission of redemption. This includes the doctrine for the implementation of the messianic confluence of science and Kabbalah, which is not recorded by any other of his disciples outside of R. Hillel. (This explains why there is no specific mention of a codified doctrine called *Kol HaTor* in the writings of the Gaon and from among all of his other disciples, although virtually all the components of the doctrine are found in the Gaon's writings and in those of his other students).

In conclusion, it has been shown that concerning the Gaon of Vilna, we are, in fact, dealing with a type of being who does not fit into any of the known categories of human experience. Beyond the mastery of any single branch of knowledge, be it religious or secular, mystical or scientific, was the Gaon's vision of their unique confluence as integral to the process of the advent of the Messianic Era, the final redemption of the Jewish people, and global evolution into a higher dimension. Only with the return to the Land of Israel, and the reestablishment of the physical and spiritual center of the Jewish people, could the vision of total unification come to fruition. The Gaon transmitted this vision to R. Hillel

ben Benyamin Rivlin, and it is contained in the body of *Kol HaTor*. And as we saw above, it was R. Hillel, who, with the Gaon's secret doctrine of *Kol HaTor* in hand, led the first caravan of seventy Jews to Jerusalem to begin to initiate its material and spiritual rebirth.

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[1] See introduction to the Gaon's commentary on *Midrash Ruth*, J.H. Lewin, *Aliyot Eliyahu* (Ascents of Elijah), (Vilna, 1856; Jerusalem,1989), p.268.

[2] Since 1990, when the manuscript for this publication was written, there has been a new and growing interest in the Gaon of Vilna and related subjects. Some of this interest has been concurrent with the fact that the year 1997 was the 200th anniversary of the passing of the Gaon. That year was marked by the International Conference on "The Gra and His Historical Influence," held in Jerusalem. In spite of this academic activity, however, there has been almost nothing printed concerning the Gaon's *Kol HaTor* doctrine. ArtScroll Publications has now translated into English a modern classic Hebrew biography of the Gaon, *The Gaon of Vilna - The Life and Teachings of Rabbi Eliyahu, the Gaon of Vilna* (*HaGaon HaChasid MeVilna*) by R. Betzalel Landau, New York, 1994 (no mention *of Kol HaTor*); *The Hasidic Movement and the Gaon of Vilna* by Elijah Judah Schochet, Jason Aronson, 1994 (two indirect quotes from *Kol HaTor*); *Russia's First Modern Jews, The Jews of Shklov*, David E. Fishman, New York University Press, 1995 (no mention of *Kol HaTor*); *The Gaon of Vilna, The Man and His Image*, by Immanuel Etkes, University of California Press, 2002 (no mention of *Kol HaTor*); *The Gaon of Vilna - The Story of Rabbi Eliyahu Kramer*, by Yaacov Dovid Shulman, CIS Publishers, 1994 (a dramatized biography, with one reference to *Kol HaTor*); "An Attempt to Hasten the Redemption," by Arie Morgenstern, an article in *Jewish Action* magazine, Fall 1997 (no mention of *Kol HaTor*); *Hastening Redemption – Messianism and the Resettlement of the Land of Israel* by Arie Morgenstern, Oxford University Press, 2006 (no mention of *Kol HaTor*); *Torah Umadda - The Encounter of Religious Learning and Worldly Knowledge in the Jewish Tradition*, Norman Lamm, 1990 (no mention of *Kol HaTor*). An important exception to these other works is the collection of essays, *HaGra u'Bet Midrasho* (The Gaon of Vilna and his Disciples*)*, editors Hallamish, Rivlin, and Shuchat, Bar-Ilan University Press, Ramat Gan, Israel 2003 (Hebrew, with 3 of the 16 essays in English). This volume references *Kol HaTor,* see especially Yoseph Rivlin's article, "The Influence of Kabbalah and *Zoharic* Literature on the Gaon's Writings and Commentaries" (Hebrew).

[3] Of note, however, is Prof. Zvi Werblowsky's partial translation of R. Chaim Volozhin's introduction to the Gaon's commentary on the *Sifra DiTzniuta* in his *Joseph Karo – Lawyer and Mystic* (JPS, Philadelphia, 1977). It has also been reprinted in *Jewish Mystical Testimonies* (Jacobs, 1976). A complete translated version is included here in the Appendix.

[4] Norman Lamm, *Torah Lishmah - Torah for Torah's Sake in the Works of Rabbi Chaim of Volozhin and His Contemporaries*, (New York, 1989), note 12, p. 33.

[5] Statement of the *Chazon Ish*, quoted by Lamm, note 20, p. 34.

[6] Moses M. Yoshor, *The Chafetz Chaim*, (New York, 1984) Introduction, p. xx. Similarly, the Hasidic master, R. Yitzchak Izik of Komarno, wrote that from the days of Maimonides, no one compared with the Gaon in his depth and breadth of knowledge. (Landau, Hebrew edition, p. 340).

[7] *Aliyot Eliyahu*, Introduction to *Hadrat Kodesh*, R. Abraham Simcha, nephew of R. Chaim of Volozhin.

[8] R. Shlomo Eliyashiv quoted by R. Tzvi Hirsch Ferber of London. *Talpiyot* 5711, p.359 quoted by R. Shraya Deblitzki in the Forward to *The Gaon of Vilna Views Life*, Singer-Ackerman (1974, Jerusalem).

[9] *Aliyot Eliyahu*, p. 77, note 31. See above, Chapter 1, The Living Legacy of the Gaon of Vilna, Section Messianic Synthesis, for the full text.

[10] R. Eliyahu Ragoler, *Yad Eliyahu*, Siman 25.

[11] *Aliyot Eliyahu*, p.75, note 20.

[12] *Aliyot Eliyahu*, p. 79, note 34. The account was personally related to Lewin by R. Yaacov Tzvi Mecklenburg (d. 1865), the Rabbi of Koenigsberg, Germany, and author of *HaKetav V'HaKabbalah*. Following is the full translation:

> In a private letter to his friend Moses Mendelsohn of Berlin, the *maskil*, grammarian and preacher, Abraham Abba of Glussk (whose works were burned for heresy in the courtyard of the Vilna synagogue) wrote what he had heard about the Gaon: "... He is also an amazing scholar in all the wisdoms and sciences, including metaphysics, physics, and music. Nothing is hidden from him. He is proficient in the rules and grammar of the Hebrew language — a subject that is alien to most people." Abraham Abba continues and writes that he could not believe that a traditional rabbi was living in his time who had actually mastered all branches of secular knowledge. Yet, upon entering Vilna he repeatedly heard such reports from a number of colleagues and scholars. As a result of this, he was consumed by a desire to speak with the Gaon. His peers laughed at him, however, saying that such a thing was not simple, especially for someone who had no beard, no *peyot*, and whose style of dress was decidedly non-Jewish. But, he continued to Mendelsohn, he had thought about it and devised a plan. He would masquerade as the "Rabbi of Padua, Italy."
>
> He cleverly forged fifteen letters from fifteen "rabbis of Italy," which stated that they had sent the "Rabbi of Padua" to the Gaon as their emissary. The false letters explained that all the Jews of Italy were being threatened with expulsion. If, however, they could satisfactorily answer a list of challenging heretical questions, they would be spared. As they had heard that the Gaon was a true

master of all wisdom, they were now turning to him in their hour of despair.

Abraham Abba of Glussk then approached the Gaon's secretary with the fifteen forged letters in hand. After about a quarter of an hour, the doors to the Gaon's study opened and, "Behold, a man with awesome features appeared, crowned with *tallit* and *tefillin*, holding the letters in his hand. He remained standing in the doorway and did not enter the adjoining room where I stood. He did not greet me, nor did he raise his eyes to look at my face." The Gaon then spoke in Hebrew and asked him about the heretical questions. He presented the first of the questions, and after a moment, was asked to proceed with the following question without having received an answer to the first.

This continued without any explanation until all the questions were presented. The Gaon then responded and said that, although he had heard 73 questions, in truth there were only 15, because the 1st and 7th were essentially the same, the 25th and the 47th were identical, and so on. "Can you imagine the level of his mind?" he writes, "Such a feat is almost beyond human ability! He surveyed such deep matters as these and arranged them in their respective categories, according to the rules of logic, all in a single glance!"

At one point in the course of their meeting, however, the Gaon addressed a question to the "Rabbi of Padua." In his reply, Abraham Abba of Glussk forgot himself for a moment and declared that neither Rashi (Rabbi Shlomo Yitzchaki, 1040-1105) nor the sages of the Midrash had understood the true meaning of a scriptural term in question. Abruptly, the Gaon broke off the conversation and returned to his study. Upon returning to his inn Abraham Abba of Glussk was met by a number of men who asked him to accompany them. He was to be brought before the Vilna *Beit Din* (rabbinic court). The *Beit Din* tried him and found him guilty of insulting Torah scholars. The penalty for this according to the *halachah* (Jewish Law) was forty lashes. After this, he was to be bound and chained to the wall of the main synagogue with a sign above his head reading, "This one is being punished for mocking the words of our holy rabbis." Everyone who passed by him on their way to pray the afternoon *minchah* service yelled, "sinner of Israel" and spat in his face until [as he later related] "a stream of saliva like the Jordan River flowed in front of me, for Vilna is not like Berlin; the population of Vilna is very large and all of them, from young to old, come to pray the *minchah* service."

The following day Abraham Abba of Glussk was happy to be sent on his way. Yet, he concludes his personal account to Mendelssohn by affirming that, "Behold, in spite of all the evil that befell me and what I endured because of him [the Gaon], nevertheless, my heart stands firm in informing you of the truth as I honestly believe it: Of all the wise men throughout the world, there is no one like him."

[13] R. Moshe Zvi Neriah, "*Pirkei Volozhin*", *Shanah be'Shanah*, 5723 (1962-63),

p. 535. R. Neriah heard this story from R. Yaakov Moshe Charlap, who reported it as told by R. Isaac to his pupil R. Shmuel Salanter, (as quoted from *Torah Lishmah*, p.5, note 16).

[14] R. Abraham, son of the Gaon, Introduction to *Shenot Eliyahu*.

[15] Introduction to Gaon's commentary on Proverbs. See further quotes in *Ma'alot HaSulam* (*Aliyot Eliyahu*), p. 47, note 7.

[16] Proverbs 2:9. See also Gaon's commentary on Proverbs 25:11 and note from R. Menachem Mendel to Proverbs 10:26.

[17] Introduction to *Takleen Chadateen*, reprinted in the new edition of *Aliyot Eliyahu*, p. 47. Similarly, "We were told by our master that, God forbid, one should say that the esoteric level of a subject contradicts the *halachic* decisions about that topic". *Magen V'Tzina*, R. Yitzchak Izik Chaver (second generation disciple of the Gaon).

[18] See *Keter Rosh*, oral traditions from R. Chaim of Volozhin, end, #15.

[19] R. Hillel himself writes, in Chapter 3, par. #12 (Kasher, p. 515), "A great axiom of our master was that an interpretation of the Torah on the level of its simple meaning (*pshat*) cannot be correct if it is not completely consistent with the inner level of meaning (*sod*). Still, the instruction of the inner teachings must be carried out discreetly and with humility. This is alluded to in the verse, "Bow down before God with holy trembling" (Psalm 29:2). The initials of each [Hebrew] word spell *Kabbalah*."

[20] *Sifra DiTzniuta*, Chapter 5, p. 34a.

[21] This same idea is expounded by R. Yitzchak Izik Chaver in his *Pitchey Sh'arim, Netiv Seder HaPartzufim*, par. #7, p. 82b (164): Concerning this it was said, "All that was, will be; and all that has been done, will be done; there is nothing new under the sun" (Ecclesiastes 1:9). Every single detail of creation is an expression of that which originally existed during the first six days of creation. This is like a tree whose seeds contain [all the information for] all the trees that will evolve from them until the end of time. The same principle applies to all plants and animals. Within the brain of Adam [the first being], too, were contained all of his future progeny.

[22] See Introduction to *Sifra DiTzniuta* in the Appendix, "...that is a preposterous claim made by ignorant and vain men from distant towns, who did not merit to see the light of our master's Torah, irresponsible people who speak against the saintly, who are like flies that hover over carcasses, that wish to cause our great master's fragrant ointment to give off a sickly odor — that our master, within whom dwelled the spirit of God, did not value the teachings of the Ari, God forbid. There are those who add that even the *Zohar* was in low esteem in our master's eyes, that he did not study it regularly, and did not see it fit to do so". See Lamm, pp. 19-22 and notes. "In principle, one should not be surprised if the Gaon explains a subject in the esoteric Torah differently than the Ari, for his opinions contain much power and strength. This is not a new idea, for we find in numerous places in *Sifra DiTzniuta* where the Gaon's explanations differ with those of the Ari, yet shed a shining light upon previously hidden secrets. Furthermore, in the *Eight Gates* (which the Gaon never saw) the Ari digresses from some of the

principles that he elucidated in his other works, and explains in the same manner as the Gaon... Certainly they are both the words of the living God, for it is well known that there are various aspects and perspectives in any one particular subject". R. Shlomo Eliyashiv, unpublished letters.

[23] *Aliyot Eliyahu,* new ed., p. 44. Lamm, p. 45, note 98.

[24] *Leshem Sh'vo V'Achlamah, Sefer HaK'lallim,* p. 42a.

[25] *Even Shleima,* 11:7, note 5, p. 103 (52a), from the Gaon's commentary to *Tikkuney Zohar* 42c, and *Ra'aya Mehemna* 1:77a, 1:82b.

[26] *Even Shleimah,* 11:3, p. 100 (50b), drawn from the Gaon's original commentaries on the books of the *Zohar, Ra'aya Mehemna* 1:82b, *Tikkuney Zohar* 64d, *Tikkuney Zohar Chadash* 36c.

[27] *Kol HaTor,* Chapter 1, pars. #6 and #7. (Kasher, pp. 473-474).

[28] Ibid. Chapter 3, par. #12. (Kasher, p. 515).

[29] *Aliyot Eliyahu,* p.83.

[30] Landau, p. 36 (English).

[31] *Aliyot Eliyahu,* p. 87.

[32] R. Chayim Volozhin, Introduction *to Sifra DiTzniuta.*

[33] Ibid. and *Sha'ar Be'er Sheva,* par. #14.

[34] R. Yisrael of Shklov, Introduction to *Pe'at HaShulchan.*

[35] *Rav Pa'alim,* Yaacov Landau Pub., Tel Aviv, p. 58.

[36] *Toldot Yitzchak,* Section 2, pp. 140-141.

[37] Professor Zvi Werblowsky, *Joseph Karo - Lawyer and Mystic* (JPS, 1980), p. 311.

[38] *Pe'at HaShulchan,* Introduction; R. Itzele of Volozhin, introduction to his father's *Nefesh HaChaim.*

[39] R. Menachem Mendel of Shklov, Introduction to the Gaon's commentary on *Pirkey Avot.*

[40] The Gaon's secret of Sasson and Simcha is explained in Part II, Chap. 4.

[41] R. Chayim Volozhin, Introduction *to Sifra DiTzeniuta. Chazon Tzion,* p. 41.

[42] Ibid.; Introduction to Gaon's glosses to *Shulchan Aruch.*

[43] Talmud, *Eruvin* 13. The *Rosh* from Amtzislow heard this from R. Chaim Volozhin.

[44] Introduction to *Hadrat Kodesh,* as told to his nephew R. Abraham Simcha.

[45] *Idra Rabba,* 3:127b. This can also be found at the beginning of the Gaon's commentary to *Tikkuney Zohar.*

[46] Gaon's commentary on *Tikunei HaZohar, Tikun* 70, p. 139b and *Tikunim from Zohar Chadash,* p. 5b.

[47] *Brit Avot B'Se'arat Eliyahu* (*Covenant of the Forefathers in the Storm Wind of Elijah*), R. Yoseph Rivlin, Chap. 35, unpublished manuscript and see further below.

[48] *Even Shliemah*, chapter 10, #31, note 29.

[49] *Aliyot Eliyahu*, p. 100.

[50] Ibid.

[51] The term *Goral* is borrowed from the Yom Kippur service in line with the verse, "Aaron shall place two lots (*goralot*) on the two goats, one lot (*goral*) marked 'for God,' and one lot (*goral*) marked 'for Azazel'" (Leviticus 16:8). Since there is no concept of "chance" in Judaism, these lots were a bona fide way of "divining" God's will in any particular situation. According to the elders of Jerusalem (see following note) this tradition of drawing lots traced its origins back to the ancient rule, that when there is a great need, to go the Kohen Gadol in the Sanctuary, and consult the *Urim* and *Tumim* — the breastplate that he wore on his chest which consisted of an array of precious and semi-precious stones.

[52] Simcha Raz, *A Tzadik in our Time*, pp. 162-170 (1977, Feldheim, Jerusalem).

[53] Chapter 3, par. #1, (Kasher, p. 507).

[54] Chapter 3, par. #9, (Kasher, p. 513).

[55] *Tikkunei HaZohar*, based on Ecclesiastes 9:10.

[56] Chapter 3, par. #1, (Kasher, p. 507).

[57] *Kol HaTor, Sha'ar Be'er Sheva*, par. #11.

[58] Chapter 3, par. #3, (Kasher, p. 509).

[59] Chapter 3, par. #3, (Kasher, p. 510).

[60] *Chazon Tziyon*, p. 16.

[61] Ibid.

[62] Chapter 2, Aspect #50 (Kasher, p. 486).

[63] *Chazon Tziyon*, p. 21, note 23.

[64] Chapter 3, par. #11, (Kasher, p. 515).

[65] Chapter 3, par #3 (Kasher, p. 509).

[66] R. Yitzchak Kahana, *Toldot Yitzchak*, section #2, pp. 140-141.

[67] Based on Judges 13:25, "The spirit of the Lord began to move in him...".

[68] Chapter 1, par. # 4.

[69] Chapter 1, par. #23, (Kasher, p. 478).

[70] Chapter 2, Aspect #108 (Kasher, p. 493). This prayer is found at the end of

Chapter 5, Section 1, (Kasher, p. 530).

[71] Introduction to *Biurey HaGra* by the Gaon's sons on *Shulchan Aruch* (*Orach Chayim*). *Aliyot Eliyahu,* p. 100, note 86.

[72] *Tikkuney Zohar Chadash,* page 27 on the verse, "His left hand is beneath my head."

[73] Chapter 3, par. #8, (Kasher, p. 512).

[74] The Gaon's commentary on the *Zohar, Yahel Or, Mishpatim,* p. 18.

[75] Chapter 3, near the end, (Kasher, p. 517).

[76] *Even Sheliema* 1a and 1b and the Gaon's comments on Proverbs 4:13.

[77] Quoted in introduction to *Pe'at HaShulchan,* and in R. Shlomo Zalman Rivlin's introduction to the 1947 edition of *Kol HaTor* (printed in the 1968 B'nei B'rak edition).

[78] *Science, Philosophy, and Religion: a Symposium, 1941*

[79] The first half of this statement was recorded by R. Dr. Baruch Schick of Shklov in the introduction to his Hebrew translation of Euclid (which, he writes, was undertaken, along with other scientific works, at the encouragement of the Gaon). The statement of Schick, in the name of the Gaon and with the implication of a necessary confluence between Torah and science, has been challenged, e.g., R. Betzalel Landau, *HaGaon HaChasid MeVilna,* p. 117 and notes (English edition, p. 153). However, Schick's Euclid was published eighteen years before the Gaon passed away and thus was certainly known to him. In addition, a similar quote appears in the introduction to *Pe'at HaShulchan* by another of the Gaon's disciples, R. Yisrael of Shklov, "All the wisdoms (natural sciences) are necessary to understand our holy Torah and they are all included within it [the Torah]. To what degree this statement of the Gaon is or is not echoing R. Schick's quote and R. Hillel's is a matter of controversy. The quotation here from R. Hillel Rivlin is thus a third independent source. It should be noted that the second part of the Gaon's statement quoted in *Kol HaTor* is not found in the other sources. See also Part I, Chapter 4, *Sha'ar Be'er Sheva,* par. #12 and Volume II Chapter 3 Leviathan for more about the R. Schick controversy.

[80] As outlined in *Sha'ar Be'er Sheva.*

[81] Introduction to *Pe'at HaShulchan,* "The Gaon's father also instructed him to study the occult sciences which were known to the members of the Sanhedrin and the *tannaic* sages [of the Mishnaic period in order to cross-examine witnesses and suspects], as explained in the talmudic episode of R. Shimon ben Shetach."

[82] Part I, Chapter 1, *The Living Legacy of Kol HaTor,* notes in Section: "The History of *Kol HaTor* and the Rivlin Family."

[83] *Kol HaTor, Sha'ar Be'er Sheva,* pars. #10 and #14.

[84] Ibid, par. #14.

[85] Ibid, par. #10.

[86] The Gaon's experimentation with a *golem* — an artificially created automaton — is also reported by R. Chaim of Volozhin, the Gaon's most famous disciple. See, here below, Chapter 4, *Sha'ar Be'er Sheva*, par. #14, note, and Appendix.

[87] *Sha'ar Be'er Sheva,* par. #14.

[88] Chapter 3, par. #12, (Kasher, p. 516).

[89] It has been reprinted in *HaGaon HeChasid M'Vilna*, p. 321, and more recently in *Arba'at HaRoim - HaTekufah HaGedolah,* Part II, p. 55.

[90] The "Missing Page" from *Kol HaTor,* very end of Chapter 5, Section I.

[91] Based on Proverbs 4:18 and alluding to the sixth hour of the sixth day.

[92] This would place the time of the writing in 1753, when the Gaon was 33 years old.

[93] Chapter 3, following par. #12, (Kasher, p. 516).

[94] This would appear to contradict the statement above that the Gaon began his role as Mashiach ben Yoseph when he was 20 years old, rather than 62 years old, as in this report. Yet, R. Hillel also stated above that even when he was very young, the Gaon's experiment with a *golem* was "in order to crush the external forces (lit. *Samael*) at the Gates of Jerusalem." Thus, the Gaon knew that he was an aspect of the Mashiach even then. The answer is that there are different aspects and phases of Mashiach ben Yoseph, and the Gaon himself was evolving through these different phases. This is clearly evident from the tradition brought above and restated in *Kol HaTor* that "Only during his journey to the Land of Israel he saw that he had ascended to the aspect of the Faithful Shepherd (Moses)", i.e., he had now evolved even beyond the particular aspect of Mashiach ben Yoseph, whose special mission was the actual resettlement of the Land of Israel.

[95] Chapter 1, par. 23. (Kasher, p. 478).

[96] Chapter 3, last paragraph. (Kasher, pp. 517-518).

Chapter 3

Contents of *Kol HaTor*

- Approbation to 1968 B'nei B'rak Edition of *Kol HaTor*
- Contents of the Seven Chapters of *Kol HaTor*
  1. Fundamentals of the Dawn of Redemption
  2a. The 156 Aspects of Mashiach ben Yoseph
  2b. Two Generational Messiahs
  3. Sacred Formulas in the Dawn of Redemption
  4. Three-Fold Preparation for the Advent of the Mashiach: Signs, Times, and Agents
  5a. Seven Rectifications of the Decoder in Preparation for Redemption
  5b. *Sha'ar Be'er Sheva* -The Gate of the Well of Seven [Sciences]
  6. The Essentials of Service and Their Implementation in Accord with the Dawn of Redemption
  7. Through *Tzedaka* You Will Be Established
- Overview of *Kol HaTor*
  - The Seven Point Agenda for Redemption
  - The Seven Characteristics of Redemption
  - The Seven Practical Paths to Redemption
  - The Seven Rectifications of the Decoder in Preparation for Redemption

Approbation

[Translation of the Approbation to the 1968 B'nei B'rak Edition of *Kol HaTor*]

A Letter from the venerable sage, Rabbi Chaim Shraga Feivel Frank, rabbinic judge and spiritual leader in the Holy City of Jerusalem and Rav of the neighborhood of Yemin Moshe, Jerusalem, author of Toldot Ze'ev on the laws of Shabbat in two volumes.

Let us look into the work of the holy book *Kol HaTor* [Call of the Turtledove] by my master and ancestor, the sage and mystic, our teacher Rabbi Hillel, son of the sage and saint, Rabbi Benyamin Rivlis [Rivlin] from Shklov, z"l. It illuminates, with perfect clarity, the paths of redemption and the wells of salvation, which were revealed to the world by his teacher, the Master, who was the likeness of an "angel of God," our master the Gra, z"l.

Our teacher, the Gra, merited to spread his wings over all the branches and hidden treasures of the Torah, in breadth and in depth, including *gematria*, allusions, and the hidden and recondite secrets, which no eye has glimpsed, and whose depths have not been plumbed in generations before or since. Especially, concerning the subject of the return to the land of our desire, resettling in the land of our glory, and rebuilding in the land of our holiness, there was revealed the divine spirit [*ruach hakodesh*] within the study hall of the Gra.

We, the descendants and the grandchildren of the family, have received the tradition, from one to another, that our grandfather, the sage and mystic, Rabbi Hillel, may his merit protect us, merited to stand before his master, the Gra z"l, many years. He received from him hidden secrets concerning the resettlement of the Land of Israel, and was commanded by him to awaken the slumbering love for "a dwelling place for the eternal God" [Deuteronomy 33:27] — that is, Zion and Jerusalem. [He was commanded] to return her to her former stature and to restore her as in days of old,

to magnify her glory and let honor dwell within her, be when Jerusalem is rebuilt, the son of David [the Mashiach] comes (Talmud, *Megilla* 17b). Rabbi Hillel condensed the essentials of what he heard directly from the Gra in the book *Kol HaTor.*

It is a tragedy that, due to our many transgressions, this book is incomplete and that many pieces have been hidden from us. However, it is, nevertheless, incumbent upon us to praise the Master of All for [blessing us with] the descendants and grandchildren of the sage, the author of *Kol HaTor*, specifically: my grandfather, the leader, the Rav, the Light of the Redemption, our teacher Rav Zalman Chaim Rivlin, z"l, who raised the standard of Torah in Jerusalem with the Torah academy *Etz Chaim* in the year 5594 [1834]; and my uncle, the leader, the Rav, the great light, our teacher Rav Yoseph ("Yosha") Rivlin, z"l, who founded the new neighborhoods in the new city of Jerusalem, outside the walls of the Old City; and their cousin, the Rav, the recognized sage, Rabbi Yitzchak Tzvi Rivlin, z"l, the first Rav of the neighborhood Zichron Moshe in Jerusalem. They are the ones who guarded the remnants of the manuscript, preventing its loss. The sage, Rabbi Yitzchak Tzvi, mentioned above, collected, selected, and arranged specific chapters and passed them on to his cousin, Rabbi Shlomo Zalman, the son of Rabbi Yoseph ("Yosha") Rivlin, mentioned above. It was he who published (for an unknown reason) [only] a limited edition of approximately one hundred copies, and distributed them among family members and a few friends. Now, even these, are not to be found.

Therefore, a great debt of gratitude is owed to the "Committee for the Dissemination of *Kol HaTor*," which has recognized the value of this book, and has had the initiative to spread its light in every Jewish home, in order that they should know how to proceed and what they must do in the days of the Messianic Era.

Especially at this time, when the Lord, let His Name be blessed, in His great mercy and kindness, in the month of Ziv, in the year 5727 [June 1967], has bequeathed to us all of the Holy Land of Israel, and our glorious Holy City of

Jerusalem, as it is said (Zechariah 2:16), "and the Lord will bequeath Yehuda his portion on the holy earth, and He will again choose Jerusalem."

Who will insure that the *Kol HaTor* will penetrate the ears of all Jews, so that they will realize that in the final period of the Era of Redemption, the obligation is upon us to begin with the "reawakening from below," in order to bring about the "reawakening from above," in order to bring upon us the paragon of peace, with the building of the Chosen House, and the Lord will be an everlasting light for us? Amen, may this be His will.

A soul constantly seeking for the kindness of Heaven in mercy, and looking forward to the salvation of the Lord quickly and in the near future,

Chaim Shraga Feivel, son of the sage Rav Zalman Frank, z"l

Contents of *Kol HaTor's* Seven Chapters

(The original editor of *Kol HaTor*, R. Shlomo Zalman Rivlin, provided the seven chapters with a summary of contents)

Chapter Headings of *Kol HaTor*

Chapter 1: Fundamentals of the Dawn of Redemption

Chapter 2

Section I: The 156 Aspects of Mashiach ben Yoseph

Section II: The Two Generational Messiahs

Chapter 3: Sacred Formulas in the Dawn of Redemption

Chapter 4: The Three-Fold Framework for the Advent of Mashiach: Signs, Times, and Agents

Chapter 5

Section I: Seven Rectifications of the Revealer of the Hidden in Preparation for the Redemption

Section II: *Sha'ar Be'er Sheva* — The Gate of the Well of Seven [Sciences]

Chapter 6: The Essentials of Service and Their Implementation in Accord with the Dawn of Redemption

Chapter 7: Through *Tzedaka* You Will Be Established

Chapter 1 Fundamentals of the Dawn of Redemption

In the period of the Last Generation, our mission is that of our master, the Gaon, the Emanation of Mashiach ben Yoseph. According to our master, R. Eliyahu, all the phases of the *At'chalta* — the ingathering of the exiles and resettlement of the Holy Land — in general and in particular up until the final End Period are within the mission of the first Messiah — Mashiach ben Yoseph. This process originates from the "left side"- the

attribute of *din* — which is stimulated from "below" in a natural manner. This is similar to the events at the beginning of the second Temple, in the days of Cyrus. Afterwards, the redemption will be completed from the "right side" – the attribute of *Chesed* — which is the mission of Mashiach ben David.

The fundamental doctrine of our master is: "Yoseph lives on." As we now stand upon the threshold of the *At'chalta,* it is incumbent upon us to learn well all of the 156 characteristics, aspects, appellations, and properties of Mashiach ben Yoseph, as well as the mysteries of the *At'chalta,* which are alluded to in the sacred works of our master. This is in order that we may know the path before us and what action to take, guided by the light of our master that continues to illuminate our path through high noon [of the sixth day, i.e., 1990].

Chapter 2 Section I
The 156 Aspects of Mashiach ben Yoseph

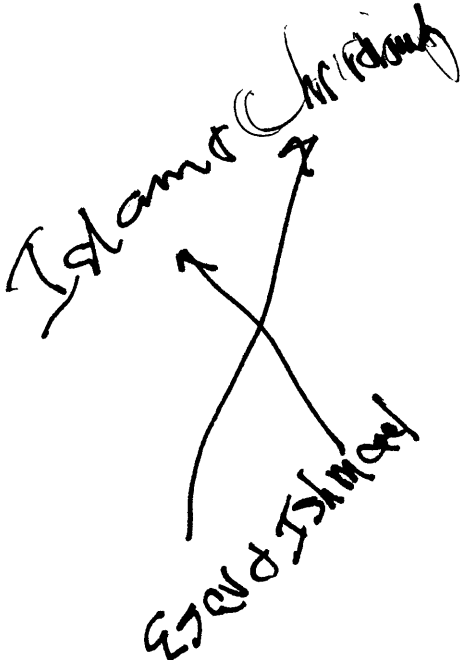
It is a commandment and a grave obligation for every Jew, and especially for those involved with the ingathering of the exiles, to learn, to know, and to understand well, in depth and breadth, all of the 156 aspects and characteristics of the Messiah of the Beginning. This is all the more so with anyone who carries the burden of responsibility for any aspect of public affairs in the Holy Land. How much more so is it crucial for those actual leading the holy resettlement! Arousal from below is through Mashiach ben Yoseph, the ingathering of the exiles, and all events of the *At'chalta*/Beginning.

Chapter 2 Section II
Two Generational Messiahs

It is incumbent upon us to act with all of our strength in order to unite the Two Messiahs, Mashiach ben Yoseph and Mashiach ben David — the Branch of Yoseph and the Branch of Judah [the progenitor of the Davidic line] in total unity. This is the fundamental principle in order to unite the Holy One and His Shechina in total restoration. We must come to the Lord's aid in strength. "The redeemers will ascend upon Mt. Zion." The redeemers are the

Two Messiahs in their battle for Jerusalem against the alliance between *Seir* and his uncle [Esav, the rabbinic archetype for Christendom and Yishmael, the rabbinic archetype for Islam, respectively].

This will occur through our efforts to gather the exiles, rebuild Jerusalem, and through the establishment of Inner Circles. The general process of redemption is initiated through the first messiah — Mashiach ben Yoseph — and is completed by Mashiach ben David. Similarly, in every action, whether collective or individual, throughout the advent of the *At'chalta* via the natural process, the first intercessor is Mashiach ben Yoseph and the concluding intercessor is Mashiach ben David. This relationship parallels that of the Two Generational Messiahs following the motif of "Judah saves Yoseph."



Chapter 3
Sacred Formulas in the Dawn of Redemption

Sacred formulas [are revealed] in the advent of the messianic era. Everything is alluded to in the Written Torah, and everything is alluded to in the Oral Torah. Likewise, everything concerning the advent of the messianic era is alluded to in the Secret Doctrine of our master. We now stand upon the threshold of the present phase of redemption, of the "Call of the Turtledove," yet we are engulfed in darkness. There is no priest or prophet; there is no Oracle (*Urim V'tumim*) to guide us along the essential path. Certainly this is the case with the details and the fine minutiae of this path. Therefore, the Lord has sent us the Emanation of Mashiach ben Yoseph, who is our master, the Gaon. He has descended from heaven in order to reveal the formulas of the Torah, in the advent of the Mashiach, and the mechanisms of revelation in the mystery of "a predicament and its numerical formula [for a solution]," as explained in the writings of our master.

[Here will be explained] the reason our master was forced to return from his attempted immigration to the Land of Israel and his instructions to his disciples in light of sublime formulas. [Also] according to our master the Gaon, the acceleration of the redemptive process is dependent upon the study of the esoteric teachings of the Kabbalah.

Chapter 4
Three-Fold Preparation for The Advent of the Mashiach - Signs, Times, and Agents

Here will be explained the purpose of redemption, the redemption of the truth, and the sanctification of God's Name, until the ultimate rectification of God's Kingdom. The thrice-woven cord of "Signs," "Designated Times," and "Appointed Agents" appear simultaneously in a three-pronged campaign. The agents react to the signs and thus can help accelerate the arrival of the designated times.[3] These are alluded to in the verses (Song of Songs 2:12), "The blossoms have appeared in the land; the time of singing has arrived, and the call of the turtledove is heard in the land" and (Psalms 102:14, 15), "For it is time to favor her; for the fixed time is come. For your

servants hold her stones dear, and cherish her very dust."

It is incumbent upon us to learn, and to understand, the interface between these three fundamental principles. To the degree that we actively anticipate the countenance of the redemption, "For your servants hold her stones dear, and cherish her very dust," the redemption will draw closer to us, in the mystery of "for the designated time is come," and as it is written, "Return to Me and I will return to you." In this regard, there are revealed to us several formulas for the appointed times and the Revealed End in the Last Generation. This will continue until the Final End — the Wondrous End.

Chapter 5 Section I
Seven Rectifications of the Decoder in Preparation for Redemption

All the essential principles of the *At'chalta* and its advent, its ways and means, are interfaced with the three foundations of Signs, Times, and Agents. All phenomena that occur via action and calculation are interdependent and intertwined with the Seven Rectifications of the Revealer of the Hidden in the mystery of Formula 999 in *Yesod*. This is the level of Mashiach ben Yoseph and the Two Armies of God — *Netzach* and *Hod* — that are the divine manifestations of the *Trein M'shechin* — Mashiach ben Yoseph and Mashiach ben David.

It is our practical obligation to attain the ultimate level of "arousal from below," which is Formula 999 in *Yesod* — One Thousand Minus One — that are the 999 phases of the Mashiach. Here will be explained the supra-natural assistance within every constructive action which is performed in a natural manner, and thus through its power, together they will ascend to the thousandth level, in accord with the verse [Isaiah 60:22], "the small one will become a thousand," which is the level of *tov* ("good") in the mission of our master, the Gaon.

"To everything there is a season, and a time for everything [under the heaven]" (Ecclesiastes 3:1) [refers to] recondite allusions in the paths of the Redemption, in the

secret of the "Revealer of Hidden Things" (Genesis 41:45); [Messianic] end times, in the secret of a "time for singing" (Song of Songs 2:12) and a "time to favor her... [for the designated time is come]" (Psalms 102:14) are within the context of the seven commands, from the first hour (5500/1740) of the light of day till the sixth millennium in the era of the End of Days, during the Final Generation, until the final end, the period of the Wondrous (or Hidden) End.

Chapter 5 Section II
The Gate of the Well of Seven [Sciences]

The obligation to study the Seven Natural Sciences, according to the Gaon, Rabbeinu Eliyahu, is in order to perceive the wisdom of the Torah, sanctify the Name of God and to accelerate the Redemption.

Chapter 6
The Essentials of Service and Their Implementation in Accord with the Dawn of Redemption

The stipulations and manner of the essentials of service, to be performed at the Dawn of Redemption, will all be similar to those of the period [leading up to the rebuilding] of the Second Temple, in accord with the mission of Mashiach ben Yoseph. These are the Seven Hewn Pillars of the period of the Revealed End: 1) ingathering of the exiles; 2) rebuilding Jerusalem; 3) removing the impure spirit from the Land [of Israel] by replanting the holy earth and the fulfillment of the [agricultural] commandments related to it; 4) establishing inner circles (lit. people of truth), in order to redeem the truth and sanctify the name of God; 5) [promoting the spread of] Torah from Zion; 6) waging war against Amalek; 7) healing Zion. We, the emissaries of the Most High, are obligated, with all of the strength of our hands, to fulfill these [essentials of service] in the secret of "human actions together with numerical calculations."

Chapter 7
Through *Tzedaka* You Will Be Established

Jerusalem is only redeemed with *tzedaka*/righteousness (charity), as it is written: "Zion will be redeemed with justice;

and those who return to her, with *tzedaka*/righteousness [Isaiah 1:27]. It also says: "You will be established with *tzedaka*/righteousness and your children's peace will be abundant" [Isaiah 54:14]. "You will be established with *tzedaka*/charity" is both a decree and an act of grace. The Holy One desired to bring merit to all of Israel — to the ones close and to the ones far away — with the commandment to rebuild Jerusalem. Therefore He decreed that Jerusalem would be rebuilt with *tzedaka*/charity. Everyone of Israel must participate in the building and expansion of the Heritage of God [as written] "Expand the site of your dwelling place, etc." [Isaiah 54:2]. This is all the more so during those days, and with those commandments, that have a connection and essential affinity with Jerusalem and her reconstruction.

Supporting the rebuilding of Jerusalem is an obligatory reciprocity for what all Israel, individually and collectively, receives from Jerusalem. Our Jewish brothers, who still dwell in the exile, receive from their brothers, who dwell in Jerusalem and are rebuilding it, thousands and even tens of thousands more than what they donate to Jerusalem, even when the contribution is generous. For all the spiritual radiance of salvation, blessing, redemption, loving kindness and mercy, success, health, etc., of Jews, wherever they are, comes only from Jerusalem and her reconstruction.

Overview of *Kol HaTor*

The Seven Point Agenda for Redemption

(From Chapter 1 of *Kol HaTor*)

According to our master, the Gaon Rabbi Eliyahu, these are the seven fundamental messianic principles of the *Ikveta DiM'shecha,* in accord with the verse, "Upon one foundation stone there are seven facets" (Zechariah 3:9).

1. "Od Yoseph Chai - Yoseph Lives On" (Genesis 45:28). The underlying doctrine of our master was that the messianic process continues unabated to function on every level. The beginning of the redemption — in general and in particular — is dependent upon the First Messiah, the messiah of the redemption — Mashiach ben Yoseph. In theory, due to the lack of our merit, the Mashiach was destined to die and his mission was to fail. However, because of the elongation of the exile and the suffering he endures by carrying our afflictions, the decree was annulled and his mission is succeeding, albeit through a slow and tortuous path. These are the pangs of the Mashiach in the Last Generation, as the prophet declares: "He suffers for our sins" [see Isaiah, end of chapter 52 and chapter 53].

2. "He Acted and Succeeded" (II Chronicles 31:21) "And the Lord brought success to everything that he [Yoseph] touched" (Genesis 39:23). It is well known the statement of our master that, 'There are two *mitzvot* that one enters into literally with his entire body — the Sukka and the Land of Israel" — and both must be constructed by hand, as stated in the Talmud (Megilah17), "Once Jerusalem is rebuilt [via Mashiach ben Yoseph] then [Mashiach] ben David will come."

3. "In Its Due Time I [God] Will Accelerate It" (Isaiah 60:22). Even the divinely appointed "End Periods" can, and will, be accelerated to unfold before their predetermined times, via specific acts of human stimulation known as the "arousal from below".

4. "Acquisition and Conquest in the Final Era." These two aspects of Mashiach ben Yoseph refer to 1) Building and planting as in the time of Ezra and Nehemiah, and 2) Military conquest as in the time of Joshua. Ezra and Nehemiah, as well as Joshua, were historical manifestations of Mashiach ben Yoseph in their respective times.

5. "A Refuge in Zion" (Joel 3:5, Obadiah 1:7). "Almost every day our master spoke to us with great emotion, and the deepest concern, that Zion [the Land of Israel] and Jerusalem will be a place of refuge and that we cannot loose the moment." Every mention of Zion is a reference to Mashiach ben Yoseph in accordance with the *midrash* (Tanchuma), "What happens to Yoseph also happens to Zion."

6. "Esoteric Teachings from Zion" from the verse, "From out of Zion will go Torah [lit. Teachings]" (Isaiah 2:3). This refers to the learning of the Kabbalah, which will be revealed in the Land of Israel, primarily in the capital of Jerusalem.

7. "Revealer of the Hidden" (*Tzafenat-Pa'aneach* Genesis 41:45). In the beginning of the Redemption, crucial formulas hidden in the Torah and in the words of the talmudic sages begin to be revealed.

The Seven Characteristics of Redemption

(From Chapter 1 of *Kol HaTor*)

1. Suffering and Respite. One must know from the start that the messianic process alternates between suffering and respite, as alluded to in the two verses: (Ezekiel 47:13) "Yoseph will have two [alternating] portions" and (Psalms 16:6) "Sufferings have befallen me [together] with pleasantness." The messianic process unfolds through suffering and often through a circuitous fashion. Mashiach ben Yoseph must blaze a trail through a labyrinth of difficulties. He will succeed, however, in the end with the help of Mashiach ben David, as it is depicted (Genesis 37): "Judah [the progenitor of the Davidic line] saves Yoseph."[1]

2. Working Undercover. The process of messianic revelation must take place in a subtle manner, such as in a conspiracy. One of the formulas taught by the Gaon was that the very word *sod*/secret, as in the verse (Psalms 25:14), "The *sod*/secret of God is [revealed] to those who revere Him", is equal to the numerical value of Mashiach ben Yoseph [i.e., written out in full. The three letters of *samech* (120) + the two letters of *vav* (12) + the three letters of *dalet* (434) = 566 which equals Mashiach ben Yoseph (566)].

3. Gradual Development. This is what the sages formulated in their statement (Jerusalem Talmud, *Berachot* 5b): "The redemption of Israel is a gradual process like onto the awakening of the dawn." A key principle, according to our master, is that all the events that will occur on the path to complete redemption will begin through gradual development. Such is the case with the ingathering of the exiles and the rebuilding of Jerusalem, both of which begin very slowly.[2]

4. Beggar on a Donkey. If the Redemption is not merited, the process manifests itself through natural events, as opposed to miraculous ones. This entails poverty and material shortage, as personified by a poor person slowly approaching, riding a lowly beast.

5. Inner Circles. One of the central factors in the success of our work is the establishment of spiritual fraternities, especially in Jerusalem, for the purpose of implementing the Agenda for Redemption. This is expressed by the sages (Talmud, *Shabbat* 119): "Jerusalem was only destroyed because the Inner Circles ceased to exist."

6. Economic Equality. The resettlement of the Holy Land in general, and especially the rebuilding of Jerusalem, must be based upon the principle of equality, as the sages formulated (Talmud, *Sanhedrin* 98): "The Son of David will not come until the principle of equality is established"; and [ibid.]: "The Son of David will not come until economic equality is achieved."

7. With Justice You Will Be Established (Isaiah 54:13).

There are two implications to the term justice/*tzedaka*: 1) Justice, in the sense of equalization, and 2) Justice, in the sense of charitable donations. The Land of Israel must be resettled through *tzedaka*, in both senses, because the Holy One desired to give to each individual near and far the opportunity to participate.

The Seven Practical Paths to Redemption

(From Chapter 4 of *Kol HaTor*)

1. Ingathering of the Exiled. In reference to the ingathering of the exiled the verse states (Zephaniah 3:20): "At that time I will make you a name and praise among all the people of the earth, when I restore your captivity before your eyes, says the Lord." Here, "a name and praise" refers to the wisdom of Israel, which will be revealed before the eyes of the entire world. This developmental process occurs in stages, together with the ingathering of the exiles.

2. Rebuilding of Jerusalem. In reference to Jerusalem the verse states (Isaiah 62:7): "Don't allow Him to be silent until He will establish, until He makes Jerusalem a [source of] praise in the earth." This is referring to the acknowledgement and praise of Israel's wisdom, whose center will be in rebuilt Jerusalem.

3. Removal of Contamination from the Land. This is achieved through the cultivation of the land and through the fulfillment of the numerous agricultural *mitzvot*. This accords with the verse (Ezekiel 36:8): "But you, mountains of Israel — you will shoot forth your branches and bear your fruit for my people Israel, when they are about to come." The Talmud explains (*Sanhedrin* 98a): "There is no more obvious sign of the Redemption than the successful cultivation of the Land of Israel". [i.e., "When the Land of Israel will generate an abundance of produce" — Rashi, ibid.]

4. Redemption of the Truth via Inner Circles. All the work involved with the ingathering of the exiled is a preparation for the establishment and the continued existence of the Inner

Circles [of Truth], in order to attain the level of the Redemption of Truth, the Sanctification of God's Name, and the Ultimate Rectification of God's Kingdom. Without the establishment of the Inner Circles there is no hope, God forbid, to all of the work of the Beginning of the Redemption.

5. Sanctification of God's Name. Sanctification of God's Name in the eyes of the nations, via the unification of scientific wisdom together with the esoteric wisdom of Israel, will cause the sinners of Israel to return from their ways. When they will see that even the gentiles recognize the power of God to His people, they will then be ashamed and return to God, and a *Kiddush HaShem* will be affected. Sanctification of God's Name is also achieved through the military victories of Israel during the final battles of Gog and Magog, via the providence of Mashiach ben Yoseph. This will occur after the initial redemption from the subjugation to foreign powers.

6. Revelation of the Secrets of the Torah. In reference to the revelation of the inner teachings of Torah it is written: "She is your wisdom and your understanding *(Chochmah* and *Binah)*..." — these are the secrets of the Torah, as it is known to those initiated into the esoteric wisdom. The teachings of the Kabbalah themselves are the very source of Israel's ascendancy and the means through which Israel can achieve the most elevated status. This is the intention of the verse, "to grant you ascendancy beyond all the nations..." for Israel's praise in the eyes of the world is her esoteric wisdom.

7. The Ultimate Rectification of God's Kingdom. The previous six paths culminate in the final *tikkun* of God's Kingdom on earth, which is the final union between the forces of the *Trein M'shechin.*

The Seven Rectifications of the Decoder in Preparation for Redemption

(From Chapter 5 of *Kol HaTor*)

1. Egalitarianism. This *tikkun* refers to the equalization of the values of the Two Armies (*Y-HVH Tzevaot* and *E-lohim Tzevaot*] as in: "Their feet were a singular foot" (Ezekiel 1:7).

[These are the *trei palgei gufa* — the two halves of the singular body of the messianic process] 499½ from the right side and 499½ from the left side, etc. Practically speaking, between colleagues this same aspect of egalitarianism is necessary to establish equanimity (*kav hamashveh*) within the Inner Circles.

On the simple level (*al derech p'shat*), Egalitarianism refers to the personal and ethical conduct of each individual; particularly in overcoming pride and arrogance, both on the material and spiritual plane.

2. Transcendence. The *tikkun* of Transcendence refers to a state of higher consciousness released through the power of Metatron who is the collective Oversoul of Mashiach ben Yoseph, in the mystery of Formula 999 in *Yesod.* This relationship is reflected in that *Metatron* [314] *Sar* [500] *HaPanim* [185] (Prince of the Countenance) has the numerical value of 999.

On the simple level, Transcendence refers to the obligation for everyone to insure that he is on a path of continual spiritual growth. If one does not ascend from the purely physical then one remains comparable to a lowly beast.

3. Holism. The *tikkun* of Holism refers to the *sefirah* and divine attribute of *yesod,* which characteristically contains all the other *sefirot* and divine attributes in the secret of "Zion [*yesod*] is the containment of beauty."

On the simple level, Holism refers to the principle: "All of Israel are responsible for each other." Each individual is an integral part of the community and "Jerusalem was destroyed only because individuals did not reprove each other."

4. Sanctification. The *tikkun* of Sanctification refers to the supernal seminal essence, the Dew of Light, which is the highest root and source of divine purity emanating in the *da'at,* the middle brain. From there, it is drawn down through a subtle channel within the spinal column, which is represented by the letter *vav* of God's Name, in order to unite

with its final destination, represented by the final letter *hey* of God's Name. In this manner a sacred passage way is prepared for the souls to enter into this world.

On the simple level, Sanctification refers to purification from all desires that are harmful to body and soul. One must actively seek a spirit of purity which leads to divine transmission (*ruach hakodesh*).

5. Creativity. The *tikkun* of Creativity is the revelation of new aspects in both the revealed and concealed teachings of Torah, specifically in the secret of Formula 999 in *Yesod*, which, little by little, arouses and activates the "New Light" of Zion (*ohr chadash b'yesod*) as it is written: "From out of Zion [*yesod*] goes forth [the inner] Torah."

On the simple level, Creativity means that after one has achieved the prerequisite levels of growth, every one must produce new Torah understandings, as well as perform community service. Everyone has a unique mission in the world, which includes revealing new concepts in Torah and creating and producing that which benefits the community.

6. Power. The *tikkun* of Power is the overpowering of the Amalakite spirit, according to the process exemplified by: "When Moses raised his hands" he was supported by the *Trein M'shechin* of his generation — Aaron and Hur.

On the simple level, Power refers to prevailing over the collective source of spiritual impurity. One who has attained to all the previous levels now has the power not only to fight a defensive war, but to actually launch an offensive against the very spirit of impurity and moral decay that hides within the community of Israel.

7. Fusion. The *tikkun* of Fusion refers to the fusion of the masculine and feminine aspects of Divinity in the secret of three digits 999. After the two branches — *Etz Yehuda* and *Etz Yoseph* — will first become one in the hand of mankind, then they will both become one in the Hand of God. This is the ultimate redemption of truth and the completion of the messianic process; this is the level described by the prophets

as "The groom rejoicing with his bride."

On the simple level, Fusion refers to the process of fusing with God's Presence. After one has ascended through the six levels just outlined above, it is possible to attain to the level of re-uniting the Holy One together with His Divine Presence, to experience the return of the Shechina to Zion and the fulfillment of Redemption. Amen, so be His Will.

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[1] See Gra *Tikkunay Zohar Chadash* p. 53, *Yamin Mekarevet*. Also see *Torat HaGeulah*, p16.

[2] See *Midrash Rabba Esther*, section 10:12.

[3] The Hebrew term for signs, *yi'udim* (singular - *yi'ud*), is usually translated as missions, appointments, designations or assignments. In the framework that R. Hillel is defining, however, the implication of *yi'udim* is that of the "signs", the actions or the events (the people, places and things), which alert the agents to translate those signs into "assignments". Throughout Chapter Four of *Kol HaTor*, where this triune application is expanded upon, R. Hillel does not indicate whether the *yi'udim*/signs are manifested from external sources or from the agents themselves. This ambiguity appears to be intentional because it does not matter how and why the signs of the new respective missions are revealed. Regardless, the agents must know how to interpret them and respond to them in order to stimulate the designated times. The *yi'udim* are the "signs of the times" which the agents recognize as their assignments to help trigger the "time of the sign".

Chapter 4

- *Sha'ar Be'er Sheva*
- A "Missing Page" from *Kol HaTor*

Kol HaTor

Translation of
Chapter 5, Section II

Sha'ar Be'er Sheva
Gate of the Well of Seven [Sciences]

Content: The obligation to study the Seven Natural Sciences[1] according to the Gaon in order to grasp the wisdom of the Torah, sanctify God's Name and accelerate the redemption.

1. It is well known that our teacher, the Genius (*gaon*) of Israel, our master, Eliyahu, his soul be in Eden, was much involved in investigating the properties of physical reality [in line with the concept], "the deep secrets of the earth [are in God's hand]" (Psalm 95:4).[2] This was in order to grasp the [inner] wisdom of Torah [that is embedded in nature], to sanctify the Name of God in the eyes of the nations *(Kiddush HaShem)* and to accelerate the Redemption.

Already, from his youth, he exhibited wondrous knowledge in all aspects of the Seven Sciences, and he strongly urged and, in some cases, commanded his disciples to acquire as much expertise as possible in these Seven Sciences [in order to probe] "the deep secrets of the earth." This would [ultimately] lead to the recognition that Israel's wisdom is [none other than] the wisdom of its Torah, in accord with the verse: "She [the Torah] is your wisdom and your understanding in the eyes of the nations" (Deuteronomy 4:6). Israel would thus achieve its highest spiritual superiority, in accord with the verse: "[God] will grant you ascendancy above all the nations that He has made, for praise, fame, and glory" (ibid. 26:19).

In accord with that which is stated in the holy *Zohar* [see below], our master directed all of his efforts toward preparing for this goal as the six hundredth year of the

present (sixth) millennium [5600 = 1840 C.E.] approached.[3]

2. The principle source for our master, the Gaon's doctrine, concerning the acquisition of the Seven Sciences as a preparation for the approaching six hundredth year of the sixth millennium, was in the words of the holy *Zohar* (*VaYeira* 117a):

> In the six hundredth year of the sixth millennium, the gates of wisdom above, together with the wellsprings of wisdom below, will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man who begins preparations for ushering in the Sabbath on the afternoon of the sixth day. In the same way [toward the end of the sixth millennium] preparations are made for entering the seventh. The hint for this is: "In the six hundredth year of Noah's life... all the wellsprings of the great deep burst forth and the floodgates of the heavens were opened" (Genesis 7:11).

Our master, the Gaon, often spoke with us concerning these words from the *Zohar* in conjunction with the profound calculations that they involve. He emphasized that the Beginning of the Redemption (*At'chalta D'Geulah*) would be co-terminus with the ingathering of the exiles and with the opening of the wellsprings of wisdom. [This entire process would require our] "stimulation from below," which in turn revolved around [the people of] Israel being [re-centered] in Jerusalem, as will be explained. Our master also saw recondite allusions concerning his own mission in [the unfolding of] these events, for, as known, he was an illumination of [the light of] Mashiach ben Yoseph, the Messiah of the Beginning.[4]

Our master, the Gaon, studied the Seven Sciences (*Sheva Chochmot*) hidden in the Torah in the mystery of the "Seven Books."[5] This was in accord with the [inner] meaning of the verse, "Wisdoms (*Chochmot*) have built her house; her hewn pillars are seven" (Proverbs 9:1).[6] Our master thus told

us: It is incumbent upon us to bring about the sanctification of God's Name during the [impending] period of the *Ikveta DiM'shecha*[7] in the following areas:

1. The rebuilding of Jerusalem
2. The ingathering of the exiles
3. The re-flourishing of the Land of Israel
4. The improvement of character traits[8]
5. The revelation of the hidden aspects of the Torah[9]
6. The study of the Seven Sciences

3. As stated in [the seventh chapter of the book of Deuteronomy] *Ki Tavo*, the highest level of blessing that can be bestowed upon the people of Israel and the Land of Israel is, "[God] will grant you ascendancy above all the nations that He has made, for praise, fame, and beauty" (26:19). Mankind will only acknowledge the ascendancy of Israel's [wisdom], however, when it will become known that that wisdom is none other than the wisdom of the Torah, in accord with the verse: "She [the Torah] is your wisdom and your understanding in the eyes of the nations. When they appreciate the entire system [of the Torah], they will say, 'This great nation is surely a wise and understanding people'" (4:6).

And when will mankind recognize Israel's wisdom?—when Israel will dwell upon its land. Only then will they be blessed with all the blessings and benefits that are enumerated there [in *Ki Tavo*]. As long as Israel is exiled from the Land, however, they are scorned and persecuted. All of their wisdom is in the category of "the wisdom of the wretched man is despised and his words go unheeded" (Ecclesiastes 9:15). [If this is not enough], they are also plundered because of [gentile] envy and jealousy.

4. With regard to the superiority of Israel's wisdom, our master, the Gaon, explained: Whenever the terms "praise and fame" or "praise" [alone] are mentioned [in the Bible] in conjunction with Israel or the Land of Israel, they refer specifically to Israel's wisdom as [it will be] seen by the entire

world. For example:

a. Regarding Jerusalem, the verse states: "O Jerusalem, I have set watchmen on your walls. They will never be silent day or night. [They say:] 'You who make mention of God, take no rest. And give Him no rest until He establishes and makes Jerusalem a praise on earth'" (Isaiah 62:6-7). A literal interpretation of this verse indicates that the rebuilding of Jerusalem will evoke admiration and praise. According to what we have said, however, the verse is also referring to the praise that Israel's wisdom will evoke when it is re-centered in a rebuilt Jerusalem.

b. Regarding the ingathering of the exiles the verse states: "'At that time I will make your fame and praise [known] among all the peoples of the world, when I restore your captivity before your eyes,' says the Lord" (Zephaniah 3:20). "Fame and praise" refers to the wisdom of Israel that will be revealed before the eyes of the entire world. As explained above, this will occur in conjunction with the ingathering of the exiles.

c. Regarding the re-flourishing of the Land of Israel, it is written: "For as the land brings forth its growth, and the garden causes its seeds to spring forth, so the Lord will cause [Israel's] righteousness and praise to spring forth before all the nations" (Isaiah 61:11). As the context of this verse indicates, the recognition and praise of Israel's wisdom is intimately bound up with the re-flourishing of the Land of Israel.[10]

d. Regarding the revelation of the inner teachings of the Torah, the verse states: "She [the Torah] is your wisdom and your understanding." Wisdom (*Chochmah*) and Understanding (*Binah*) refer specifically to the secrets of the Torah, as is known to those initiated into the esoteric wisdom. The inner teachings of the Torah are the very

source of Israel's excellence and [the means by which they can achieve] their most elevated status. Again, this is the intention of the verse: "[God] will grant you ascendancy above all the nations that He has made, for praise, fame, and glory." As explained, it is Israel's wisdom that will be praised and elevated in the eyes of the nations. In connection with this, our master added a fitting allusion: [the phrase] "for praise and fame" (*LeTehilla U'leShem* = 846) is numerically equivalent to [the phrase] "Seven Sciences" (*Sheva Chochmot* = 846).[11]

e. Regarding the learning of the Seven Sciences, our master told us: The messianic revelation will unfold slowly, and in small increments, in conjunction with the [progressive] revelation of the wisdom of the Torah. This refers, in particular, to the revelation of the secret wisdom of the Torah and the [parallel] opening of the seven wisdoms above by virtue of [our] stimulation from below. This is the meaning of the *Zohar's* statement (*VaYeira* 117a): "In the six hundredth year of the sixth millennium the gates of wisdom above and the wellsprings of wisdom below will be opened." The intention is that this will take place slowly in conjunction with the revelation of the messianic [light].

All of these are included in the destiny of our master, the Gaon, the illumination of Mashiach ben Yoseph.

5. Who can utter, and who can estimate, the great concern that our master had for elevating the honor of the Torah and its study amongst the multitudes of the House of Israel? Who is the scribe, and who is the poet, who can depict the great need he felt for sanctifying [the Name of] God in the eyes of the nations? [How] many times did he say, amidst heavy sighing, "Why is it said among the nations, 'Where is the wisdom of Israel?'" Time and again he would confide in us [saying], "Are the bearers of our Torah working for the

sanctification of God's [Name], as did Israel's great leaders of the past? Many of them sanctified the Name of Heaven with their extensive knowledge in the investigation of the mysteries of nature, of the wonders of the Blessed Creator's [wisdom]. As a result, many righteous gentiles publicly extolled the wisdom of Israel and its Torah sages. [Among these sages were] the members of the Sanhedrin, the *Tanaim*,[12] the *Amoraim*, etc. In later generations, [these were followed by] our master, Maimonides, and the author of the *Tosafot Yom Tov*,[13] as well as others, who continually sanctified the Name of Heaven in the eyes of the Nations by [applying] their wisdom to probing 'the deep secrets of the earth' (Psalm 95:4)."

From all that has been stated, regarding the aforementioned verses from the Torah and the Prophets, and regarding the words of the holy *Zohar*, we can conclude with the following principles:

a. The study of the Seven Sciences through "stimulation from below" aids in grasping the mysteries of the wisdom of the Torah, in elevating the wisdom of Israel, in sanctifying [the Name of] God in the eyes of the Nations, and in hastening the redemption.

b. The revelation of the wisdom of Israel will coincide with the ingathering of the exiles.

c. The source and center for the revelation of Israel's wisdom will be in [rebuilt] Jerusalem.

d. The revelation of the wisdom of Israel in the eyes of the Nations will be concurrent with the re-flourishing of the entire Land of Israel.

All of these [principles] are similarly to be found in the statement of our sages (Talmud, *Sanhedrin* 98a): regarding the Revealed End as preparation for the Final Redemption[14] and in the mystery of "it will be revealed to all nations."[15]

6. The Light of Supernal Wisdom is the foundation principle

of the entire creation. It is the supernal light of Divine Wisdom itself. All the upper and lower universes and all that are in them [emanate from this Light and are included in it]. As this transcendent aspect of God's Wisdom flows through the universe of Emanation (*Atzilut*), all the spiritual and material properties of the entire universe that are potentially contained within it begin to manifest.

All of these [properties] are encoded in the Torah in the form of "divine formulas." [It is with these formulas that the Torah is able to contain] not only the general character of these properties, but all their details and fine minutiae in all generations.

According to the great principle of our master the Gaon in his commentary to *Sifra DiTzniuta*[16], all the unique properties of the supernal lights flow from the transcendent and holy power of the Light of Supernal Wisdom. It is their fractal sparks (*nitzotzin*) that descend from above to below until reaching the dimension of Action (*Asiyah*), where they become materialized in the lower world. This is true of every single property, in general and in particular, each according to its respective source and line of connection. All natural phenomena of the external world thus derive from the power of the Light of Supernal Wisdom. Their essential properties descend from above to below and are concentrated into seven compartments. This is the meaning of the verse, "Wisdoms have built her house; her hewn pillars are seven" (Proverbs 9:1). This is referring to the Seven Sciences that interpenetrate [and flow through] the Seven Pillars of the world, as is known.[17]

All of these — [the Seven Sciences and the Seven Pillars], all of creation, all the upper and lower universes and all that is in them — are connected to the Light of Supernal Wisdom through a subtle channel (*tzinor*). This is the mystery of [the verse], "He suspends the world upon no-thingness (*beli-mah*)" (Job 26:7). This [channel in Ezekiel's vision] is the mystery of the thread of Radiance (*Nogah*) and the

appearance of the Electrum (*Chashmal*). [*Chashmal* is thus] an acronym for ***Ch**ochmah **Sh**el **Ma'a**lah* (Wisdom from above). All of these [levels in turn] derive from their original root in the blessed light of the Infinite One (*Ohr Ain Sof, Barukh Hu*).[18]

All of these [levels] are contained in the mysteries of the Torah because, "There is nothing that is not alluded to in the Torah."[19] The Torah, in its entirety, derives from the [Light of] Supernal Wisdom, as the Midrash states: "The distillation of Supernal Wisdom is Torah."[20] To this our master added: "The distillations of Torah are the seven lower sciences of the external world."

It is to these seven wisdoms that the *Zohar* refers when it speaks of [the opening of] "the wellsprings of wisdom below," in accord with the verse, "all the wellsprings of the great deep burst forth [and the floodgates of the heavens were opened]" (Genesis 7:11). This is also the mystery of Jacob's blessing to Yoseph in his capacity as Mashiach ben Yoseph:[21] "The God of your father will help you and the Almighty will bless you with the blessings of heaven above and the blessings of the deep that crouch below" (Genesis 49:25). This means that the "blessings of the deep below" flow from the "blessings of heaven above."[22]

In order to understand and grasp the wisdom of the Torah contained in the light of the upper wisdom, it is necessary to learn the Seven Sciences hidden in the lower world of nature.[23] This is the mystery of [the verse that refers to Israel's receiving the Torah at Mt. Sinai] "...they stood on the bottom side of the mountain" (Exodus 19:17).[24] Our master said that [the usage of patterns and examples found in the bottom side of reality] is analogous to a teacher of children who is able to explain numerous matters in the Torah [that his young pupils might not otherwise understand] by using toy models and similar devices, as well as simple diagrams.[25]

7. The Torah of our righteous Mashiach derives from the level

of the Light of Supernal Wisdom. This Torah will be revealed at the end of days by our master, Moses, with the arrival of Mashiach ben David. Still, to the degree that we are drawn ever closer to the complete Redemption *(geulah shlemah)* during [the preparatory period of] the Beginning of the Redemption, the Torah of our righteous Mashiach will be revealed little by little to select individuals by the Messiah of the Beginning *(M'shecha d'At'chalta)*, Mashiach ben Yoseph. His mission thus includes [the revelation of] all the esoteric truths of the Torah in addition to the ingathering of the exiles and the liberation from foreign domination.

As mentioned above, the [concept of the] Seven Sciences is implied in the verse, "Wisdoms have built her house; her hewn pillars are seven" (Proverbs 9:1). [Accordingly, all branches of science can be divided into the following seven categories]:[26]

1. Mathematics, astronomy, and geometry[27]
2. Natural science and chemistry
3. Medicine and pharmacology[28]
4. Logic, grammar, and syntax[29]
5. Musicology and its esoteric theory[30]
6. Engineering and construction[31]
7. Parapsychology and the brain sciences[32]

Our master attained complete mastery in all these sciences.[33] He knew all the fundamentals of healing, but he never actually practiced medicine or pharmacology. This was in deference to the command of his father, who said that if he would completely master this wisdom on a practical level, he would be obligated to save lives, and all those living in his immediate vicinity would rely on him. If, on the other hand, they could not rely on his services, they would certainly arrange for another doctor [in his stead]. The Gaon would thus be freed from having to sacrifice from his time, which was dedicated solely to his God-given mission of revealing the esoteric teachings of the Torah and the mysteries of wisdom that are hidden within it.

[The Gaon also] mastered the science
He found nothing of any worth in [philosophica
however, except for isolated points that
originated with the Torah sages. "The remain
"lacks any logical [foundation] or moral justif
based on foolish skepticism."[34]

8. Both qualitatively and quantitatively, the forces that underlie the most powerful material properties of the world of nature are infinitesimal in comparison with the Light of Supernal Wisdom — the supernal transcendent light of the Divine Wisdom — from which they originate.

With the gradual opening of the gates of wisdom above and below, however, the messianic revelation that will begin from the year 5600 (1840) will resemble the wisdom of King Solomon in his day.[35] Through our arousal from below, this revelation will result in the development of [larger and more powerful] telescopes that will allow mankind to reach the limits of telescopic observation and actually glimpse the Wondrous End (*Ketz HaPlaot*) that lies in the far reaches of the universe.[36]

This [flood of scientific knowledge] will occur through the inscription of the name "Israel", like the radiance (*nogah*) from the luster of the holy celestial creatures (*chayot haKodesh*). This is the meaning of the midrash: "One celestial creature, with its name, Israel, engraved on its forehead, stands in the center of the firmament."[37] The words, "Who is like Your people Israel, one nation in the world?" (2 Samuel 7:23), will then shine forth in brilliant colors. And the verses: "All the nations of the world will see that you are called by the name of God, and they will be in awe of you" (Deuteronomy 28:10) and "[God] will grant you ascendancy above all the nations that He has made, for praise, fame, and glory" (ibid. 26:19), will be fulfilled.

This revelation will first manifest in the holy city of Jerusalem, in accord with the verse: "Your name is upon Your city and upon Your people" (Daniel 9:19), and in accord with the words of the sages: "In the future, Jerusalem will be a beacon to the nations of the world, as it is said: 'Nations

shall walk in your light'" (Isaiah 60:3).

The first to merit the supernal [light of] Understanding (*Binah*) and Wisdom (*Chochmah*) was Yoseph the *Tzadik*, as the verse attests: "There is no one with as much understanding and wisdom as you" (Genesis 41:39). It is from [the prototype of] Yoseph that the mission of Mashiach ben Yoseph derives in every generation. This is especially true during the period of the final "Footsteps of the Messiah" (*Ikveta DiM'shecha*).

9. It is well-known that many highly educated men, both Jews and non-Jews, and including ministers and rulers, who were learned in the wisdom of the natural sciences, used to frequent our master, the Gaon. They came seeking solutions and advice from him for difficult questions [that they had encountered] in their investigations of natural phenomena. The Gaon answered all of their perplexing questions in an astounding and expedient manner. When our master saw that this was becoming a burden and taking up too much time, however, he [changed this practice and] avoided such inquiries. Instead, he referred them to his disciples, especially his disciples from the sages of Shklov. Still, every reply that he did give to those versed in the sciences sanctified God's Name and brought tremendous honor to [the people of] Israel.

10. The following episode left a powerful and indelible impression on all of us [who were present at the time]. It happened in the year 5536 (1776) when I was a young man of eighteen. News spread that a number of anti-Semitic Ukrainian priests were preaching inflammatory sermons in their churches against the Jews. Drawing on false libels that had no basis in fact, they denigrated the ethical conduct and material life of the Jews. One of the priests in the city of Kiev was a Jewish apostate, who spoke out of hatred for his own people. Among other outrages he declared, "The Jews think of themselves as a wise and understanding people. With what are they wise? They swindle and conspire against the gentiles in order to exploit them." The words of the priest stirred up great waves [of hatred] among the masses who heard him.

In the wake of this foreboding news, the heads and leaders of our community in Shklov gathered to confer on what course of action to take in order to forestall any evil. Individuals were chosen from the leaders of the community: my father R. Benyamin [Rivlin], R. Yehoshua Zeitlin,[38] my cousin R. Nota Natkin,[39] and R. Dr. Baruch [Schick].[40] As is known, all of these men were respected in the court of the king.

They traveled to the capital, Petersburg, and they were received there with honor. This was partly due to a number of important innovations in the area of cures for infectious diseases, as well as in the science of geometry, etc., that had previously been developed by members of this group and which the government was already using. They recounted the actions of the aforementioned priests to the king's ministers. In return they were given positive assurance that a strong order would be issued to prevent the provocations of the priests and their lies about the Jews from continuing.

Upon their return from Petersburg they all traveled to Vilna to our master, the Gaon, and I also traveled with them. They spoke at length with our master about the matter. The Gaon said to them, "Happy are you that you have merited to perform a great mitzvah! For not one alone has risen up against us to annihilate us. And the Holy One sends worthy messengers and rescues us from their hands."[41]

Our master continued: "We must know, however, that not only with this do we fulfill our obligation, and not only with this will the matter always be rectified. It is well known that the greatest weapon of the enemies of Israel is the oft-uttered expression: 'Where is the wisdom of the Jews" with which they are glorified in their scriptures as a "wise and understanding nation"?' They ridicule us in every generation with similar insults."

"True, there have been unique individuals from among the Torah sages of Israel who have applied their great wisdom to understanding the underlying principles of nature, and thus succeeded in producing significant inventions. To

our great sorrow, however, the majority of Torah sages have abandoned the study of the laws of nature, which are all contained and hidden within the wisdom of our holy Torah. [They have done so] despite the fact that this is God's desire, as revealed in our Torah when it states: 'She [the Torah] is your wisdom and your understanding in the eyes of the nations' (Deuteronomy 4:6)."

"We can learn with sufficient clarity what the Torah's intention is [with regard to defining the exact obligation that is implied] in this verse from its actual wording. Nevertheless, at first sight, there is an apparent difficulty [in whichever way one tries to make sense of it]. If, on the one hand, the gentiles would be able to understand the wisdom of our Torah from its simple, literal meaning alone, behold, they can already do this themselves [by simply studying the written Bible]. If, on the other hand, the verse is referring to the wisdom of the Torah that is hidden in the depths of its kabbalistic mysteries, behold, they will never fully know or comprehend this."[42]

"The question is, therefore, how, and under what circumstances, will the gentiles recognize the wisdom of Israel as stated in the verse: 'She is your wisdom and your understanding in the eyes of the nations?'"

"There is no other way to explain the intention of the verse except as follows: First the gentiles will recognize Israel's superior wisdom in the natural sciences. Then they will realize that this wisdom is derived from the esoteric secrets of the wisdom of the Torah. Only then will the verse be fulfilled: 'She is your wisdom and your understanding in the eyes of the nations.' And they will proclaim [the concluding words of the verse,] 'This great nation is surely a wise and understanding people,' i.e. great in wisdom (*chochmah*) and understanding (*binah*). Only thus will the verse be fulfilled, 'God will grant you ascendancy above all the nations He has made, for praise, fame, and glory.'"

"There is no other avenue to attain this ascendancy except through extensive and well-founded training in both extremities, i.e., from the depths of the earth [science] to the

heights of the heavens [Kabbalah]. This is the intention of the verse: '[Yours, O God, is the greatness and the power, the harmony, the eternity, the splendor and] all that binds heaven and earth' (I Chronicles 29:11).[43] We must be well versed in the secrets of our Torah that derive from the Supernal Wisdom. And we must be equally well versed in the secret depths of the laws of nature that derive from the wisdom of the Torah. These [two extremities] are interdependent, as indicated in the statement of the holy *Zohar:* 'In the six hundredth year of the sixth millennium, the gates of wisdom above, together with the wellsprings of wisdom below, will be opened up, and the world will prepare to usher in the seventh millennium.'"

"It is impossible to climb a ladder whose top reaches towards the heavens without first stepping on the rungs of the ladder that are stationed near the earth. [In the same way it is impossible to grasp the full implications of spiritual truth without understanding its relationship to scientific fact.] This is the essential idea that was conveyed to our father Jacob in his vision of the ladder."[44]

"There is no greater way to sanctify God's Name and save the honor of Israel in the eyes of the nations than to achieve this great end. This is true to an even greater extent now that we are approaching the most opportune time for this vision of the *Zohar* [to unfold], i.e. from 5600 (1840) onwards. Why should we abandon this great repository of the wisdom of our holy Torah, or any part of it, to others, when it will only result in profaning the Name of Heaven and increase the humiliation of the Torah?"

Our master said these things and spoke at even greater length with such powerful fervor that it is impossible to describe in words or in writing. He expressed his happiness and his recognition for those of his students who had, with God's help, expended every effort to fulfill this great mission for the sanctification of the Name of Heaven and the [elevation of the] name of Israel.

11. Our master said that every single Torah scholar, especially of those initiated into the esoteric wisdom of the

Kabbalah, is obligated to learn at least one of the Seven Sciences enumerated above and teach it to other God-fearing Torah scholars. According to his aptitude and his natural and intellectual inclination, each one should choose one of these wisdoms.

[As a result] many of the sages of our community in Shklov, as well as those from other cities, came to our master the Gaon in order to request his advice in this matter. The Gaon would determine the area of study that was suitable for each and every individual based on his particular aptitude and inclination. In addition, with his divine inspiration (*ruach hakodesh*), he would reveal where each individual's name and mission was alluded to in certain verses of the Bible. At times he would do this by means of a [special system of] divination (*goral*).[45]

12. On the basis of a number of scriptural verses mentioned above, we explained that the revelation of the underlying principles of the [seven] sciences [during the period of Mashiach ben Yoseph] is dependent on the rebuilding of Jerusalem, the ingathering of the exiles, and the re-flourishing of the Holy Land. This explains the fervent yearning of our master's soul [to initiate] the ingathering of the exiles and [to fulfill] the commandment concerning the resettling of the Holy Land. An oft-repeated expression of his was, "To the extent that one lacks knowledge of the properties of the natural forces, he will lack one hundred-fold in the wisdom of the Torah. And to the extent that the Torah sages attain [knowledge of] the underlying principles of the properties of nature, they will increase [their understanding of] the wisdom of the Torah one hundred-fold."[46] [This confluence is, however, dependent on the Jewish nation's return to the Land of Israel.][47]

13. All of these missions, whose initial emergence from potential to actuality will begin, according to the *Zohar*, from the year 5600 (1840), were vouchsafed from heaven as the destiny of our master the Gaon. He merited being an illumination of Mashiach ben Yoseph, through whose agency the exiles will be gathered.

The study of the natural sciences for the purpose of grasping the [inner] wisdom of the Torah will serve to uphold the honor of the Torah and strengthen the love for Torah and the awe of Heaven among the Jewish people. It will also serve to sanctify God's Name and establish the ascendancy of Israel's wisdom in the eyes of the entire world.

14. Already from his youth, our master, the Gaon developed an interest in, and began to investigate, the forces and properties of natural [phenomena] in order to grasp their [inner] purpose. With his great powers of analysis he found the [corresponding] spiritual principles for all of these [properties] in the secret teachings of the Torah and of the [talmudic] sages, in the mystery of the [22] letters and the [10] vowel points [of the Hebrew language].[48] As is known, our master composed a number of works on Hebrew grammar.[49] [By mastering this wisdom] he also hoped to achieve an even greater understanding of the secrets of the Torah. He used to say that all that had been revealed [in previous generations] and all that was being revealed [now] through natural research was no more than a drop in the ocean compared to what was [still] concealed in the wisdom of the Torah, and which will be revealed in the future together with the teachings of the righteous Mashiach.[50] Nevertheless, this wisdom would be revealed to select individuals "little by little"[51] during the period of *Ikveta DiM'shecha.*

Our master knew how to unlock the wondrous forces and properties of natural phenomena [because he had found the keys to nature] hidden in the Torah. No mystery eluded him; the pathways of the heavens were lit up for him like the pathways of the entire Torah.[52] On a number of occasions our master told us that the most opportune place for attaining the "gates of wisdom above and the wellsprings of wisdom below" is the holy city of Jerusalem, may it be rebuilt and established.

Our master merited to have attained his extensive knowledge of the Seven Sciences in three ways:

1. Through the Supernal Wisdom — "the gates of wisdom above" — all the details of which are

hidden in the secrets of the Torah.

2. Through investigating the forces of nature — "the wellsprings of wisdom below."

3. Through his high level of divine inspiration (*ruach hakodesh*) [he was able to perceive] the Supernal Light to such an extent that the pathways of the heavens were lit up for him like the pathways of the wisdom of the Torah. [As a result of his high level] he also knew how to operate an esoteric formula [of Divine Names], which he used in order to identify the essence of all spiritual and material properties. Finally, with his great and awesome power he also knew how to create a living *golem*.[53]

Our master's knowledge of the Seven Sciences was [thus] not limited to theory; it was [notably] practical. There are many well-known examples of this. Our master authored a number of ingenious inventions in the fields of engineering, natural pharmacology and medicine, music theory, and others. [Concerning medicine,] he once discussed the sublime concepts contained in the verse, "But for you who fear My name, the sun of righteousness shall rise with healing in its wings..." (Malachi 3:20). [Concerning music,] he spoke at length during a meal in celebration of the New Moon on the verse, "Upon an instrument of ten strings and upon a harp; to the melody of the lyre" (Psalms 92:4). He then proceeded to tune my violin in an exceedingly wondrous way.

15. Yoseph the *Tzadik* was the first to attain [the archetypal levels of] Understanding (*Binah*) and Wisdom (*Chochmah*). This is the mystery of the verse, "My sheaf suddenly arose and stood upright" (Genesis 37:7).[54] [Yoseph understood that] the essence of his dream and vision [concerned these two levels]. He therefore saw it as an indication of his great mission: he was to become the conduit (*yesod*) for [revealing the supernal] *Chochmah* and *Binah*. This is why he later said to Pharaoh, "Now Pharaoh must seek out a man who is understanding (*navon*) and wise (*chacham*)" (Genesis 41:33). He was referring to himself.

[Yoseph] mentioned "understanding" before "wisdom"

because this took place prior to the giving of the Torah [which is the level of the Supernal Wisdom]. It is for this reason that, after the giving of the Torah, "wisdom" precedes "understanding," as in the verse: "She is your wisdom and your understanding in the eyes of the nations... this great nation is certainly a wise and understanding people" (Deuteronomy 4:6).

[According to tradition, Yoseph attained these levels] in the following manner: The night before his release from prison he was taught the Seventy Languages by the Archangel Gabriel and the Seven Sciences by the Archangel Metatron.[55]

When Yoseph had recounted his dreams to his brothers, he made sure to include their interpretations, namely, that they indicated his superior understanding and wisdom. This, of course, was the main reason for their jealousy, as the verse states: "They hated him even more for his dreams and for his words" (Genesis 37:8). "His words" refers to the interpretations that he gave to his dreams.

Our master found an allusion to this: [the phrase] "my sheaf arose" (*kama alumati* = 481) is numerically equivalent to [the phrase] "Seven Sciences" (*Sheva Chochamot* = 481). Our master revealed another amazing allusion [that indicates Yoseph's link with "wisdom and understanding"]. During the Exodus from Egypt, "Moses took Yoseph's bones with him, for Yoseph had bound the children of Israel by an oath, saying, 'God will surely redeem you; you shall therefore bring my bones out of here with you'" (Exodus 13:19)]. The *gematria* of the second letter in each word of the phrase *Vayikach Moshe et atzmot Yoseph imo* (10 + 300 + 400 + 90 + 6 + 40 = 846) is numerically equivalent to the phrase *Sheva Chochamot* = 846.

[Since Yoseph is the archetype of the Messiah of the Beginning] all of this indicates that the revelation of the secret wisdom of the Torah will come about primarily through Mashiach ben Yoseph during the period of the Footsteps of the Messiah (*Ikveta DiM'shecha*). Together with the ingathering of the exiles, this will signal the period of the

Beginning of the Redemption (*At'chalta D'Geulah*).

16. Five things aid in grasping the wisdom of the Torah:

- Correction of character traits (*Tikkun HaMidot*)[56]
- Fulfillment of the Torah's commandments and acts of kindness
- Study of the Kabbalah
- Study of [Hebrew] grammar
- Study of the properties of nature through the Seven Sciences

Our master wrote extensively on the laws of Hebrew grammar in his holy works on the Kabbalah. In addition, as mentioned, he composed separate works on the theory of grammar and the wisdom [that is contained in biblical Hebrew]. He admonished us concerning the absolute necessity and importance of this study: firstly, for the sake of precision, and secondly, in order to grasp the wisdom of the Torah and the fundamental principles of creation [that are embedded in it]. It is known [from the Gaon's writings] that all the details of creation are included in the Torah. The totality of the wisdom of the Torah is hidden, in turn, in the mystery of its [22] letters and [10] vowel points.[57] This is the meaning of the *Zohar* 's statement that "God gazed into the Torah and created the world."[58] Similarly, the sages taught that [in engineering the construction of the Sanctuary in the wilderness] "Betzalel knew how to combine the letters with which the heavens and the earth were created."[59] This combination (*tzeruf*) of the Hebrew letters is accomplished primarily through knowledge of the rules of grammar and vowel points.

A supernal and majestic wisdom is hidden within the theory of Hebrew grammar. Even the simplest level of construction of the Holy Tongue manifests a wondrous and divine wisdom. This is evident in its brevity of expression, as well as in its root structure and paradigms. The wisdom of Hebrew grammar is the transcendental soul of our holy language, the language of our Torah. It is the language of the Living God and the language of the ministering angels. It is

for this reason that the teachings of the Kabbalah repeatedly refer to the mystery of the [22] letters and the [10] vowels points.

As mentioned in *Sod Kedoshim*, speaking in the Holy Tongue actually gives pleasure to the Creator. We express this idea in our prayers when we say, "[The ministering angels] sanctify their Creator; they cause Him pleasure with their pure speech and sweet melody."[60] [This pleasure] is compounded when the Holy Tongue is spoken in the Land of Israel, as per the Midrash, "One who dwells in the Land of Israel, speaks the Holy Tongue, and eats his everyday food (*chulin*) in a state of ritual purity, is guaranteed an inheritance in the World to Come."

Regarding the gravity of grammatical precision, the Talmud says, "One who recites the Shema must be careful to pronounce each letter [properly]." The reason for this is that the world itself was created with this holy language.

Thus, one who is immersed in the Hebrew language and knows the secrets of its grammatical rules becomes a partner in creation with the Holy One. Beyond the requirement to speak the Holy Tongue, it is equally important to know its cantellation notes and its laws of grammar.

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[1] The Gaon and R. Hillel Rivlin repeatedly refer to Seven Wisdoms, or seven branches of scientific knowledge. Traditionally, the division between these branches of knowledge is somewhat arbitrary. R. Bachya (1263-1340) lists them as logic, mathematics, geometry, physics, astronomy, music, and metaphysics (commentary to Pirkei Avot 3:18). Nachmanides (1194-1270) states that "the philosophers themselves agree that the great benefit of studying the six branches of wisdom is that this brings one to study the seventh branch, which they call metaphysics, i.e., the study of that which pertains to the Divine" (*Torat HaShem Temimah* p. 155; English edition, p. 76). See below par. #7. When the term *chochmat hateva*, literally "knowledge of natural science", is used throughout the text it is referring to any or all of the many and ever growing branches of human knowledge.

[2] A similar interpretation of this verse is attributed to the founder of Hasidism, R. Yisrael Ba'al Shem Tov: The Ba'al Shem Tov homiletically interpreted the verse: "In His hand are *mech'karei aretz*" (Psalm 95:4). Instead of reading *mech'karei aretz*, "deep secrets of the earth," read as if it is written *me'chakrei aretz*, "investigators of the earth." The Hand of God

represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies". R. Aaron Marcus, *Keset HaSofer*, Bereshit 2, p. 8. See also above note in The Living Legacy of Kol HaTor, Section: The Kabbalah Teachings of the Gaon of Vilna.

[3] See Part I, Chapter 1, *The Living Legacy of Kol HaTor*, Section: *The Kabbalah Teachings of the Gaon of Vilna* and note for an explanation of the traditional correspondence between the six days of creation (micro-time) and the 6000 years of history (macro-time). The Gaon began receiving his "Vision of Zion" in the year 5500 (1740), that corresponds to "dawn" of the sixth millennial day and is, alternatively, called the "Doorstep of the Beginning of the Redemption" or "Initiation of the Beginning of the period of Mashiach ben Yoseph." One example of how the Gaon anticipated the approach of the year 5600 (1840) is found in *Kol HaTor* (Chapter 1, par. #4):

> Our master began revealing the secrets of the Torah at the age of 20, in the year 5500. This year corresponds to "dawn," the first hour of the sixth millennial day. It was then that the spirit of God, the spirit of Mashiach, began to inspire his soul to begin fulfilling his task as the first Mashiach by slowly revealing the secrets of the Torah, revelations of the most mysterious secrets of secrets [of the period] of *Ikveta D'Meshicha*. No secret escaped him. Then, in the year 5542 (winter 1781), the beginning of the second hour of the sixth day, the storm wind of his soul began to rage, the storm wind of Elijah (2 Kings 2:11), to accelerate the process of the ingathering.

[4] In numerous places throughout *Kol HaTor*, the Gaon is described as the Illumination of Mashiach ben Yoseph. *Kol HaTor* is not alone in this radical, and obviously controversial, assertion. See R. Isaac Kahana's gloss on the Gaon's commentary to *Sefer Yetzirah*: "Mashiach ben Yoseph comes in each generation in order to reveal the secrets of the Torah to those who are worthy. And my heart tells me that it is for this purpose that a holy angel descended from the heavens, the great teacher, the Gaon, our master, Eliyahu, of blessed memory. His task was to reveal [the unity of] the revealed and the concealed Torah to us. Only due to our great sins we were not considered worthy of this privilege and, therefore, the majority of his writings concerning concealed matters, which comprised ten-fold more than his writings on revealed matters, have been lost" (*Toldot Yitzchak*, section #2, pp. 140-141).

As explained in Part II, *Messianic Conspiracy*, the concept of Mashiach ben Yoseph functions on three levels: meta-historical, the actual personality of Mashiach ben Yoseph, and any individual who contributes to the messianic process. In this regard, the character of the biblical Yoseph was just one manifestation of this archetype. See below, note 21.

[5] This refers to the Torah. Although the Torah is usually divided into Five Books, there are two verses in all Torah scrolls that are preceded and followed by two inverted letters (a "*nun*" at the beginning and end), thus further dividing the five books into seven; see Numbers 10:35-36. Concerning these two verses the Talmud (*Shabbat* 116a) says: The Holy One made signs to offset this section of the Torah. Why? Rebbe said, "Because it

is considered a Book on its own." The Talmud states further: In this instance Rebbe is following the opinion of R. Shmuel bar Nachmani who said in the name of R. Yonatan, "There are seven books to the Torah, as the verse states, 'She has hewn her seven pillars (Proverbs 9:1)." See also *Bereshit Rabba* 64:8, *Vayikra Rabba* 11:2, *Mesechet Soferim* 6:14. See below, note 17.

[6] See below, note 17.

[7] See Part II for the explanation why the Last Generation is called *Ikveta D'Meshicha* – the Heels (or Footsteps) of the Messiah.

[8] This is *tikkun hamidot,* literally "correction of character traits," as per the Gaon's statement: "The service of God depends entirely on *tikkun hamidot*;" *Even Shleimah* 1:1.

[9] The phrase *razei Torah,* "secrets of the Torah," is often used to designate the entire body of kabbalistic teachings. The importance of this study with regard to the Final Redemption is emphasized throughout *Kol HaTor* and is the basis of one of the Gaon's most emphatic statements: "This [final] Redemption will come only as a result of Torah study, chiefly the study of the Kabbalah;" *Even Shleimah* 11:3.

[10] Chapter 61 of Isaiah speaks of the time when God will call back the captivity of His people and replace their mourning with gladness (1-3). The desolate cities of Judea will be rebuilt, its fields replanted; the children of Israel will no longer be ashamed; they will rejoice in their portion and inherit back their land (4-7). They will be beloved among the nations and recognized as a people "blessed by God" (9). This prophecy is immediately followed by two verses, which compare Israel's redemption to the joy of a bride and groom (10) and a garden that brings forth its produce (11). According to R. Hillel the analogy of the garden alludes both to the people of Israel, whose existence in exile is likened to the scattering of seeds, and to the Land of Israel (especially Jerusalem), which awaits their return; cf. Radak on Isaiah 61:11; Hirsch on Hosea 2:2 and Psalm 126:5; Targum on Isaiah 61:10-11.

[11] Correlating words and verses with each other via their common *gematria,* or numerical value, is considered a sacred science and has been a universally accepted practice by all Orthodox rabbinic schools (exoteric as well as esoteric) since ancient times. The reason for this is that there are no numerals in the Hebrew language; rather each letter also has a numerical value and can thus be read as an equation as well as a word. On the surface, the use of *gematria* can seem trite and superfluous. The Gaon himself points this out in his commentary on the portion of the *Zohar* (3:127b) known as the *Idra Rabba.* [This can also be found at the beginning of the Gaon's commentary to *Tikkuney Zohar.*] The *Zohar* states: "The reapers of the field are few, and even they work only at the edge of the vineyard," on which the Gaon comments: "This refers to those who do not master the wisdom [of Kabbalah] but rather occupy themselves with *gematria,* which is 'at the edge of the vineyard.' Even in this respect, however, they fail to clearly grasp the real intent." The closing statement seems to imply that if *gematria* were really understood, it too would yield true knowledge. This is supported there by the Gaon's comment on the prophetic verse, "Every valley will be elevated..." (Isaiah 40:4): "The [concept of the valley] refers here to the wisdom of *gematria* which now appears to be lowly but will be shown to be of

great importance in the Messianic Future."

R. Shlomo Zalman Rivlin writes that the scholars of Shklov and their descendants made regular use of *gematria* in their sermons and writings. In addition to the Goral of the Gaon (see below, note 45), these calculations served as a form of divine inspiration to aid them in directing their business affairs, social interaction, and marriages, as well as in strengthening their belief in their individual and collective missions; (*Chazon Tziyon*, p. 16).

[12] The Gaon's father also instructed him to "study the occult sciences, which were known to the members of the Sanhedrin and the *Tanaim* [in order to cross-examine witnesses and suspects], as explained in the talmudic episode of R. Shimon ben Shetach, quoted in the introduction to *Pe'at HaShulchan*.

[13] R. Yom Tov Heller (1579-1654) was a student of the Maharal of Prague. He is known for his classic commentary on the *Mishnah*, *Tosafot Yom Tov*. In order to complete this work he acquired an extensive knowledge of mathematics, astronomy, and natural science.

[14] The Talmud there states, "There is no surer sign that the Revealed End (*Ketz Meguleh*) is approaching than, 'As for you, O mountains of Israel, you shall shoot forth your branches and bear your fruit for My people Israel when their return is close at hand' (Ezekiel 36:8). The intention is that the "Revealed End" is a preparation for the Final Redemption. The Revealed End (*Ketz Meguleh*) is the term used in the Talmud. As explained by R. Hillel in *Kol HaTor*, it refers to the 250-year period (1740-1990) from "dawn" till "noon" of the sixth millennial day (see note 3 above). This crucial end-period is that of Mashiach ben Yoseph. It is called "revealed", despite the fact that its *modus operandi* is completely through natural means and evolves "little by little" through a slow, gradual process. It is only during this time that the power of human action can be directed to actually stimulate and accelerate the Concealed End (*Ketz HaMechuseh*), which is also known as the era of Mashiach ben David. It is "revealed" to us in the sense that the redemption process is in our hands, and we are able to affect and "artificially induce" the last and final end-time, which will begin anywhere from "high noon" to "sunset" of the sixth day, i.e., during the 250-year period from 1990 to 2240.

[15] Apparently based on Esther 3:14: "The copies of the document were to be promulgated in every province and be published [i.e., revealed] to all nations..."

[16] See the Gaon's commentary on the portion of the *Zohar* known as the Book of Concealment (*Sifra DiTzniuta* Chapter 5, p. 34a), quoted above in Chapter 2, *The Messianic Mission of the Gaon of Vilna*, Section: *The Chamber of the Gaon*.

This same idea is expounded by R. Yitzchak Izik Chaver (see above, Part I, Chapter 2, *The Messianic Mission of the Gaon*, and note).

[17] Based on Talmud, *Chagigah* 12b, where all of creation is seen as resting on 12 pillars (alluding to the 12 "simple letters" of the Hebrew alphabet and the 12 diagonals that connect the 10 *sefirot*) or, according to others, on 7 pillars (alluding to the constellation of the seven lower *sefirot*).

[18] These highly esoteric concepts in Part II Chapter 3, *Leviathan*.

Fundamentally, the concepts of *chashmal* and *nogah* are the nucleus of understanding the Gaon's utterly unique perspective of the messianic role of science. Without this understanding, the Gaon system cannot maintain coherency and will certainly lack the cosmological paradigm shift required to integrate this aspect of the Gaon into all his other teachings.

[19] *Zohar.* See note 16 above.

[20] Bereshit Rabbah 17-5. The term *naval,* here translated "distillations," literally means "faded," "worn," or "withered." In the context of this midrash the analogy is to a leaf that has fallen off of the Tree of Supernal Wisdom and floated down into our physical dimension. (From *Kol HaTor's "Tachtit HaHar,"* modeling perspective using the new science of fractal geometry, "*novlot,*" here are simply the essences of the primeval Torah scaling itself "down" as it iterates upon itself and reveals newer and "lower" dimensions of itself.) See Appendix *Tachtit HaHar.* See further volume II, Sacred Serpent, where the three letters that spell [sacred] *nachash*/serpent are the three beginning letters of the rabbinic phrase, ***n**ovlot **ch**achma **sh**elema'ala* - "distilled supernal wisdom". (R. Ya'akov Zvi Yolles, *Kehillat Ya'akov,* part II, 11a, Lemberg, 1870).

[21] See above, note 4, where it is explained that Yoseph was the archetype of Mashiach ben Yoseph.

[22] In the same manner the "wellsprings of the great deep" are activated in response to the opening of the "floodgates of the heavens."

[23] This internal/external relationship is also mentioned by two other authoritative Kabbalists from the school of the Gaon. In his *Pitchey Sh'arim,* Part 2, *Netiv Partzuf, Zer Anpin,* par. #30, p. 54 (27b), R. Yitzchak Izik Chaver writes:

> Even when the totality of creation is not in its perfected state, such as when Israel is exiled among the nations and God's light is undetectable, still, we can see that all things are arranged and conducted with wondrous wisdom. All of this, however, is called external wisdom. It involves the natural sciences, the study of astronomy, and all that the wise men of the nations have spoken concerning the nature of all created things. Again, this is nothing but the external wisdom of the Creator, which is the mystery of the membranes of the [right, left, and middle] brains, as well as the brain matter itself relative to the vital forces — *Nefesh, Ruach,* and *Neshamah* — that reside within the physical structure of the brain. As long as the world and all of its creations are not in their perfected state, only the external aspects of God's Wisdom (*Chochmah*), Understanding (*Binah*) and Knowledge (*Da'at*) are recognizable.

In his *Leshem Sh'vo V'Achlamah, Sefer De'ah* 2:4:22:4, p. 181 (91a, bottom), R. Shlomo Eliyashiv comments on the talmudic account of the four men who entered the *Pardes* (Paradise) of kabbalistic mysteries (Talmud, *Chagigah* 14b):

> As these men were preparing themselves to enter into the *Pardes,* their intention was to contemplate the deepest inner depths of the

created universes and to ascend from every external level to the inner level above it... The first level that one must master in order to enter the *Pardes* consists of knowledge of the physical world, "the heavens and earth" of this world. This involves the analytical wisdom that distinguishes all true science. All of this, however, is only the external aspect of lower dimensionality, which is the domain of the sciences. The inner aspect of this is the vital force — *Nefesh* — which sustains nature and activates it continually.

One of the Gaon's foremost disciples, R. Menachem Mendel of Shklov also writes (*Mayim Adirim, Biurim V'Likutim*, p. 60), "... The upper waters represent the mystery of Supernal Wisdom above, while the lower waters represent the mystery of secular wisdom below. These are united in man's mind..." See below in note 24.

[24] The intention here is that reality consists of two "sides," a spiritual "top side" and a physical "bottom side," which exist in an inverse relationship to each other. The "bottom side" or "underside" of the mountain, to which the Torah refers, is the world of nature, i.e. the details of external reality. Accordingly, the "topside" or "face" of the same mountain is the Torah proper, i.e. the details of inner reality. Although the usual translation of *tachtit hahar* is "at the foot of the mountain" (Rashi), the Gaon understands these words according to their literal and more common meaning (as does the Talmud, *Shabbat* 88a, albeit for a different exposition).

Similarly, R. Hillel writes (*Kol HaTor*, end of Chapter 2, par. #5, Kasher, p. 506): "With his divine inspiration, our master established [the necessity] of learning the Seven Sciences from below. It is known that they are like the patterns and models on the "bottom side of the mountain" that can be used to explain the wisdom of the Torah and accelerate the redemption." In both editions of *Kol HaTor* the word that we have translated here as "patterns" is written in the original as *rekachot*, which means mixture or spices. Indeed, R. Menachem Mendle of Shklov wrote regarding the Gaon's mastery and utilization of the sciences that, "They served him as spices (*rekachot*) and herbs (*tabachot*) for the wisdom of our holy Torah" (Introduction to the Gaon's commentary to Avot).

The second term used here in *Kol HaTor*, however, is *dugma'it* which means model or example. This suggests that *rekachot*/spices may be a typographical error for *rekamot* meaning designs or patterns. Additionally, the word for model, spelled here as *dugma'it* and meaning modeling as an adjective may also be a simple typo (i.e., the letter "*yud*" should be a "*vav*") for *dugmaot* meaning models in the plural, although the same meaning is imparted. In any event, even if we maintain the spelling of *rekachot* meaning mixtures, this also can refer to "mixtures" and "compounds, i.e. *formulas* and patterns on the bottom side of the mountain." Regardless of the spelling, for the author of *Kol HaTor*, however, the messianic concept of *Tachtit HaHar* is much more than a simple understanding of "spices and herbs". This is clearly the intention with the juxtaposition here in *Sha'ar Be'er Sheva* of "toy models and similar devices, as well as simple diagrams."

[25] See end of previous note. The belief that scientific models and metaphors can play a crucial role in helping to better understand Judaism's own

esoteric traditions and ushering in the Messianic Era is also discussed by Chabad Hasidut (which is generally considered to be mystically antithetical to the Gaon's school of thought); See further discussion in Part I, Chapter 1, *The Living Legacy of the Gaon of Vilna*, Sections, *The Kabbalah Teachings of the Gaon of Vilna* and *Messianic Synthesis* with corresponding notes.

[26] See above note 1.

[27] The Gaon himself composed works on mathematics (*Ayil Meshullash*, 1833) and on geography (*Tzurat HaAretz*, 1822). He wrote another work containing treatises on trigonometry, geometry, and algebra (published as *Eliah Wilna und Sein Elementargeome Trisches Compendium*, 1903).

[28] Lit. *Chochmat haRefuah veHaTzemicha. Tzmichah* apparently refers to pharmacology. Similarly, "healing and plants" (*haRefuot veHaTzmachim)* are coupled together in an abridged version of the logic of Maimonides, attributed to the Gaon (*Kitzur klalim leChakhmat pilosophia haNogea gam ken leChakhmath haDikduk meHaGaon haMefoar deKehilat Vilna*) , and found in the book, *HaTzadik R. Yoseph Zundel meSalant veRabotav*, (ed. Eliezer Rivlin) Jerusalem, 1927, pp.102-107.

[29] The Gaon also composed a number of treatises on Hebrew grammar. One such published work is *Dikduk Eliyahu* (Vilna, 1833; Jerusalem, 2001). Also, *Biur milim haNirdafot*, an anthology of his commentaries on synonyms, in: *Toledot haGra*, (ed. Y.L. Maimon), Jerusalem, 1970, pp. 233-241.

[30] The second term in this category, holiness/*kedushah* (*haNeginah veHaKedushah)*, could also refer to the holiness of the cantellation and songs of the Levitical service. In the introduction to his *Pe'at HaShulchan*, R. Yisrael of Shklov writes: "Without the knowledge of music, it is impossible to understand the cantellation notes of the Torah, the songs of the Levites, or the secrets of the *Tikkunei Zohar*."

[31] Similarly, "*nagarut veHaBinyan ma'ase asiyah*" (*HaTzadik R. Yoseph Zundel meSalant veRabotav, op. cit.*, p. 107)

[32] The term "parapsychology" was chosen as an idiomatic translation of *bain geshem v'ruach*, which literally means "the interface between the physical and the spiritual" or "the interface between physicality and consciousness." For the same reason the term *kochot haNefesh*, literally, "soul powers," has been translated into modern scientific terms as "brain sciences." However, see the *Eight Chapters* of Maimonides, ch. 1, where he refers to the *kochot haNefesh* as the faculties of the soul in the ethical sense.

[33] The Gaon's mastery in all fields of wisdom is illustrated in an account quoted above in Chapter 2, *The Messianic Mission of the Gaon of Vilna*, Section: *"There Is No One Like Him"* with corresponding notes.

[34] In his *Pe'at HaShulchan*, R. Yisrael of Shklov quotes a similar statement: "The Gaon said that he had studied the length and breadth of all the great philosophical writings and had found only two ideas worthy of serious consideration. All the rest, he said, is of little consequence." As is the case with almost all kabbalists, the Gaon's strong opposition to philosophy is well known. See also his glosses on *Shulchan Aruch Yoreh Deah* 179:6:13 and 246:4:18 where he strongly critiques Maimonides and R. Moses Isserles (the

Rema) for being influenced by such ideas.

[35] King Solomon's wisdom is described in 1 Kings 5:9-13: "God gave Solomon wisdom and tremendous understanding; He expanded [Solomon's] heart to comprehend [the details of wisdom that are as endless] as the grains of sand on the shore. Solomon's wisdom then exceeded the wisdom of the East (Babylon and Chaldea), and the wisdom of Egypt. He was wiser than any man... He spoke [of the healing qualities] of trees, from the cedar of Lebanon to the hyssop that grows out of the wall; he spoke of animals, birds, insects and fish...."

See also the Nachmanides' introduction to his commentary on the Torah (pp. 12-13 in Chavel edition).

In his *Leshem Sh'vo V'Achlamah, Sefer De'ah*, 2:4:21:2, p. 85a (169), R. Shlomo Eliyashiv comments further on Solomon's wisdom: "The details and fine minutiae of the nature, potential and character of all creatures were revealed to Shlomo. He knew the [spiritual] root of each and every one... He knew the root-channel of everything that exists in the physical world, all the way up to the beginning of *Beriyah* (World of Creation) and above that to the aspect of *Malchut* of *Atzilut* (World of Emanation) that is clothed within *Beriyah*... ."

[36] The telescope was first used to chart the planets and stars more than four centuries ago. More recently, a new mode of observation was developed which, together with space stations, has completely altered our perception of time and space: Radio Astronomy has revealed awesome inhabitants at the farthest reaches of the universe such as pulsars — rapidly spinning crushed stars left behind after a supernova explosion — and radio galaxies — blasting out so much energy that the known laws of physics are inadequate to explain. See Part II, *Messianic Conspiracy*, for an in depth explanation of this paragraph.

[37] *Pirkei Heichalot* 10, (*Otzar Midrashim*), *Midrash Konen*, end, *Zohar* II, p. 4b: "There is one *Chayah* whose name is Israel." For a literal suggestion as to the meaning of this cryptic statement, see *The Great Era*, Rabbi M. Kasher. Within the "Additional Material", at the end of his book, p.559, he does include this one paragraph from *Sha'ar Beer Sheva*, (although deleting the whole section from the book itself, as explained above). Kasher writes, "These words [*Kol HaTor*, quoting the midrash] are cryptic. Perhaps this is an allusion here to the advancement of the "wisdom from below," and it is [prophesying] the invention of the airplane that flies in the 'heights of the firmament'. The inscription 'Israel' is the insignia of the Israeli Air Force who conquered Jerusalem [in the Six Day War] and were victorious in war..." In Volume II, Chapter 4, *Metatron*, there is a lengthy exposition of the kabbalistic secrets presented in this section of *Sha'ar Be'er Sheva*.

[38] See Part I, Chapter 1, *The Living Legacy of the Gaon of Vilna*, Section: *The History of Kol HaTor and the Rivlin Family*.

[39] He died 1804. He was a champion of the improvement of the status of Russian Jewry. He presented the Russian government with a project for the establishment of large-scale agricultural colonies for the Jews, as well as plans for industrial plants. In spite of the fact that Shklov was a center of

opposition to the Hasidic movement (with R. Benyamin Rivlin at its head), R. Natkin was responsible for freeing the first Lubavitcher Rebbe when he was imprisoned in Petersburg by the Russian government on false charges supplied by other opponents. R. Natkin even owed his success in this *mitzvah* to R. Benyamin Rivlin himself. It was due to the pressure he applied on the officials in charge that the Rebbe was finally freed.

[40] Born circa 1740, died some time after 1812. He was a *dayan* (rabbinical court judge) and physician. He wrote on medicine, hygiene, astronomy, trigonometry, geography, the arts and sciences. He is known for having translated Euclid into Hebrew, at the Gaon's request. For more about R. Dr. Schick, see below, Part II, Chapter 3, *Leviathan.*

[41] This is a paraphrase of the Passover Haggadah: "Not one alone has risen up against us, but in every generation they rise up against us to annihilate us. And the Blessed Holy One rescues us from their hand."

[42] Many aspects of Jewish mysticism are not relevant to gentiles, nor are they obligated to know the entire system of Torah observance upon which many of the particulars of the Kabbalah theosophically depend.

[43] The 69th of the 156 Aspects of Mashiach ben Yoseph is: "for all that is in heaven and earth." R. Hillel provides two numerical equivalences that connect this verse to Mashiach ben Yoseph. First, *Ki Kol* ("for all") equals 80, as does the word *yesod.* Second, *Kol B'Shamayim V'Aretz* ("all that is in heaven and earth") equals 741 as does the phrase Mashiach ben Ephraim. According to the *Bahir* and *Zohar* the phrase "all that is in heaven and earth" corresponds to the *Sefirah* of *Yesod* (Channel), which stands between the eight upper *Sefirot* from *Keter* to *Hod* (Heaven) and the tenth *Sefirah Malchut* (Earth). *Yesod* thus acts as a channel through which Divine illumination (*shefa*) flows from God's will (*Keter*) into the lower dimensionality of the physical world (*Malchut*). It is in this sense that it "binds" heaven and earth; *Bahir* 22, 78; *Zohar* 1:31a, 2:116a, 3:257a. See *Sha'arey Orah* 2 (p. 29a); *Sha'ar HaKavanot, Inyan Sefirat HaOmer, Drush* #10. For a diagram of the *Sefirotic* template ("Tree of Life"), see the Appendix.

[44] This is based on Genesis 28:12: "[Jacob] had a vision in a dream. A ladder was standing on the earth, and its top reached toward heaven." Jacob is traditionally associated with the *Sefirah* of *Tiferet* which is in the center column of the *sefirotic* Tree of Life (see diagram above). The ladder that Jacob sees "standing on the earth and reaching toward heaven" is this center column that "binds" all of the upper *Sefirot* with the ones below it. This is in accord with what we said in the previous note, namely, that the *Sefirah* of *Yesod,* associated with Yoseph, "binds" all of the *Sefirot* from *Keter* to *Malchut.* This is because every upper triad of *Sefirot* is the "root" of the ones below it. Thus, *Keter* (via *Chochmah* and *Binah*) is the root of *Da'at*; *Da'at* (via *Chesed* and *Gevurah*) is the root of *Tiferet*; *Tiferet* (via *Netzach* and *Hod*) is the root of *yesod.* This also connects to what we said above (note 17) that the root of *yesod* extends all the way back to the *Kav Or Ain Sof* that "extends from one end of the universes to the other." In a sense, all of these *Sefirot* are points or rungs along the ladder that reaches from heaven toward earth and back.

[45] Along with the systematic usage of *gematria* the scholars of Shklov also

employed the *Goral* of the Gaon. This is a well-known methodology revealed by the Gaon for using the Scripture as a source of divination.

The Gaon takes this line of thinking to its logical conclusion. In this case, however, the text of the Written Torah [actually the entire Bible or *TaNaKh*, which is an acrostic for Torah (the Five Books), *Nevi'im* (Prophets) and *Ketuvim* (Writings)] becomes the means of divination. Based on the sacred number seven as alluded to in the verse, "Upon one stone are seven facets" (Zechariah 3:9), the practitioner holds a special edition of the Tanach that is printed with two columns on each page and silently meditates on the question he wishes to ask. He then (1) opens "randomly" to any page; (2) turns seven additional pages; (3) counts seven columns; (4) counts seven open paragraphs; (5) counts seven lines down; (6) seven sentences; (7) seven words. The *Goral* was used during the Israeli War of Independence to identify the graves of ten men who were buried. See *Chazon Tziyon*, p. 16; Simcha Raz, *A Tzadik in our Time*, pp. 162-170 (1977, Feldheim, Jerusalem). See above Part I, Chapter 2, *The Messianic Mission of the Gaon of Vilna*, Section: *Gematria, Transmigration, and Divination.*

[46] As pointed out in the Introduction (See above Part I, Chapter 3, *The Messianic Mission of the Gaon of Vilna*, Section: *Master of the Seven Sciences* and notes), the first half of this statement was recorded by R. Dr. Baruch Schick of Shklov in the introduction to his Hebrew translation of Euclid (which, he writes, was undertaken, along with other scientific works, at the encouragement of the Gaon). The question of whether the Gaon could have made such a statement (with the implication of a necessary confluence between Torah and Science) has been challenged (see e.g., Betzalel Landau, *HaGaon HeChasid MeVilna*, p. 117). We may point out, however, that Schick's Euclid was published eighteen years before the Gaon passed away and thus, was certainly known to him. In addition, this same quote appears in the introduction to *Pe'at HaShulchan* by another of the Gaon's disciples, R. Yisrael of Shklov. The quotation here from R. Hillel Rivlin is thus a third independent source. It should be noted, however, that the second part of the Gaon's statement quoted in *Kol HaTor* is not found in the other sources.

[47] Although this statement does not appear in the original text, the implication, however, is evident. Par. #12 can be divided into three parts: (1) the revelation of the underlying principles of "secular" wisdom, i.e. the opening of the "wellsprings of wisdom below," depends on the return of the Jewish nation to the Land of Israel; (2) these two factors together will make it possible to understand the wisdom of the Torah one hundred-fold, i.e. the opening of the "gates of wisdom above." The unstated conclusion is: (3) the revelation of the confluence between Torah and Science depends again on the return of the Jewish nation to the Land of Israel. This reading is further supported by R. Hillel's statement (in par. #14, below): "On a number of occasions our master told us that the most opportune place for attaining the "gates of wisdom above and the wellsprings of wisdom below" is the holy city of Jerusalem, may it be rebuilt and established."

[48] *Sefer Yetzirah* (1:1) speaks of 32 paths of wisdom. These 32 paths are subdivided into the 10 *Sefirot* and the 22 letters of the Hebrew alphabet (1:2). The 10 *Sefirot*, in turn, are designated by the 10 vowel points (*Patach, Kamatz, Cholom, Shuruk*, etc.) that enable us to vocalize the letters; see

commentary of Gaon ad. loc. This means that the vowel points (and, by extension, the *Sefirot*) are the "soul" of the letters. When we combine the letters and make words (in the language of the *Sefer Yetzirah,* this is called combining "stones" to make "houses") we are able to draw down the higher energy of the *Sefirot* into our speech. As R. Hillel states below (par. #16), "the combination (*tzeruf*) of the Hebrew letters is accomplished primarily through knowledge of the rules of grammar and vowel points." He cites the tradition that "Betzalel knew how to combine the letters with which the heavens and the earth were created." This explains the inner connection between the Gaon's insistence on knowing the science of Hebrew grammar and his ability to create a *golem.*

[49] See above, note 29.

[50] Compare with the midrash quoted above (note 20) that, "the distillation of the Supernal Wisdom is the present Torah." This idea is preserved even more forcefully in another midrash (*Ecclesiastes Rabba* 2:1): "All the Torah that a person learns in this world is vanity (*hevel*) compared to the Torah of the next world" (see *Leshem Sh'vo V'Achlamah, Hakdamot V'Sh'arim* 1:8, p. 7a (13).

[51] See above, note 14, for explanation of "little by little."

[52] This is a paraphrase of the statement in Talmud, *Berachot* 58b about the sage and physician Shmuel that "he knew the pathways of the stars like he knew the streets of Nahardeah."

[53] See the account of R. Chaim of Volozhin, the Gaon's most famous disciple, from his introduction to the Gaon's commentary on *Sifra DeTzeniuta* (p. iv), quoted above in Chapter 2, *The Messianic Mission of the Gaon of Vilna,* Section: *Master of the Seven Sciences* and in full in the Appendix.

The Gaon's reported supra-natural mastery over material forces is related in another first-hand account by R. Menachem Mendel of Shklov (in his introduction to the Gaon's commentary on *Pirkei Avot* and *Mesechtot Ketanot*), quoted above in Part I, Chapter 2, *The Messianic Mission of the Gaon of Vilna,* Section: *The Censored Mystic.* Also see *Leshem Sh'vo V'Achlamah, Sefer HaK'lallim,* p. 42a.

[54] In the 133rd of the 156 Aspects of Mashiach ben Yoseph, R. Hillel writes: "Whenever the term "arising" is used in the Torah it alludes to Mashiach ben Yoseph, as the verse states, 'My sheaf suddenly arose and stood upright'" (Kasher, p. 497; see also *Chazon Tziyon,* p. 16). As we have seen, the character of Yoseph parallels the *Sefirah* of *Yesod* (Channel). *Yesod,* in turn, parallels the male reproductive organ, which draws down illumination (*shefa*) of intelligence (*mochin*) from the upper *Sefirot* (*Chochmah* and *Binah*) in order to unite with *Malchut.* This union can only be affected, however, when *yesod* is in an "active mode" or, in the words of this verse, when "my (Yoseph's) sheaf suddenly arose and stood upright." It is only then that *yesod* can become, as R. Hillel Rivlin states, "a conduit for revealing *Chochmah* and *Binah.*" In terms of the messianic process, this means that a number of conditions have to be met in order for Mashiach ben Yoseph to reveal the Supernal Wisdom through the higher synthesis of Kabbalah and science. This involves the spiritual concept of circumcision. When the sages

of Israel succeed in uniting the "topside" and "bottom side" of Supernal Wisdom, Kabbalah and Science, into one transcendent unity, this is equivalent to "circumcising" the Supernal *Yesod*. In this case the Supernal Wisdom flows down through *yesod* in such a way that God's presence is revealed in the world. When, however, these two inverse surfaces of a single side (see the Mobius strip model in the Appendix) of the Supernal Wisdom are separated from each other, this is equivalent to covering the Supernal *Yesod* with an *o'rlah*/foreskin. In this latter case Wisdom still flows down into the world, but its effect is to diminish the awareness of God and forestall the Redemption. This is discussed at length in Volume II, Chapters 3 and 4.

[55] See *Sha'ar HaGilgulim* p. 33a where the Ari explains that before Yoseph was released from prison he merited to asend to greatness in the aspect of Enoch who is Metatron. Also, "Yoseph learned the seventy languages that night through the root-soul of Metatron who is in charge of the seventy languages", *Sefer HaGilgulim* p. 69a. "Yoseph and Metatron are from the *Zihara Ii'laah* – the Supernal Radiance of the soul of Adam", *Sha'ar HaGilgulim* p. 45a. "That night Gabriel came and taught him the seventy languages", *Sha'ar HaGilgulim* p. 33b. The identity and function of Metatron is explained in more detail in Volume II, Chapter 4, *Metatron*.

[56] See above, note 8.

[57] See above, note 48.

[58] 2:161a; *Bereshit Rabba* 1:1.

[59] Talmud, *Berachot* 55a; 2:152a, 2:234b. Betzalel was chosen by God to oversee the construction of the Mishkan-Tabernacle (Exodus 31:1-11, 35:30 - 39:43). According to tradition (*Pirkei Rabbi Eliezer* 3; *Tanchuma Pekudei* 2; *Zohar* 2:162b) the Mishkan was a microcosm of the entire creation. It is for this reason that Betzalel had to know the secret of "the letters and vowels of the Hebrew language," i.e., the genetic code with which "the heavens and the earth were created." We can now better understand what the Gaon meant when he said, "Once, I actually began to create a *golem*" and "I would show him [Aristotle] the orbits of the planets around the sun together with the stars shining right here on this table just as they light up the firmament of the heavens [i.e., create a microcosm of the universe]." See above Part I, Chapter 2, *The Messianic Mission of the Gaon of Vilna,* Section, *The Censored Mystic*.

[60] *Shacharit*/Morning prayer. This phrase is usually translated: "They sanctify their Creator with a serene spirit (*b'nachat ruach*), with pure speech and sweet melody." In the context of this prayer, however, the expression *b'nachat ruach* can be read two ways. It can refer to the angels themselves, who "with a serene spirit" sanctify God. It can also refer to "serenity of spirit" or "pleasure" that God has when the angels recognize and praise His sanctity and transcendence. While the first reading does not define exactly what it means to "sanctify God," the second reading does. In this sense it is actually closer to the kabbalistic meaning of prayer and follows from R. Hillel's introductory statement: "Speaking in the Holy Tongue actually gives pleasure to the Creator."

A "Missing Page" from *Kol HaTor*

As explained above, following the publication of the two editions of *Kol HaTor* in 1968 a "missing page" from the original 1947 edition was discovered. It has now been added to the more recent and most complete edition of *Kol HaTor* (Yoseph Rivlin, 1994).[1] It is clearly the end of the first section of Chapter 5. This is indicated by R. Shlomo Zalman Rivlin's extract preceding each chapter, where, regarding the fifth chapter, contains almost word for word the first paragraph of this previously "missing page". Furthermore, R. S.Z. Rivlin refers to the content of this section as, "further in chapter 5" in two of his earlier notes.[2]

In addition to the full translation of *Sha'ar Be'er Sheva, The Secret Doctrine of the Gaon of Vilna* contains numerous translated sections from throughout *Kol HaTor* necessary to understand the Gaon's messianic confluence between Torah, Kabbalah and the sciences. Additionally, this "missing page" has also been translated and added here (but without extensive commentary) to close *Sha'ar Be'er Sheva* for four reasons:

1. It contains another reference to the providential role of science in the Messianic Era. It is an additional source besides *Sha'ar Be'er Sheva* of the messianic role of science and technology. (There are still other references to this prophecy in other parts of *Kol HaTor,* as well.)

2. Throughout *Kol HaTor* the crucial eras beginning in 1740 and 1840 are explicit. The turning point ("high noon") of the daylight of the sixth millennium, although clearly implied as being the actual numerical date of the year — 5750/1990, is not explicit except for here in this last page of Chapter 5, Part I. This passage is the only explicit mention in *Kol HaTor* of the pivotal era, beginning in 1990, when the overlapping of the eras of the Twin Messiahs converge, explained below in Part II, Chapter 1.

3. This page, along with the twelve pages of *Sha'ar Be'er Sheva* and six pages of a section entitled "The Sin of the

Spies," is omitted in the Bar Lev English Translation of *Kol HaTor.*

4. It must be remembered that *Sha'ar Be'er Sheva* is just one section from *Kol HaTor* and the Gaon of Vilna's Secret Doctrine of Redemption. As explained throughout this work, the messianic relationship between Judaism and science is only one cog in the complex machinery of his complete blueprint for global redemption. His highly interdependent system also includes the historic mission and destiny of the Jewish people, return to the Land of Israel, strict *halachic* observance of Torah, intensive study of Talmud, Jewish law and Kabbalah, that all together help effect the universal "arousal from below" in order to trigger the "arousal from above." It is, thus, fitting to recast the section of the *Gate of the Well of Seven Sciences* from *Kol HaTor* back into its larger context by closing with this section.

The reader should note, however, that although the style of language used here is very terse and cryptic, it is representative of much of the body of *Kol HaTor.* This should re-emphasize a point from the introduction that, in truth, *Kol HaTor* was intended for only an elite circle of Torah scholars, particularly those initiated into the esoteric cosmology of the Gaon of Vilna (which subsumes knowledge of Talmud, Zohar and Lurianic Kabbalah).

Furthermore, aside from the tension involving science and Torah, the extremely controversial nature of the last paragraph of this "missing page" reveals the other great tension intrinsic to the Gaon's paradoxical Doctrine of Redemption. This is the question, in the various Orthodox Jewish communities, of the positive or negative cosmological role of the secular State of Israel that was created in 1948. According to this section from *Kol HaTor,* the very date of Israel's national autonomy — the twentieth day of the Counting of the Omer, corresponding to the 5th of Iyar — was, in fact, predicted by the author of *Kol HaTor,* following his living tradition from the Gaon of Vilna. According to Rabbi Hillel's account, the Gaon's messianic seeds of redemption, carried from Vilna to Shklov and then from Zefat to

Jerusalem, were intentionally planted in the ground on that day only to sprout one hundred thirty-six years later.

The difference of opinion regarding the paradoxical nature of this fruit, and how it will continue to evolve, is another reason there is such a wide range of passionate opinions concerning the authenticity of *Kol HaTor* among members of the different non-Zionist, secular Zionist, anti-Zionist, religious Zionist, and "mystical" Zionist groups. But then again, this is exactly what we should expect in the mystery of the hiddenness of Mashiach ben Yoseph — "And Yoseph recognized his brothers, but they did not recognize him."

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[1] The text used for translation here was first published in 1986 as "A New Chapter from *Kol HaTor*" in *Nitzaney Aretz*, a journal of Yeshivat Mercaz HaRav, which received the document from the Organization for the Dissemination of *Kol HaTor* (who published the 1968 B'nai B'rak edition). The text published in the more recent Yoseph Rivlin edition has some variations in the text.

[2] Chapter 1, notes #50 and #53.

Kol HaTor

Chapter 5, End of Section I

"To everything there is a season; there is a time for everything [under the heaven]" (Ecclesiastes 3:1). [In this verse] are recondite allusions to the beginning process that will lead to the redemption. [Since this process involves a concealment of the Divine, it will be necessary for the Messiah of the Beginning, Mashiach ben Yoseph, to know] the mystery of "revealing that which is concealed." [He must also know] the mystery of the end times, as per the verses, *"The blossoms have appeared, the time of singing has come, the voice of the turtledove is heard in our land"* (Song of Songs 2:12), and *"Arise, have compassion on Zion, for the time to favor her has arrived; the set time has come"* (Psalms 102:14).

There are seven of these end times [that proceed the period of *Mashiach ben David].* These correspond to the seven "hours" that begin from the year 5500 (1740), the beginning of the first "hour" of daylight of the sixth millennium, the era of the end of days and the final generation. They continue until the end [of the sixth "hour" of daylight, "noon" of the sixth millennium, 5750 - 1990], the period of the Wondrous End *(Ketz HaP'laot).*

"The time of singing has come." The "time of singing" comes in seven stages [which constitute the seven end times] of the Beginning. Each stage in turn is divisible into seven levels or segments, and each segment has seven aspects. The first stage commenced in the year 5500 (1740), the beginning of the first "hour" of daylight of the 6th millennium. [As the Gaon taught, the events of this first hour are alluded to in the sixth chapter of the book of Deuteronomy (*Ki Tetze*), which corresponds to the 6th-century of the sixth millennium (5500-5600, 1740-1840).]

It is there, at the end of *Ki Tetze* that the great mission of our master, the Gaon is alluded to. First, the Gaon found a hint to his own name in the verse, "You shall retain a perfect and just weight..." (Deuteronomy 25:15). Immediately following this, it is written, "You shall blot out the

remembrance of Amalek from under the heavens" (25:19), and then, "When you come into the land that God has given you as an inheritance, you shall occupy and settle it..." (26:1).

The next stage will signal the beginning of the 7th-century of the sixth millennium, and will commence in the year 5600 (1840). From this point on, the messianic revelation will actually begin. This involves the mystery of [a progressive revelation of] the Higher Wisdom, together with [a parallel elevation of] the Lower Wisdom. The [acceleration of this messianic revelation] is dependent on our stimulation from below. This, in turn, is intimately related with the natural evolution of scientific knowledge.

All of this is in accord with the [prophecy of the] holy *Zohar (VaYeira* 117a): "In the six hundredth year of the sixth millennium the gates of wisdom above, together with the wellsprings of wisdom below, will be opened..." From this year, that is 5600 (1840 C.E.) and onwards, [the period of] "the call of the turtledove" will begin. It is then that the light of our master, the Gaon will begin to "shine ever more brightly until the height of noonday" (Proverbs 4:18).

This matter is also alluded to in a secret letter of our master.[1] At his behest, this letter was sealed and not to be opened until one hundred years will have passed, i.e., until "the time to favor her has arrived."

We[2], the disciples of our master, the Gaon, arrived in the land of Israel in the year 5569 (1809), [in accord with the verse], "Ephraim, My firstborn" (Jeremiah 31:8). With this, the first stimulation of the "morning light," referred to by the sages, has been implemented. It is this beginning stimulation that will bring the "time to favor her" closer. This is the mission of the first Messiah, the Messiah of the Beginning, Mashiach ben Yoseph. He will do this in the same way that Ezra and Nehemiah [brought the Jews home] during the reign of Cyrus during the days of the [rebuilding] of the Second Temple. Our master, the Gaon, made numerous references to this [task of Mashiach ben Yoseph/ in his sacred kabbalistic writings, for our master's mission was in the

illumination of Mashiach ben Yoseph, in the aspect
[the active mode of the *Sefirah of Yesod].*

When we established our residence in the holy of Jerusalem, may she be rebuilt and restored, in the year 5572 (1812) [in the secret of] "His dwelling place [is in Zion]" (Psalms 76:3), it was the commencement of the third "hour"[3] of the *At'chalta* (Beginning) of a "time of singing," in the secret of *Kol HaTor* ("the call of the turtledove" (Song of Songs 2:12).

And it was on one of the days in the year 5572 (1812) that we laid the foundation stone for the establishment of the Beit Midrash Eliyahu (the House of Study of Elijah)[4] in honor of the name of our Master the Gaon. Together with this was a crucial preparation for the rebuilding of Jerusalem. It appeared to us — the disciples of our master, the Gaon — with an unmistakable clarity, that in that very hour the first window was opened up in the "iron partition" in order for the unification of the merit of the Covenant of the Fathers, (the unification of the *Yesod* of *Tiferet* via *Malchut*)[5] which had been interrupted from the time of the destruction of the Holy Temple. That day was the twentieth day of the counting of the Omer, which is the *Yesod* of *Tiferet,* as is known to those initiated into the hidden wisdom.[6]

Covenant = Yesod of Malchut
1948

[1] See above, Chapter 2, The Extraordinary Letter

[2] According to the Rivlin edition, in the manuscript a note was inserted here that read, "An exposition by R. Moshe Magid (the Preacher), son of R. Hillel the author of *Kol HaTor.*" He notes, however, that a line in the original was made through these words, indicating that it was incorrectly inserted and was to be removed.

[3] The period from 5542-5584 (1782-1824) constituted the second daylight "hour" of the sixth millennium. As explained above, by dividing this period into seven segments, we find that the year 5572 (1812) commences the second to the last stage.

[4] This would be next to the Hurva synagogue in the Jewish Quarter. This area later became the *Eitz Hayim* compound (see reference in the Approbation).

[5] This parenthetical explanation appears in the original text.

[6] This event took place in the year 5572 (1812) on the 5th of Iyar after the followers of the Gaon, by his command, had traveled for six months by caravan, by boat, and by foot, in order to initiate the "reawakening from below" in the heart of Jerusalem. It was on that specific day that they laid the foundation stone for the establishment of the Beit Midrash Eliyahu, in honor of their master the Gaon, and planted the seeds of redemption that would finally bear fruit one hundred thirty-six years later on the very same day.

The twentieth day of the Omer is always on the 5th of Iyar. One hundred thirty-six years later, on the 5th of Iyar in the year 1948, the State of Israel received her political independence. It is a tradition from the Gaon that two days in the Omer were of a unique nature — the twentieth and the forty-second. The forty-third day of the Omer is Yom Yerushalayim — the Unification of Jerusalem, following the Six Day War. The actual battle for Jerusalem itself was completed on the fifth day of the war — the forty-second day of the Omer (which is the *Malchut of Yesod*). The book, *Midrash Shlomo* (R. S.Z. Rivlin), also points out that the numerical value of "The twentieth day of the Omer" equals 999, in the secret of Formula 999 in *Yesod* (see below Part II, Chapter 1, Fractal 6: Formula 999). See also regarding the Gaon's tradition of the twentieth and forty-second days of the Omer in *Ohr Shmuel*, (R. Shmuel Rivlin, pp. 195 and 343, Israel, 1984, Hebrew).

Part II

Messianic Conspiracy

Chapter 1

Mashiach ben Yoseph and the Twin Messiahs

- Fractal 1: "But They Did Not Recognize Him"
- Fractal 2: The Split Messiah
- Fractal 3: A Crack in the Foundation
- Fractal 4: The Twin Messiahs
- Fractal 5: Among Us in Every Generation
- Fractal 6: Formula 999
- Fractal 7: Moses and the Twin Messiahs
- Fractal 8: "In Its Due Time I Will Accelerate It"

Chapter 1
Mashiach ben Yoseph and the Twin Messiahs

Fractal 1:
"But they did not recognize him"

The Gaon of Vilna's esoteric Doctrine of Redemption draws upon virtually all the sources of the biblical and rabbinical traditions — the Prophets, the two Talmuds, the Midrashim, the numerous books of the *Zohar,* and the extensive writings of the Ari (Lurianic Kabbalah). Yet, the one theme that runs throughout the entirety of *Kol HaTor,* as well as in the Gaon's school of Kabbalah, is a concept known as *Mashiach ben Yoseph* (lit. Messiah son of Joseph) — the Josephic Messiah. Although foreign to the vast majority of people — Jewish or not (including scholars) — this concept is axiomatic to a deeper understanding of the history and destiny of mankind and especially to the Jewish Nation. Certainly, Mashiach ben Yoseph is fundamental to the Gaon's unique formula for the confluence of science and Kabbalah. Yet, this foundation principle has remained strangely hidden from the world — even from the orthodox Torah world.

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> Behold, I have inquired among numerous Torah scholars, including a number of leading rabbinic authorities, whether they are familiar with the subject of Mashiach ben Yoseph. All of them, without exception, replied that they could not explain this concept with any clarity. There was also a portion of them who did not know that it is mentioned in the Babylonian Talmud, thinking that it is found only in Midrashic literature. To the majority of them

return in *teshuvah*-repentance. This is implied in the continuation of the verse, "They shall attain joy and happiness."

R. Hillel further writes:[18]

> According to our master, the Gaon, all activities and all efforts — in all their particulars, down to the most minute details — that are directed to the ingathering of the exiles, the building of Jerusalem, the expansion and resettlement of the Land of Israel, and the return of the *Shechinah* (Divine Presence), are dependent upon the mission and destiny of the Messiah of the Beginning, the first Messiah — Mashiach ben Yoseph. He is the supra-natural force that aids every activity, which is "aroused from below," through the natural occurring process. In this sense, Mashiach ben Yoseph is that aspect of redemption that manifests "from the earth" [i.e., from below], and Mashiach ben David is that aspect that manifests "from the heavens" [i.e., from above]... In another sense, Mashiach ben Yoseph himself contains both of these manifestations. As the son of Rachel, he manifests "from the earth." As the son of Jacob, he manifests "from the heavens."[19]

In other words, any human labor and pursuit involving the ingathering of the exiled of Israel, the rebuilding of Jerusalem, the expansion and resettlement of the Land of Israel, the dissemination of the Jewish esoteric tradition and the spiritual reclamation and integration of scientific knowledge — although appearing on the surface as part of a natural "man made" process – is, in truth, being directed by a supra-natural providential force — Mashiach ben Yoseph.

From the ultimate perspective, there is only one source of providence, yet, as the Gaon explained above, the substructure of the present sixth millennium split into two parts, with each part containing aspects of the other. When the supra-natural law of *ben David* (the *atarah* of the *yesod*)

Chapter 1

Mashiach ben Yoseph and the Twin Messiahs

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this was a new concept which needed to be studied and understood.

In order to briefly illustrate to the reader the intrinsic hidden nature of the Gaon's doctrine of *Kol HaTor,* two examples will be mentioned. Talmud Tractate *Succah* 52a, (and discussed in Volume II of the Secret Doctrine, Chapter 4, *Metatron*) devotes half a page to the subject of Mashiach ben Yoseph and its relation to a number of fundamental Torah concepts. This tractate is studied by most yeshivah students at one point or another. This particular section of *aggada* deals with the future apocalyptic slaying of the Evil Inclination and is well known in Torah circles. In spite of this, and as R. Kasher himself concludes, the personage of Mashiach ben Yoseph that is also explicitly mentioned there has somehow become obscured and forgotten from an ocean of talmudic minds.

No less enigmatic is the fact that Mashiach ben Yoseph is also mentioned in tractate *Baba Metzia* (114b), which is studied by *every* student of Talmud. Here, a description of Mashiach ben Yoseph appears, not in the main text of the *Gemara,* but at the end of a long gloss by the school of *Tosafot.* Now, every *talmid chacham* knows that the commentaries of the *Tosafot,* along with Rashi's commentaries, are fundamental to understanding the main text. In fact, the yeshivah world holds the observations and critiques of the *Tosafot* to be virtually as sacred as the text of the *Gemara* itself, and all their words are analyzed and scrutinized as the most precious gems. Yet amazingly, the assertion of the existence that there is a *Tosafot* commentary which speaks about Mashiach ben Yoseph, and especially located in Talmud tractate *Baba Metzia,* will be met with disbelief by almost everyone — from the talmudic aspirant to the seasoned Torah master. (Even R. Kasher's appended anthology of all the earlier and later rabbinic sources that refer to the Mashiach ben Yoseph in his introduction to *Kol HaTor,* did not mention this source.)

Of course, any Torah scholar can occasionally overlook a conspicuous piece of information, as the sages themselves point out (Talmud, *Eruvin* 90a), "In his sharpness

he overlooked the obvious" (*agav churpey lo 'ayain bah).* Rather, what is strangely conspicuous regarding the subject of Mashiach ben Yoseph is that, especially in the present period of the *Ikveta DiM'shecha* (Heels or Footsteps of the Messiah), it has been overlooked by the Jewish Nation as a whole, including most of its scholars and leaders. The question then is: what can be the explanation for such a *collective* phenomenon?

Primarily, since the publication of *Kol HaTor* in 1968, and over the last decades, the name of Mashiach ben Yoseph has become more known. In the overall picture, however, and certainly in its plethora of arcane details, it continues to remain unknown. Yet, this phenomenon is precisely so. Hiddenness and unrecognizability are part of the essence of Mashiach ben Yoseph. He is a master of the art of disguise. This is also the Torah's intention in the verse: *"Yoseph recognized his brothers, but they did not recognize him"* (Genesis 42:8).

R. Hillel Rivlin of Shklov writes:[2]

> "Yoseph recognized his brothers, but they did not recognize him" — This [hiddenness] characterizes Yoseph, not only in his generation, but in every generation in which the Mashiach ben Yoseph recognizes his brothers but they do not recognize him. It is part of a diabolical scheme that the qualities of Mashiach ben Yoseph are concealed in [the final period of] the Footsteps of the Messiah. Due to our many sins, he is scorned, as well. If this were not the case, our suffering would already have ended. If only Israel would recognize Mashiach ben Yoseph's "footprints" [i.e., the signs of his presence], the ingathering of the exiles, etc. [enumerated throughout *Kol HaTor,* including the messianic role of science], we would already have seen the complete Redemption.

As outlined above, this hiddenness characterizes the

entire history of the document *Kol HaTor* itself until today. This alone justifies its being called a "secret" doctrine. Yet, the controversy and the cloak of mystery that surround *Kol HaTor* must be expected *ipso facto,* because it is crucial to the story of Mashiach ben Yoseph himself. Aside from the original source material, only the Ari, the school of the Ramchal, and the Gaon and his school of Kabbalah discuss the subject at length. Even then, aside from a single work by the Ramchal (Part II of *Kinat HaShem Tzevaot,* which also has had a difficult history for the past two hundred fifty years, until its first full publication in 1980), *Kol HaTor* is the only piece of rabbinic literature that is devoted exclusively to the subject of Mashiach ben Yoseph.[3] Even among the voluminous writings of the Hasidic masters, which finely develop a number of esoteric truths of the Kabbalah, the concept of Mashiach ben Yoseph is seldom found, and certainly never developed at length. Although some of the principles of Mashiach ben Yoseph are implicit in its theosophy, it did not require, or permit, the explicit revelation and development of this doctrine. This pattern within Hasidut has continued up until today.

Kol HaTor is a manual and practical guide to the understanding and application of the cosmological principle of Mashiach ben Yoseph. Yet, for virtually all non-Jews, secularized Jews, and even for most of the Torah community, it continues to remain hidden *even after it has been published!* For those who do know of its existence, its authority is often rejected and, by some, even ridiculed. Yet, an intimate familiarity with this principle is essential for an understanding of the historical process of global evolution in general, and the Gaon's unique path to Redemption in particular.

We will now present to the reader a general introduction to the subject of the Messiah, as viewed from the perspective of the Kabbalah teachings of the Gaon of Vilna. It must be emphasized that this presentation is only an overview of some of the major principles involved in this vast esoteric doctrine. Other important keys to unlocking the great mystery of Mashiach ben Yoseph, particularly as it interfaces with science and technology, will be found in the

following chapters. Even still, the reader must bear in mind that much of the material being presented is in the category of what the sages refer to as "the Hidden Matters of the All Merciful One" (*kavshey d'rachamana).*[4] Each one's ability to probe these matters depends, not only upon careful analysis and cross-referencing of the material, but also upon the root of one's soul and the permission bestowed from the source of these hidden matters — the All Merciful One.

Fractal 2:
The Split Messiah

What makes Mashiach ben Yoseph such a complex subject is that it is only one half of a larger picture. The other half, which is more familiar to everyone, is known as Mashiach ben David, the King Messiah, or simply *the* Messiah. Together, they are known in the *Zohar* and in the Gaon's commentaries as the *Trein M'shechin* - the *Zohar*'s Aramaic term for the Two Messiahs — Mashiach ben Yoseph and Mashiach ben David. Mashiach ben Yoseph can only be understood together with its complementary force of Mashiach ben David. It is the symbiotic union — or antagonism — between these two cosmological forces that forms the hidden landscape upon which the drama of the entirety of world history unfolds. Kabbalah and science are simply one of the many manifestations and applications of Mashiach ben Yoseph and the *Trein M'shechin.*

It must be emphasized that in the language of the Torah masters and Kabbalah sages, the appellations of ben Yoseph and ben David refer to much more than the historical Yoseph and David. These two "messianic" forces were in existence potentially and manifestly not only before the historical Yoseph, viceroy of Egypt, and King David, but even before creation. Rather, Yoseph and David are specific constellations of the forces of the *Trein M'shechin* incarnating, as it were, in historical time and space. The historical Yoseph and David then reciprocally become prototypes for the *Trein M'shechin* from whence we derive many of the subtle yet crucial details of the phenomenon of the *Trein M'shechin.*

Now, before we begin our journey into the difficult and often serpentine topography of *Kol HaTor* and the esoteric

writings of the Gaon, a definition of the concept of *Mashiach* is called for. It will be a simplified definition, which will require qualification and much elaboration afterward. But it is essential in allowing us to approach the *Trein M'shechin* with some sense of perspective.

Why two messiahs?[5] Why any messiah at all? What is the purpose of a *Mashiach*? The *Mashiach* is an individual who is responsible for, and who, either overtly, or covertly, spearheads a collective process of *tikkun. Tikkun* is perhaps the single most important concept in all of Judaism, and certainly this is the case from the perspective of the Gaon's Kabbalah. The word *tikkun* means "rectification" or "mending." In the Kabbalah, *tikkun* also refers to a process of "elevation" and "transformation." Whereas the second definition implies taking something that is already complete into a more refined state, the first definition implies that something has broken, or become torn, and the immediate goal is only to return it to its original state of completion. These are the two processes, or modes, of *tikkun.*

When something has been broken, it obviously is not complete, and it cannot function to its full capacity. It is, in a sense, in a state of "fallenness" or "captivity," until it receives its proper *tikkun.* Its *tikkun* is then its redemption from its captive state. The one who performs that act of restoration is said to be its redeemer (*goel*), which is another quality and name for messiah. As we shall see, the Torah teaches that a certain type of breakage, or primordial "fall", took place which affected and continues to affect the entirety of creation. Therefore, the Messiah is simply the one who is responsible for the restoration – the *tikkun* - and the redemption of creation.

Yet, even the second definition of *tikkun,* as elevation and transformation, also implies a subtle form of captivity, which requires a process of redemption. Something can be complete, but still have the capacity to evolve to a higher level. As long as it has not yet attained that higher level, then it too, relatively speaking, can be said to be in a state of captivity that requires redemption. The one who performs that act of transformation is said to be its redeemer, for he

has released it from the bondage of its static level of completion. This type of redeemer is also a messiah.

At present, we can understand the need for the first type of Messiah — one who will restore the world to its former state. But where does the second type fit into the picture? When was the world so complete that it needed only to be elevated to higher and higher levels of completion and perfection?

The answer is the Garden of Eden. Originally, when Adam HaRishon (the being, composed of both masculine and feminine) was created, he was placed into a higher dimensional reality that was essentially perfect. His mission was to elevate and transform that which was already in a completed state. In spite of the fact that nothing had broken and nothing had been torn, all life was still undergoing a staggering spiritual evolution. The entire hierarchy of life — human, animal, plant, and mineral — was rising up higher and higher. The one orchestrating this was Adam. Even in the original utopian description of the Garden of Eden, Adam was life's redeemer and the World Messiah.

After the proverbial eating from the higher dimensional fruit of the Tree of Knowledge of Duality, reality and Adam's mission radically changed. The "fall" of man was a cosmic shattering and an existential rip that reverberated throughout the entire fabric of creation. Adam now had a new task to perform, for through his actions everything had collapsed into a lower world order. A new mode of *tikkun* was therefore required — the *tikkun* of rectification, restoration, and purification. This does not mean that his original task of higher transformation had been nullified. It only means that until he mends that which has been torn asunder, his original task gets delayed awhile. In the end, he must, and will, return to complete it as well.

Thus, Adam, presently wearing the form of world humanity, is now two steps removed from God's true intent. First, we have to fix up what has been shattered, and then we have to take up where Adam left off and finish his original work of elevation and transformation. Where there was

originally intended to be one singular mode of *tikkun,* now there are two modes. Where there was originally intended to be one redeemer for all of creation, now there are two — one for each mode of *tikkun.* These two modes of *tikkun* are referred to in Torah literature as the *Trein M'shechin* — the Two Messiahs. Adam had, in effect, split his own self into two personae. Adam is the Split Messiah.

(The creation of a dual world order, now dependent upon a two-staged *tikkun,* is the actual origin of all duality — good/bad, male/female, heaven/earth, sun/moon, "This World"/"Next World," etc. — that is the bedrock of our present reality. These sharp distinctions did not exist in the higher world of transformation, which functioned according to a law of singularity, known as the Tree of Life. All duality is a direct consequence of Adam's act of partaking from the Tree of Knowledge of Opposites, which, as its name implies, is the primal source of all duality.)

In general, the redeemer, whose mission is fundamentally one of restoration and purification, is known as *Mashiach ben Yoseph.* The redeemer, whose mission is fundamentally one of elevation and transformation, is known as *Mashiach ben David.* Similarly, the period of time that we are in now, i.e., after Adam's fall and expulsion from Eden, is broadly designated as the Era of Mashiach ben Yoseph. This is the period of time for his mode of *tikkun.*

As explained in the Introduction, the present world order is scheduled to exist for six thousand years. It is during this time that the *tikkun* of rectification must take place in small increments. (Although, in general, this entire period is the providence of Mashiach ben Yoseph, it is the second half of the six millennium, i.e., from the year 5,600-1740, which is the essential period for the *tikkun* of Mashiach ben Yoseph, as will be explained momentarily.) After this *tikkun* will be completed, i.e., near the very end of the six millennia, then we will enter the period of time designated as the Era of Mashiach ben David, since it will then be time to finish the mode of the original *tikkun* of transformation.

Surprisingly, the famous Era of the Messiah (ben

David) so much described by the prophets and formulated by the sages, yet so clouded in obscurity, is none other than a return to the original, but unfinished Garden of Eden, and *Mashiach ben David* is none other than the original *Adam HaRishon* himself before the Fall![6] This is certainly a return full circle if there ever was one. (This principle is included in the rabbinic formula, *sof ma'aseh b'machshavah techilah* — "the final act [returns to] the original intended thought.)

The statement that there are two distinct modes and periods for each of the *Trein M'shechin* must now be qualified. In truth, there is much overlapping between the two. The *ben David* mode is always present in the immediate background of the *ben Yoseph* mode and vice versa. In other words, a fractal spark (*nitzotz*) of the lower *tikkun* of Mashiach ben Yoseph is always present within the higher *tikkun* of *Mashiach ben David*. Conversely, a fractal spark of the higher *tikkun* of *ben David* is always present within the lower *tikkun* of *ben Yoseph*.

This interpenetration of the Two Messiahs is true on two levels, and thus, the term *Trein M'shechin* has two meanings. The processes of Mashiach ben Yoseph and Mashiach ben David occur together, at all times, in every generation, and in all places. The Messianic *Era* of Mashiach ben Yoseph and the Messianic *Era* of Mashiach ben David, however, refer to large scale time-frames where there is a sharper line of demarcation between the two modes of *tikkun*. The first aspect of the *Trein M'shechin* that functions on the generational or micro-time scale, i.e., on an annual and daily basis, we will call the generational *Trein M'shechin*. The second aspect of the *Trein M'shechin*, that functions on the millennial or macro-time scale, we will call the millennial *Trein M'shechin*.

In short, this is what Mashiach ben Yoseph and the Two Messiahs are all about. There is, however, a very basic question that must be asked. What was it in the structure of creation itself that allowed for this dimensional break to have occurred in the first place? When something breaks, although it may appear to split or crack at random, in truth it is following a structural pattern that is not visible to the

naked eye. The same is true with the Split Messiah. It is also following an underlying structural pattern. But for this we must look into the hidden foundations of the creation itself and see what lies beneath us.

Fractal 3: A Crack in the Foundation

We are now going to penetrate deeper into the cosmological roots of the Split Messiah in order to see the depths to which this phenomenon goes and how all history, and especially the confluence between Kabbalah and science, literally molds itself to its surface. Although it was explained above that the split, or double, *tikkun* was a consequence of Adam's Fall, this (as usual) is only part of the story. The truth is that the hidden foundations for this cosmic crack were already prepared long before the story of Genesis and Adam's drama unfolded. But let us begin slowly with the surface evidence.

The Talmud states (Talmud, *Berachot* 34b):

> R. Chiya bar Abba said in the name of R. Yochanan: "All the prophets only prophesied with regard to the Messianic Era. As for the World to Come, 'No eye has seen it, aside from You God' (Isaiah 64:3)." These rabbis differ from Shmuel; for Shmuel said: "There is no difference between the present world order and the Messianic Era except [that in the latter Israel will no longer suffer] the subjugation of foreign powers, as it says (Deuteronomy 15:11): 'For the poor will never cease out of the land [i.e., not even in the Messianic Era].'"

Shmuel's statement has since become well known, codified, and authoritative. In his *Mishnah Torah (Hilchot Melachim* 12:2), the Rambam (Maimonides) writes: "The sages have said, 'There is no difference between the present world order and that of the Messianic Era, except for the subjugation of foreign powers.'"[7]

Commenting, however, on the divergence of opinion

between Rabbi Yochanan and Shmuel, the Gaon writes,[8] "These and these are both the words of the Living God, because *there are two messianic periods*" [i.e., the supra-natural order that was envisioned by the prophets is the period of *Mashiach ben David,* and the natural order described by Shmuel is the period of Mashiach ben Yoseph].[9]

The existence of two messianic time periods is axiomatic throughout the Gaon's system of Kabbalah. This is because these two periods are not only historical time frames, but also spatial-like structures based upon specific universal laws of the Kabbalah. As explained in the Introduction, the Gaon was a master of all the fields of Kabbalah, but his specialty was the dimension of time. For the Gaon, time is not simply a river that flows from the past through the present and into the future. Rather, it is just the protruding edge of a larger and more encompassing divine structure. This structure has its own higher dimensional form with specific co-ordinates mapped onto its "body."

In this sense, the Gaon's formulation of time is more analogous to the modern scientific notion of a space-time continuum, i.e., the three dimensions of space are inextricably interwoven into the dimension of time, and both are, in fact, aspects of a larger and more encompassing structure. This "body of space-time" is what is known in the Kabbalah as the *Shiur Komah,* the "Stature of the God-Image," or *Adam Kadmon,* "Archetypal Man." The infinitesimal unit of the surface of this divine space-time structure, to which we currently have direct access, consists of six sub-units, to be followed by a seventh unit, which is of a different nature all together. These six units are what mankind currently experiences as the six millennia of history to be followed by a unique seventh millennium — the Great Shabbat, the "World to Come" (*Olam HaBah*).

Using the terminology of the Kabbalah, the Gaon identifies the six millennia of space-time with the six lower *sefirot — Chesed, Gevurah, Tiferet, Netzach, Hod,* and *Yesod.* All six of these are then channeled (via the thrusting power of *yesod*) into the seventh *sefirah, Malchut.* The quality of *yesod* is associated with the personality of Yoseph, while the quality

of *Malchut* is associated with David. Nevertheless, while it is true that Mashiach ben Yoseph is associated with the sixth millennium, it does not necessarily follow that *Mashiach ben David* is associated with the seventh millennium. We will now explain why and what difference this makes.

There is an astounding and bizarre phenomenon that, due to its other-worldly nature and its need to be concealed from the populous, is only discussed in the books of the Kabbalah. In his commentary to the *Zohar's Sifra DiTzniuta* (Book of Concealment), the Gaon analyzes at length the cosmic "event" known as the Death of the Primordial Kings, or the Shattering of the Vessels, that occurred prior to the events of Genesis in the preceding primeval Universe of the *Tohu* ("void" or "chaos"). He writes there that, due to this orchestrated cosmic "catastrophe" in the primordial creation process, the theoretically indivisible space-time unit of *yesod* fragmented, or cracked, into two parts.[10] In speaking of a "crack" in the foundation — *yesod* also translates as "foundation" — the Gaon is revealing a very profound esoteric principle that, although alluded to in the *Zohar*, is not even mentioned throughout the writings of the Ari – the corpus of Lurianic Kabbalah.[11] The full implications of this seemingly minor tear in the fabric of creation leads into the deepest, and most hidden, recesses of the Gaon's Kabbalah. We shall limit ourselves to the historical and messianic implications of this cosmic division.

On the messianic level, the collective personality that embodies the quality of *yesod* — the Messiah from the House of Yoseph — has itself divided into two parts. Likewise, the *yesod* of space-time — the sixth millennium of history (5,500-6000 = 1740-2240 C.E.) — has also divided itself into two distinct periods. This sixth unit of historical time has had a relative seventh unit of time added on to it, aside from the true final seventh millennium that follows. The original period of Mashiach ben Yoseph itself, which in theory should have remained singular, has now divided into two periods and becomes the millennial *Trein M'shechin.*

This is what the Gaon wrote:[12]

> The *atarah* (crown) of the *yesod* split off... This is the secret of the Messianic Era [of *ben David*] that will occur at the end of the sixth millennium, at which time "Death will be reabsorbed [back into its source] forever" (Isaiah 25:8)... It is the secret of the removal of the *orlah* (foreskin) from the *atarah* of the *yesod*... and the secret of the duration of the Messianic Era [of *ben David*], which is equal to the measurement of the *atarah* [relative to the length of the measurement of the *yesod* itself]. If there is sufficient merit, then Mashiach ben Yoseph will come first and reign, as did King Saul [who was the Mashiach ben Yoseph of his era], before King David. ...Then [the Talmud's statement in the name of Shmuel will be fulfilled], "There is no difference between the present world order and that of the Messianic Era [of Mashiach ben Yoseph], except for the subjugation of foreign powers." However, when the period of Mashiach ben David will be reached, then, "Death will be reabsorbed [into its source] for eternity."

In his commentary on the *Tikkuney Zohar Chadash* the Gaon is very explicit concerning the existence of these two modes of redemption:[13]

> "The left hand repels and the right hand brings close" — This is the meaning of the verse, "For a small moment I have forsaken you, but with great mercies I shall gather you" (Isaiah 54:7). The final Redemption will come from the "right" side [of *rachamim*-mercy]. In the meantime, however, it will begin from the "left." This same principle is the basis of the verse, "His left hand is under my head, but His right hand will embrace me" (Song of Songs 2:6). The beginning that will come from the left is called *pekidah* (remembrance). It will be similar to the beginning of the Second Temple Era when Cyrus allowed all the Jews to return, yet most

> of them did not leave [the Diaspora]. Following this, however, the Redemption will come from the right side.

Aside from the Gaon's own statements throughout his extensive writings,[14] the existence of two processes of messianic redemption is an accepted part of the Gaon's tradition. Both R. Yitzchak Izik Chaver and R. Shlomo Eliyashiv, the two foremost expounders of the Gaon's Kabbalah, state the same principle. Commenting on the Gaon's own reference to the two messianic eras, R. Yitzchak Izik Chaver writes:[15]

> Israel's redemption from the physical subjugation of other nations will come about specifically through Mashiach ben Yoseph. It is for this reason that his mission involves the [initial] ingathering of the exiles. Ultimate spiritual liberation from the Angel of Death, however, will only be brought about through Mashiach ben David.

R. Shlomo Eliyashiv writes:[16]

> This matter [of the primordial split in the *Tohu*] is also the secret of the two eras of Mashiach ben Yoseph and Mashiach ben David.

Thus, even before we quote from *Kol HaTor* it is evident that there are two messianic periods in the Gaon's cosmology and that they are in conformity with immutable spiritual laws of creation. Furthermore, both periods are manifestations of esoteric principles etched into the primordial plan of creation; they have equally vital roles to play. It would also seem apparent that recent global events, as well as events revolving directly around Israel and the Jewish people, are not happening in a vacuum. According to the Gaon's system, the present period places us dead center in the overlapping period between the Messianic Era of Mashiach ben Yoseph and the Messianic Era of Mashiach ben David.

Some two hundred years ago, R. Hillel Rivlin wrote:[17]

> According to our master, the Gaon, if we do not have the full merit, the beginning of the Redemption will be initiated via [a natural process of] "awakening from below," as was the case in the days of Cyrus during the rebuilding of the Second Temple. This [redemption] came from the "left" side, that is, the quality of constriction (*gevurot*) as formulated in the verse, "His left hand is beneath my head," which is a reference to the process of Mashiach ben Yoseph. [Likewise, the beginning of the final Redemption] will be through the permission of the nations of the world. Only afterwards will the complete Redemption commence from the "right" side, that is, the quality of expansion (*chesed*) [as formulated in the continuation of the verse, "...and His right hand embraces me"] and through the re-balancing of the middle quality of mercy (*rachamim*) in accord with the verse, "With great mercies I will gather you."

R. Hillel continues:

> According to our master, the Gaon, the ingathering of the exiles, via the awakening from below, comes through a process of reclamation and redemption. This follows from the verse, "God's redeemed will return and they will come singing to Zion... they shall obtain joy and happiness" (Isaiah 35:10 and 51:11). This redemption will take place under the leadership of Mashiach ben Yoseph. It will involve a redemption from bodily subjugation and redemption from the subjugation of the soul. "God's redeemed (plural) will return" implies this two-fold process: "They will return to Zion" in body [i.e., the material body of Israel], and "they will come singing to Zion" [i.e., the religious spirit of Israel]. They will then [both]

return in *teshuvah*-repentance. This is implied in the continuation of the verse, "They shall attain joy and happiness."

R. Hillel further writes:[18]

> According to our master, the Gaon, all activities and all efforts — in all their particulars, down to the most minute details — that are directed to the ingathering of the exiles, the building of Jerusalem, the expansion and resettlement of the Land of Israel, and the return of the *Shechinah* (Divine Presence), are dependent upon the mission and destiny of the Messiah of the Beginning, the first Messiah — Mashiach ben Yoseph. He is the supra-natural force that aids every activity, which is "aroused from below," through the natural occurring process. In this sense, Mashiach ben Yoseph is that aspect of redemption that manifests "from the earth" [i.e., from below], and Mashiach ben David is that aspect that manifests "from the heavens" [i.e., from above]... In another sense, Mashiach ben Yoseph himself contains both of these manifestations. As the son of Rachel, he manifests "from the earth." As the son of Jacob, he manifests "from the heavens."[19]

In other words, any human labor and pursuit involving the ingathering of the exiled of Israel, the rebuilding of Jerusalem, the expansion and resettlement of the Land of Israel, the dissemination of the Jewish esoteric tradition and the spiritual reclamation and integration of scientific knowledge — although appearing on the surface as part of a natural "man made" process – is, in truth, being directed by a supra-natural providential force — Mashiach ben Yoseph.

From the ultimate perspective, there is only one source of providence, yet, as the Gaon explained above, the substructure of the present sixth millennium split into two parts, with each part containing aspects of the other. When the supra-natural law of *ben David* (the *atarah* of the *yesod*)

is revealed on this side of current reality's cusp, we find it clothed in the guise of human struggle and naturally occurring events. It is then known as Mashiach ben Yoseph and is bound under a specific set of laws and principles — the laws of "nature." When the same source of God's providence will be revealed, in the near future, of the messianic era of *ben David,* then — although stretching the limits of our imagination — the *ben Yoseph* aspect (the *yesod* of the *atarah*) will find itself clothed in the guise of divine revelation and miraculously occurring events!

The *Trein M'shechin* are two sides of one *cosmic* coin. Using another model from modern science — the equivalence of matter and energy ($E=mc^2$) — we can better grasp that the material events of Mashiach ben Yoseph are just another mode of the selfsame spiritual reality of Mashiach ben David. Only because the natural process of Mashiach ben Yoseph — the "arousal from below" – chronologically precedes that of the supra-natural process of Mashiach ben David — the reciprocal "arousal from above" — is Mashiach ben Yoseph known as the first Messiah and Mashiach ben David as the last Messiah. In the end, however, both of the messiahs are united together by a power that is even greater than both.

Thus far we have presented the Gaon's definition of the messianic split, as it functions on the larger millennial level rooted in an archetypal crack in the very foundations of creation. Now let us look at the Gaon's definition of the *Trein M'shechin* on the smaller, and more immediate, generational level.

Fractal 4: The Twin Messiahs

We just learned from the Gaon that a primordial split occurred in the substructure of the *yesod* of space-time, generating for itself its own relative *Malchut* (the *atarah* of the *yesod*). There is, however, another type of split in the *yesod,* which is better known in the Kabbalah and does not require as much esoteric detective work. Whereas the first type of polarity is known as the *Yesod/Malchut* paradigm and is more applicable to the millennial messianic process (as just discussed), the second type of polarity is known as the

Netzach/Hod paradigm and is more applicable to the generational messianic process, which will be discussed momentarily.

What emerges, however, is that there are two types of "splits" in the archetypal *yesod*. The one discussed above is "vertical" in nature, i.e., the division and/or unification is along the *Yesod-Malchut* axis. The one to be discussed now is "horizontal" in nature and divided between the right and left sides. These two modes of splits are actually two different forces that operate in two different dimensions, according to two different sets of laws. The two dimensions are the large millennial scale and the immediate generational scale. Although each set of cosmic laws can only be properly applied to its own domain, both types of forces of the Split Messiah share a common higher source. It is there where their two fields of influence unite and are revealed to be simply two aspects of a greater third, and more encompassing, force.

By way of analogy, this relationship parallels that of electricity and magnetism. Throughout history these two forces had always been considered as two distinct phenomena — one would attract iron filings and cause a compass to point north, while the other would light up the sky with its bolts of lightning and could be generated by rubbing one's feet on a carpet and then touching a piece of metal (static electricity). In the middle of the 19th-century, however, science produced the first "unified field theory." It was demonstrated that electricity and magnetism were not distinct forces at all, but actually two sides of the same coin! A vibrating electrical field can create a magnetic field, and vice versa, and hence its new name — electromagnetism.

Magnetism has its own mode of positive and negative polarity, and can be used here to represent the first type of *Trein M'shechin* polarity, namely the *Yesod-Malchut* split. Electricity also has its own polarity of positive and negative currents, and can be used to represent the second type of *Trein M'shechin* polarity, namely the *Netzach-Hod* split. The unified field, where these two cosmological forces interface and affect each other, lies in the supernal root of the *Trein*

M'shechin. This super-force is known as Metatron, and will be discussed briefly below and at greater length in Volume II, Chapter 4, *Metatron – the Mystery of Israel.*

Netzach and *Hod* are the seventh and eighth of the *Ten Sefirot* and correspond to the two legs of the human form. Just as the two legs "split" the singular trunk of the body into two branches, so also, *Netzach* and *Hod* "split" the higher unity of divine providence into two parallel modes of influence. They are, therefore, known in the *Zohar* as the *"trei palgei gufa"* — Two Halves of the [One] Body. Although emphasizing different aspects within each other, they are quite literally mirror images of one another. They are the greatest manifestation of the paradox of the "dual," or "twin unity," that is found throughout the Kabbalah, and it is the model of the *trei palgei gufa* that is constantly referred to by the Gaon and his school when deciphering cryptic passages in the *Zohar.* This is especially true here in our case, where the *trei palgei gufa* are in the *yesod* itself, i.e., the parallel currents of *Netzach* and *Hod* themselves are both in the cosmic *yesod* of Mashiach ben Yoseph.

R. Hillel writes:[20]

> *Od Yoseph Chai* (Yoseph lives on) — All three of these aspects are in the *sefirah* of *Yesod. "Od"* is the left current, the *Hod* of *Yesod. "Chai"* is the right current, the *Netzach* of *Yesod.* Yoseph is the middle current, the *Yesod* [of *Yesod*].

Thus, the relationship of the *trei palgei gufa* is the underlying structure of the generational *Trein M'shechin.* The Two Generational Messiahs are not only dependent upon each other. Each one defines the other, because each one contains the other. It is now possible to understand the *Zoharic* and talmudic expression *Ikveta* (Plural) *Di'M'shecha* as the Two Feet (or Heels) of the Messiah — one for Mashiach ben Yoseph and one for Mashiach ben David.

R. Hillel explains at length:[21]

On the macrocosmic level of redemption the

first messiah is Mashiach ben Yoseph, and the completer is Mashiach ben David. The same is true on the microcosmic level regarding every individual act. Every action undertaken throughout all of the stages of the beginning process that is initially "awakened from below," via natural effort and in incremental stages, is, according to the great principle of our master, divinely directed, first through the agency of Mashiach ben Yoseph, and then [it is completed] through the agency of Mashiach ben David.

The two generational messiahs are the supra-natural forces that maintain the existence of the Nation of Israel, strengthen them throughout their entire exile, and miraculously assist them [especially] during the period of the *Ikveta DiM'shecha.* Mashiach ben Yoseph is the miraculous force that supports and strengthens Israel's material existence, and Mashiach ben David is the miraculous force that supports Israel's spiritual existence in general and in particular. As explained in the writings of our master, the functions of the Two Generational Messiahs have many different aspects.

The Two Messiahs act in partnership with each other and assist each other. They live and exist in each and every generation. Mashiach ben Yoseph is the secret of "Yoseph lives on," and Mashiach ben David is the secret of "David King of Israel lives forever." Although they operate in their own individual roles, each one is dependent upon the other, and they influence each other, according to each one's unique characteristics.

Without the power, vitality, and protection of their influence, Israel could not continue to exist for even a single moment, God forbid. It is only because Israel and the Shechinah are in

> exile that their forces and manifestations are hidden in our lower dimension. It is therefore extremely important to know that these two great forces can only function and activate their powers to their fullest degree when there is no dissension and division between them.

Although working in different spheres of influence, the polarity within the generational *Trein M'shechin* parallels the polarity within the millennial *Trein M'shechin.* In both cases, the aspect of Mashiach ben Yoseph is just the other side of the aspect of Mashiach ben David. On the large scale, or on the small scale, although one may precede the other chronologically, in the end, both of the messianic energies are united together by a power that is even greater than both:

> *And the word of the Lord came to me, saying: "Son of man, take one branch, and write upon it, for Yehudah* [the source of the Davidic line]; *...then take another branch and write upon it, for Yoseph, the branch of Ephraim... Join them together into one stick; and they shall become one in your hand... and they shall become one in My hand"* (Ezekiel 37:15-19)

R. Hillel explains these words of the prophet (Aspect #101):[22]

> *Etz Yoseph* (the Branch of Yoseph) — refers to Mashiach ben Yoseph. The entire Redemption is dependent upon the unification of the two branches — the Branch of Yoseph and the Branch of Yehudah — as explained in this chapter. They are the *Trein M'shechin,* which will initially "become one in your hand" through the natural path of arousal from below. Afterwards they shall "become one in My hand" — the Hand of God — through the supra-natural path "upon the clouds of heaven."

The two modes of the *Trein M'shechin* — on the larger time scale or the smaller time scale – are two branches of one

root. Nevertheless, they often appear to function in distinct and even opposing paths. According to a deeper truth, however, there is a manner in which the two can synergistically interact with each other in a unique union. Each will maintain its distinct mode of function, yet combine with the other to produce something more than both. The primordial tear in the fabric of God's creation is being mended into a seamless unity. Each stitch is another aspect in the slow process of the cosmic *tikkun,* and each aspect reflects another face — and phase — in the cosmic personality of Mashiach ben Yoseph.

Fractal 5: Among Us in Every Generation

To anyone not initiated into the Gaon's Secret Doctrine of Redemption, the text of *Kol HaTor,* will appear to be filled with strange and conflicting descriptions of Mashiach ben Yoseph. In one instance Mashiach ben Yoseph is identified with the Patriarch Abraham, in another he is Moses our Teacher, in another Queen Esther, and in another even the Gaon himself! And then it states that *anyone* involved in the Torah's messianic conspiracy for global evolution is Mashiach ben Yoseph!

In Chapter 2 of *Kol HaTor,* R. Hillel lists 156 different attributes, characteristics, and aspects derived from scriptural verses, which are all necessary in order to comprehend the gestalt that makes up the complex nature of Mashiach ben Yoseph. (*Yoseph* and *Zion* both have the same numerical value of 156.) It is not possible to present all of these aspects in the present work, however, a number of them have already been discussed above, and others will be brought below and in the following chapters. Along with these aspects it is essential to understand that Mashiach ben Yoseph always functions on three levels.

1. Mashiach ben Yoseph is a super-archetype, i.e., an all encompassing collective consciousness, which networks a vast matrix of smaller and distinct, yet interdependent, archetypal processes. These can remain on their collective root level and/or they can also manifest in the form of (2)

and (3) below. An archetype in Torah literature can also be known as an archangel, such as Michael, Gabriel and Raphael. In this case, however, Mashiach ben Yoseph is the *meta*-archangel known throughout the Talmud (including the standard commentaries of Rashi and *Tosafot*), Midrash, and *Zohar,* as Metatron. In spite of the initial strangeness of this concept, Metatron plays a critical role in the Gaon's Kabbalah, and especially throughout *Kol HaTor.*[23]

2). Mashiach ben Yoseph is any individual — man or woman — who is involved in the specific activities of Mashiach ben Yoseph, i.e., returning to the Land of Israel (including its expansion and rebuilding,) learning and dissemination of Torah, and — for the Torah scholar — mastery of the Kabbalah and scientific knowledge. Such an individual's mission is then considered a "cell" in the larger body of Mashiach ben Yoseph.

3. Mashiach ben Yoseph is an actual individual who exists in each and every generation. This is the deeper meaning of the verse, "The *tzadik* is the foundation channel (*yesod*) of the world" (Proverbs 10:25). How, where, and in what role he or she, will manifest is dependent upon a multitude of factors. His ability, however, to evolve from a *potential* to a fully actualized Mashiach ben Yoseph, in union with the aspects of Mashiach ben David, depends upon the collective merit of humanity, especially that of the Nation of Israel.

We will discuss the first two categories of Mashiach ben Yoseph in Volume II, Chapter 4, *Metatron.* Here, we will present an overview of the third level — the actual Mashiach ben Yoseph who lives in each generation.

The idea of the Messiah being a living individual walking among us in every generation is a bit strange, until *Kol HaTor* supplies us with a few examples from throughout history (which are quoted from various rabbinic sources).[24]

R. Hillel writes:[25]

"Yoseph Lives On" — Included in the category of the generational Mashiach ben Yoseph are the Patriarchs, many of the Prophets and Kings of Israel, many of the *Tanaim* and *Amoraim* [sages of the Mishna and Talmud], and many of the great men of Israel and persons of note throughout history. The first among them was Avraham Avinu (Abraham our Father), in the secret of [his statement], "How will I know that I will inherit it [the Land of Israel]?" (Genesis 15:8). It is known that any usage of the term 'inheritance' in conjunction with the Land of Israel is in the category of Mashiach ben Yoseph. Likewise, this is alluded to in the word "I will inherit it" (*irashenah*) which has the same numerical value as Mashiach ben Yoseph [566]. Abraham began the *Atchatah D'Geulah*, the initial process of redemption of holiness (*kedushah*) from below, which is the actual earth of the Land of Israel.

Yitzchak Avinu (Isaac our Father) began his mission as Mashiach ben Yoseph from the day of the *Akeida* (Binding)... Ya'akov Avinu (Jacob our Father) began from the day that he struggled and overcame the Oversoul of Esav... Yehudah began from the day he saved Yoseph; Yoseph from the day of his first dream, and Moses our Teacher from the day that he carried Yoseph's bones out with him from Egypt. Yehoshua ben Nun (Joshua) began when he engaged in the battle for God against Amalek. Saul and David also engaged in battles for God and, as it is known, all battles fought for the Sanctification of God's Name are in the mission of Mashiach ben Yoseph. [And this list goes on.]

In the latter generations, the holy Ari and his unique disciple, the holy and pure one, R. Chaim Vital, as well as, the holy master, the author of the *Or HaChaim* [R. Chaim ben Attar

> 1696-1743], were in the category of Mashiach ben Yoseph.

The generational Messiah's mission extends beyond the Jewish Nation to the Gentiles. The prophet Jonah was commanded by God to bring the entire non-Jewish city of Nineveh to repentance.

In the 75th Aspect of Mashiach ben Yoseph R. Hillel writes:[26]

> Admonisher to Repentance — Not only is Mashiach ben Yoseph to admonish the Jewish people, but the nations of the world, as well. This is shown in the mission of the prophet Jonah, who was the Mashiach ben Yoseph of his generation (as explained in the *midrashim* and in the holy *Zohar*).[27]

The Gaon's revolutionary understanding of the messianic process directly includes women as well as men.

R. Hillel writes:[28]

> According to the explanations of our master, the *Trein M'shechin* have various aspects, in accord with their many different functions. ...The first historical manifestation of the *Trein M'shechin,* during the period of the Egyptian exile, was the two Hebrew midwives (Yocheved and Miriam). This is what our teacher wrote in his commentary on the *Tikkuney Zohar Chadash* [36c] on the verses:
>
> "The midwives feared God... they saved the infant boys' lives... God gave them great houses of their own" (Exodus 1:17-20). They merited this because they were involved in saving the nation of Israel. Likewise, in each and every generation there is an actual pair of messiahs, which then also act as the source for the other messiahs of the generation, and their helpers,

according to their respective categories.

Concerning the 8th Aspect of Mashiach ben Yoseph, R. Hillel writes:

> The Morning Star — "To the chief Musician upon [the appearance of] the Morning Star, a Psalm of David. My God, my God, why have You forsaken me?" (Psalms 22:1-2). This was the prayer of Queen Esther, who was the Mashiach ben Yoseph of her generation. The sages explained that the Redemption of Israel will occur in stages, like the appearance of the Morning Star [at the darkest moment before the dawn]. This is the entire matter of the *At'chalta D'Geulah* that is Mashiach ben Yoseph's mission.

Even a non-Jew, who does not yet fully appreciate the revelation of God in the world or the vital mission of the Jewish People in bringing about that revelation, can be chosen for a mission of Mashiach ben Yoseph. The case given in *Kol HaTor* is that of Cyrus, the Persian King, who, upon conquering Babylonia, permitted the exiled Jews to return to Israel and to rebuild the Temple. The Prophet Isaiah had already predicted the meteoric rise of a certain Cyrus: "Thus says God to his anointed ("*Mashiach*"), to Cyrus ... I call you by your name, I surname you, though you do not know Me" (Isaiah 45:1-4).

In the 130th Aspect of Mashiach ben Yoseph, R. Hillel writes:

> *Tzedek* (Righteousness) — It is written concerning Cyrus, "I have raised him up in righteousness, and I will make straight all his ways; he will build My city, and he will send forth My captives, not for price nor for bribe, says the Lord of Hosts" (Ibid. 13). As it is known, Cyrus was under the directive of Mashiach ben Yoseph.

He also writes (Aspect #70):

> "He will perform all My pleasure" — This is referring to the rebuilding of Jerusalem by Ezra and Nehemiah, via the agency of Cyrus. This is the intent of the verse, "[God] says of Cyrus, 'He is the shepherd of My flock; he will perform all My pleasure, saying to Jerusalem, "You shall be rebuilt"; and to the Temple, "'Your foundations shall be laid'" (Isaiah 44:28). All of this is from the quality of *din* (constriction), from the "left side" in the mission of Mashiach ben Yoseph.[29]

And finally, the role of Mashiach ben Yoseph is not limited to well known biblical personalities.[30]

R. Hillel writes:[31]

> Our master, who was the illumination of Mashiach *ben Yoseph,*[32] would recite the prayer "Yoseph Lives On" daily.[33] ...In this prayer he also mentioned the merit of his great grandfather, R. Eliyahu Hasid [the progenitor of the genealogy of both the Gaon and the Rivlin family], who was Mashiach ben Yoseph in his generation.

And again:[34]

> In this last generation our master, the Gaon, is also an illumination of the light of Mashiach ben Yoseph, and his guiding light will continue to increase and to ascend before us until the height of the [sixth millennial] day. Specific individuals from among his disciples, who fulfilled his commandments regarding the Vision of Zion, also merited to receive and to become extensions of his spirit and great light in this capacity [of Mashiach ben Yoseph].

Od Yoseph Chai! It is axiomatic to the Gaon's

Doctrine of Redemption that Mashiach ben Yoseph lives among us in every generation. It is he who acts as the central conduit for the messianic process to become manifest, and it is he — or she — who carries out the various missions of earthly and cosmic *tikkun*. The cosmology of *Kol HaTor* reveals, moreover, that there is an actual mechanism, a force that is animating the phenomenon of Mashiach ben Yoseph. This is the key that unlocks the power of the messianic process. This is Formula 999.

Fractal 6:
Formula 999

In one of the Gaon's works on Kabbalah — *Secret of the Letters* — he writes in his signature cryptic shorthand:[35]

> 999 is in *Yesod* [the ninth *sefirah*]. As is known, the letter/number Tet/9 signifies [the ultimate] Good, as the sages stated,[36] "Seeing the letter *Tet* [=9] in a dream is a good sign."

The inner connection between the ultimate Good of the number 9 and Mashiach ben Yoseph is repeatedly emphasized in *Kol HaTor*.

In Aspect #51 R. Hillel writes:

> *Tov*-Good is in *Yesod* — According to our master's explanation (ibid.) this refers to the letter/number *Tet*/9 [of the word *tov*]. As the sages stated, "...the letter *Tet* [=9] in a dream is a good sign." This pertains to the character of Yoseph, concerning whom it is written, "One whose eye [looks for] good is blessed; he gives of his bread to the poor" (Proverbs 22:9). This is [the formula] of 999 in *Yesod*.

The numbers 999 and 1000 are the keys to the inner mechanism of Mashiach ben Yoseph, and they appear throughout *Kol HaTor*, virtually on every other page. Not only does the value of 999 lie at the inner essence of Mashiach ben Yoseph, but his continued existence hinges upon it.

In *Kol HaTor,*[37] R. Hillel lists seven fundamental principles that must govern our actions during the period of *Ikveta DiM'shecha.* The first principle is:

> *Od Yoseph Chai* (Yoseph Lives On) — Our master based his entire doctrine on the underlying principle of "Yoseph lives on," i.e., Mashiach ben Yoseph is not only alive; he will continue to live, and the decree that he is to be slain by Armilus the Evil One [the spiritual leader of Gog and Magog] has been nullified [discussed in Volume II, Chapter 4, *Metatron*]. The entire *At'chalta D'Geulah* (Beginning of the Redemption) depends on him. The decree has therefore been atoned for by virtue of the length of [Israel's] exile and the suffering he endures by carrying our afflictions (Isaiah 53:4)... It has been nullified in the sense that it has been broken up into numerous smaller parts. This is the meaning of the analogy brought in the midrash: "It is comparable to a king who became angry at his son and swore that he would hurl a massive stone at him. Later, he regretted this and had compassion on the boy. In order to fulfill his own oath, however, he had the stone broken up into small pebbles. These were thrown at the boy, one by one." In the same way, Mashiach ben Yoseph will not suffer the death penalty. He must, however, still suffer the pain of the smaller rocks. These represent the *Chevley Mashiach* (Birth pangs of the Messianic Era) that come, little by little, together with the 999 phases [lit. *Ikvot*] of the *Mashiach.* This occurs in such a manner that the decree is also divided up into 999 smaller segments.

The number 999 is also the highest stage that the inner power of Mashiach ben Yoseph can achieve before it evolves into the number 1000 and thus trigger the climactic response of the power of *Mashiach ben David.* Formula 999 is the point of critical mass in the slow and incremental process

of the "arousal from below."

R Hillel writes:[38]

> In conjunction with the verse [discussed below], "The least one shall become a thousand and the smallest one a strong nation; I the Lord will accelerate it [the Redemption] in its time"... our master told us that even its predetermined time will be accelerated. And when will this occur? When... "The least one will become a thousand and the smallest one a strong nation." The "least one" and the "smallest one" both refer to [the archetype of] Ephraim [ben Yoseph], which is [another aspect of the principle of] Mashiach ben Yoseph. Now, it is known that the extreme threshold level of *Mashiach ben Yoseph* that is achieved through [the process of] the "arousal from below" is [the power of] 1000 minus 1, that is [the formula of], "999 in *Yesod*."[39] "The least one shall become a thousand" [thus] means that when [the messianic process of *Mashiach ben Yoseph*] will reach a degree just up until [the climatic conclusion of] 1000 — then, "I the Lord, even in its due time, will accelerate it [the Redemption]."

Based upon principles of the Kabbalah found in the Gaon's other writings [notably the concept of the *yesod* splitting into two — the *trei palgei gufa*], R. Hillel continues to explain just how the stimulation of Formula 999 operates. This universal *yesod*, represented by Yoseph, produces a "tuning fork" effect in which the two messiahs resonate back and forth with each other. Likewise, the full power of the higher root of *yesod* — represented by Formula 999 — is also divided into two halves — 499½ on one side and 499½ on the other. Now, when these two negative and positive polarities attract and stimulate each other, their combined energies produce the necessary threshold point of 999, which then "miraculously" jumps into the higher energy state, known as the Great Thousand — the collective *Keter*-Crown of

Mashiach ben David.

In one of many examples R. Hillel explains:[40]

> "There is hope (*tikvah*) for your end..." (Jeremiah 31:16) — This entire prophecy was said regarding the Redemption that will come about through Mashiach ben Yoseph, i.e., through our "arousal from below" that [eventually] reaches up to its final phase of 999 in *Yesod*. This *yesod* is split into two — 499½ from the left side, representing the quality of *Din* [the negative pole of constriction] and 499½ from the right side, representing the quality of *Chesed* [the positive pole of expansion]. This is the intention of the verse, "The least one shall become a 1000." For the number 1000 will be completed from both sides simultaneously, there now being 500 in the letter *Vav* [of the Divine Name] and 500 in the letter *Heh*. This is the [inner] meaning of "There is hope (*tikvah*) for your end." [The first two letter/numbers of *tikvah* — the *tav* (400) and the *kuf* (100) — have the combined value of 500. The last two letter/numbers *vav* and *heh* correspond to the *Vav* and *Heh* of the Divine Name. The *Vav* is the masculine/heavenly/positive current of *Mashiach ben David*, relative to the final *Heh*, which is the feminine/earthly/negative current of Mashiach ben Yoseph. Thus, the word *tikvah*-hope in this verse contains a coded equation, mapping out one of the hidden mechanisms of the *Trein M'shechin*.]

The Twin Messiahs are the two pulsating currents of divine energy — *Din* (or *Gevurah*)-Constriction and *Chesed*-Expansion — manifesting within the historical space-time of each and every generation. Although each messianic current is a distinct force field of energy that appears to repulse the other, it is the very tension they generate that, when channeled and directed, becomes the most powerful force for personal, national, and planetary change that has ever

existed. Their paradoxical natures are continually present in every thought and action, and they are waiting to be channeled.

R. Hillel explains:[41]

> A fundamental rule is that during the performance of every *mitzvah* and every *tefilah,* one should contemplate the unification [of the *Trein M'shechin*] and bind oneself to the "Two Armies of God" — [these being the two divine names] *E-lohim Tzevaot* (God of Armies) and *Y-HVH Tzevaot* (Lord of Armies), *Din* (constriction) and *Chesed* (expansion). One must [then] calculate the line of balance between their two numerical values — 499½ from the left side and 499½ from the right side.

Each of the two messianic polarities has within itself a number of sub-currents that interact together in a cacophony of pulsating social, political, and religious events to generate the ever rising threshold of Formula 999. In a divinely orchestrated fashion they all act according to specific laws contained within the 156 Aspects of Mashiach ben Yoseph. It is they who make up the members of the Two Armies of God. In *Kol HaTor*'s Messianic Conspiracy, they are the Appointed Agents of God.

R. Hillel writes:[42]

> The thrice-woven cord of "Signs," "Designated Times," and "Appointed Agents" appears simultaneously in a three-pronged campaign. The "agents" react to the "signs" and thus accelerate the arrival of the "designated times." This is alluded to in the verse, "The blossoms have appeared in the land; the time of singing has arrived, and *kol hator* — the call of the turtledove — is heard in the land" (Song of Songs 2:12). "The blossoms have appeared" — these are the signs; "the time of singing has arrived" — these are the designated times; "the

call of the turtledove is heard" — these are the appointed agents.

These agents are vehicles for the different aspects, or mini-personalities which, like pieces in a puzzle, only when they are fit together constitute the totality of Mashiach ben Yoseph.[43] They include, for example, titles like Ephraim ben Yoseph, Shirya ben Dan,[44] Eliyahu HaNavi (Elijah the Prophet), the archangels Gabriel, Sandalfon, and Metatron, Neriya, Menachem, Ezra and Nehemiah, Yehoshua ben Nun, Sasson and Simcha. (Sasson and Simcha are explained in Volume II, Chapter 4, *Metatron.*)

There is, however, one all encompassing Mashiach ben Yoseph archetype that we must mention briefly. Initially it appears to confuse an already overly complex pantheon of messianic archetypes, yet it is precisely here where all the various aspects of Mashiach ben Yoseph come together. This is the climatic evolution of Formula 999 into the Great Thousand. This is the cosmic image of Moses our Teacher together with the Two Messiahs.

Fractal 7: Moses and the Twin Messiahs

The separate personalities of the *Trein M'shechin,* are, in fact, a singular reality. Their dynamic unification constitutes a paradoxical "dualistic singularity." Their potential seamless interdependency is the key to accessing and activating the messianic role of modern technology, as well as virtually all other dualities in the world. But what is the unified field behind the *Trein M'shechin* that is able to bind them together? What force is powerful enough to unite these two great cosmic terminals? On the Gaon's map of cosmic *tikkun* and global evolution this supra-natural force is none other than the soul of Moses our Teacher.[45] Commenting on the Talmud's assertion that the order of the *Shemoneh Esrey* (Standing) Prayer of "Eighteen Blessings" hints to the ultimate Redemption, the Gaon writes:[46]

> The future Redemption will occur through the *Trein M'shechin,* Mashiach ben Yoseph and *Mashiach ben David,* and "Shiloh," who is

> Moses... Indeed, it will occur mainly through Moses, who will appear [together with *Mashiach ben David*] and redeem [the nation] as he did in Egypt. Moses' return as the final redeemer is hinted in the initial letters of the phrase, ***m**a'**sh**'haya **h**u sh'yihyeh* — "that which was shall be [again]" (Ecclesiastes 1:9) which is an acrostic for Moses.[47]

This point is also brought out in the 38th Aspect of Mashiach ben Yoseph:

> "The Call of the Turtledove (*Kol HaTor*) is heard in our land" — The call of the turtledove is the sound that precedes the actual appearance of the turtledove. The turtledove is Moses our Teacher himself, who comes with *Mashiach ben David*, the Last Redeemer.

Until now we have spoken of Mashiach ben Yoseph alone, or Mashiach ben Yoseph together with *Mashiach ben David*. It is only logical, however, that Moses should finally enter into the picture. He is known as the First Redeemer — from the first exile in Egypt — and the Last Redeemer — from the last and final exile, that is, from the bondage of the six thousand years of creation. In fact, in a number of rabbinic statements Moses is depicted as *the Mashiach*. And to further complicate matters, sometimes Moses appears alone, sometimes together with *ben David*, and sometimes together with the Twin Messiahs.

On the other hand, as we have seen, sometimes ben David and ben Yoseph each appear alone, and sometimes they appear together as the Twin Messiahs without Moses. So, who is the real Mashiach — ben David, ben Yoseph, or Moses? The answer is that although the three can appear separately, together they are components of an even larger gestalt. The Gaon bases this on a number of sections in the *Zohar*:[48]

> Moses, similar to the dove that Noah sent and which found no dry place to alight upon, so you

> were also sent into Egypt. What is written there, "Moses looked all around and found no man" (Exodus 2:12)? It means that not one Israelite was found in whose merit they could be found worthy of Redemption. For this reason you [Moses] refused to redeem them, and you pleaded, "Please, God, send someone else to redeem them" (ibid. 4:13). Behold, Moses, it is the same now as it was then. Then, Israel was like the body of a dove and you (Moses) and Aaron were the two wings with which they flew into freedom. Now, in this last exile, you are a body without wings. I will therefore send you the *Trein M'shechin* as your wings.

Again, using other traditional imagery of the Kabbalah, the *Zohar* states:[49]

> [Moses] will then arise with the *Trein M'shechin.* They are his two legs and he is the sign (of the covenant) between them...

The Gaon explains this passage in his commentary:

> The sign of the covenant is "Mt. Zion," which is the *"Tzadik"* in the secret of Yoseph the *Tzadik.* Yoseph and Zion thus share the same numerical value (156), as is known. Moses stands between them, as is written in the section of the Faithful Shepherd.[50] Mashiach ben David is on his right side and Mashiach ben Yoseph is on his left side. Judah [the progenitor of the Davidic line] is personified [in the prophet Ezekiel's vision of the Divine Chariot] as a young lion and is to the right, and Yoseph, who is personified as a first-born ox, is to the left.

The Gaon discusses this triune relationship within the context of the previous discussion of Formula 999 and the *trei palgei gufa:*[51]

> ...and see what I wrote in *Sod HaOtiot* (Secret of the Letters) that they are [each] 499½, male and female, with the 1000 completing them.

He then explains that the letter *Vav* of the Divine Name is the collective channel that connects the lower and upper realms. When this *Vav* is expanded, or written out in full, however, it is spelled *vav aleph vav*. The two *vavs* then signify the *Trein M'shechin* and the *Aleph* between them is Moses.

> Moses is really *HaEleph HaGadol* (the Great Thousand) who "fell" and became the small *Aleph* (the number one) [who will again arise, via Formula 999 in *Yesod*].

He writes further:[52]

> This is the meaning of the verse, (Genesis 49:10), "The scepter will not depart from Judah, nor the staff from between his feet, until *Shiloh* will come." *[Shiloh* is an appellation for the King Messiah — Rashi]. This is what the *Zohar* is referring to here, namely, that at that time there will necessarily be two messiahs, i.e., the two *vavs* (the scepter and the staff) and Moses (*Shiloh*), who is the *Aleph* between the *vavs*.

Finally, R. Hillel pulls the Gaon's teachings together into the context of a practical doctrine of *tikkun*, in order to actively, and consciously, accelerate the universal process of redemption. He writes:[53]

> With all of the power of our hands, through action and calculations, we will draw down the supernal effulgence of the power of redemption from the attribute of *Chesed* of the Great Thousand (*HaEleph HaGadol*). We will continue until the [required] degree of "arousal from below" will have been reached... and their qualities become equalized, i.e., 499½ from the

> left side and 499½ from the right side, which is the level and power of the "Two Armies of God"... of *Chesed* and *Din* in *Netzach* and *Hod.*
>
> Both of these two levels must be attained... in an exact balance... with their numerical values equalizing, right and left, up and down. For they parallel the letters *Vav* and *Heh* of the Name and the *Trein M'shechin,* which are united together in a single encompassing value — 1000 minus 1 [Formula 999].
>
> Then immediately, in the blink of an eye, the supernal effulgence of the Great Thousand will descend via Moses our Teacher, peace be upon him. He is the Final Redeemer, and it is he who completes the number 1000 in the mystery of (Song of Songs 8:12), "The thousand is yours, Solomon."[54] Thus, the numerical value of Mashiach ben Yoseph (566) plus Mashiach ben David (434, [when the name David is spelled with the letter *yud,* as it appears in special instances in Scripture]) equals 1000.

In the final analysis, the question asked above, as to who is the real and last Mashiach, does not really ever start. In the Gaon's cosmology the different names of Mashiach are just different stages, within different processes, within different levels, that eventually all fuse together into the great constellation of synergistic forces, collectively known as Mashiach ben Yoseph. Even the historical Yoseph himself was an extension of the larger and more encompassing archetype of Moses and the Twin Messiahs, even though the historical Moses had not even been born yet![55]

Returning to our original definition above of the concept of Mashiach, the rule is this: All processes of *tikkun,* redemption, and purification throughout the period of the six millennia of the present reality — even those of spiritual redemption and subtle forms of purification (i.e., those processes which are "aroused from above" via Mashiach ben

David) — are all within the concept and mission of Mashiach ben Yoseph. From whichever way one looks at it, the name of the game is Mashiach ben Yoseph. The rules are also all his, and it is he alone who makes the last and final move (even when he is called Moses our Teacher!) The only question that remains is whether or not we can put the finishing touches of the excruciating drama of the divine game of life into fast forward.

*

Fractal 8:
In Its Due Time I Will Accelerate It

The novel, and utterly fantastic, thrust of the Gaon of Vilna's synthesis of science and religion is found in his unique explanation of a well known statement of the sages, regarding the conditions under which the Messianic Era will be initiated. It is a theme which runs throughout the whole of *Kol HaTor.*[56]

As quoted above, Isaiah (60:22) prophesies, "The least one shall become a thousand and the smallest one a strong nation: I, the Lord, will accelerate it in its time." The Talmud states (Tractate *Sanhedrin* 98a):

> R. Alexandri said: R. Yehoshua ben Levi pointed out an [apparent] contradiction. It is written [as to when the messiah will come], 'in its time' yet, it is also written I (the Lord) will accelerate it' [which implies before the due time and thus the phrase appears self-contradictory]. [There is no contradiction.] If they are worthy, I will accelerate it. If not, [the Redemption will come] in its due time.
>
> R. Hillel writes:[57]
>
> Our master told us that in the final analysis a scriptural verse can never be divorced from its plain meaning *(ein mikra yotzei midei p'shuto).* The literal intention [of this verse] is that even "in its due time I will accelerate it" [i.e., both aspects will occur simultaneously, and not one way or the other, which is the homiletic

interpretation offered by the Talmud]. And when will this occur? When, "The least one shall become a thousand and the smallest one a strong nation." The "least one" and the "smallest one" both refer to [the archetype of] Ephraim [ben Yoseph] which is [another aspect of the principle of] Mashiach ben Yoseph. Now, it is known that the extreme threshold level of Mashiach ben Yoseph that is achieved through [the process of] the "arousal from below" is [the power of] 1000 minus 1, that is [the formula of], "999 in *Yesod*." "The least one shall become a thousand" [thus] means that when [the messianic process of Mashiach ben Yoseph] will reach, through its activity, a degree just up until [the climactic conclusion of] 1000 — then, "I the Lord, even in its due time, will accelerate it." The intention is similar to the verse (Deuteronomy 32:35), "The things that come upon them make haste" according to the explanation of our master [in his commentary *Aderet Eliyahu*].

R. Hillel continues:

Many times I saw our master pacing back and forth in his study and speaking in an awesome stormy spirit saying, "Master of the Universe, do You not have a middle path between 'in its due time' and 'I will accelerate it'?! We are relying with all of our strength upon the plain and literal meaning in the words of Your promise, 'I, the Lord, will accelerate it in its due time.'"

It is difficult to understand what the Gaon could be referring to when he pleads before the Master of the Universe that He fulfill the literal meaning of the scriptural prophecy by revealing a "middle path." What can he possibly have in mind? There are only two avenues through which the final stage of global evolution — the Messianic Era — can occur:

- If *Teshuvah* — collective world Jewish repentance — will not occur, and the present condition of Israel and humanity will continue to deteriorate, then the Messianic Era of ben David will, perforce still come, but only after a complete causal process of "natural" deterioration. This is the path of *B'Itah* — the End in its natural due time.

- If, however, complete *Teshuvah* of the Jewish people does occur, this will trigger an immediate redemption, and the natural process will have been miraculously "jumped" forward to the Messianic Era of ben David. This is the path of *Acheeshenah* – a supra-natural acceleration of the End *before* its due time.

Thus, the Messianic Era — signaling the End of Time (as we know it) — can only come naturally, in its due time, or be supra-naturally triggered to appear before its due time. It is either this or that. There does not appear to be any room for a third alternative. Furthermore, the same section of *Gemara* presents another similar contradiction, and answers that the apparent contradiction is referring to two distinct modes of action:

> R. Alexandri said: R. Yehoshua ben Levi opposed [another] two verses against each other. It is written (Daniel 7:13), "And behold, one like the son of man came with the clouds of heaven," whilst [elsewhere] it is written (Zechariah 9:9), "[Behold, your king comes unto you...] lowly and riding upon a donkey." [There is no contradiction.] If they are worthy, [he will come] with the clouds of heaven (i.e. miraculously swift). If not, [he will come] lowly and riding upon a donkey.

Once again, the only apparent alternatives for the messianic arrival are either that of the natural path (riding on a donkey) or that of the supra-natural path (riding on the clouds). What then, is the third path to which the Gaon of Vilna refers? Is there a process that is both natural and supra-natural? Can an event be accelerated and yet still

arrive *in its due time*?

The answer to this riddle lies in the deeper understanding of the synergistic relationship between the *Trein M'shechin* that was explained above. On the surface, the two modes of revelation, inherent in the two Messianic eras, appear to function in distinct, and even opposing, paths. These potentially opposing forces of the *Trein M'shechin* are reflected in the homiletic explanation of the Talmud itself. Yet we now know that these two branches emanate from the same identical root. If we could tap into that higher root, then we would, indeed, have access to a third alternative path of redemption. It is this higher union of the *Trein M'shechin* that is reflected in the plain meaning of the verses (which, according to the Gaon, always contains the deepest level of *sod*). It is this union to which the Gaon was referring, and attempting to awaken, through his supplication, "We are relying with all of our strength upon the plain and literal meaning in the words of Your promise, 'I, the Lord, will accelerate it in its due time.'"

Thus, according to the deeper truth hidden in the verse, there is a manner in which the two messianic forces can synergistically interact with each other in a unique union. Each will maintain its distinct mode of function, yet combine with the other to produce something more than both — an amazing third path. This is achieved by stimulating the "heavenly" supra-natural force from "below," which in turn will reciprocally "artificially" stimulate the natural process to quicken and speed up its otherwise natural and gradual rate of accretion. The third path in the Gaon's Doctrine of Redemption is the phenomenon of artificially accelerated global evolution.

In the sphere of knowledge, as well as in the domain of everyday earthly life, such "artificial stimulation" is being achieved through advanced technology. In this process, so much momentum is reached that all reality, and human consciousness along with it, is literally stimulated to "jump" into a higher dimension, while simultaneously triggering that higher dimensionality to receive it into its midst. According to the formula of the *Zohar,* quoted above, ever since the

DNA weapons

beginning of the 19th-century, the divine process (Mashiach ben David) is "artificially" stimulating the natural growth rate of planetary transformation through scientific "discovery" and applied technology (Mashiach ben Yoseph), in order to accelerate the "arousal from below" which, upon picking up breathtaking speeds, will then furiously trigger the climactic "jump," both from "below" and from "above" simultaneously — the coming messianic world consciousness.

The reader will notice that the Gaon's third path to universal redemption has revealed an entirely new middle state of possible reality, that is not simply natural "in its due time," nor simply supra-natural and miraculously "accelerated" before its time.

Rather, as R. Hillel himself puts it:[58]

> It is an extreme qualitative increase in the supra-natural force that aids every act performed, via the 'arousal from below,' through the natural occurring process.

The supra-natural is already completely clothed in the guise of nature (in this case, science and technology) and animating it. Only now, the higher and "other worldly" supra-natural force of Mashiach ben David unites with Mashiach ben Yoseph and accelerates its development at ever increasing speeds. This, in turn, prematurely stimulates its own miraculous development. The end result is that the climactic arrival of its "due time" has been "accelerated." The fact that an escalated arrival of the "due time" (*B'Itah*) can, in theory, be triggered before its natural "due date," is not an infringement upon the natural laws to which it is bound, since it is still following a precise step by step sequence of events and stages that produce, through strict causality, its ultimate conclusion. Only the progress of its sequence of stages has been "artificially" accelerated, via the staggering power of science and technology. The natural growth process continues, but, as with the addition of fertilizer together with the enhancing of the natural growing conditions, fruition can be achieved at a much quicker rate.[59]

The Gaon's new middle contains both distinct paths and yet, is more than both at the same time. Amazingly, however, the third path is as distinct in its nature from either one of the two other paths as each of the two paths is distinct from the other![60] This is the power of the synergistic union between the Two Messiahs. This is the power of the spirituality of ancient religious truth synthesized with the "hard reality" of evolving scientific discovery. Drawn from the prophetic words of the *Zohar,* this is the Gaon's description of our present and imminent future reality.

The foundation principle in the Gaon's Doctrine of Redemption is that global evolution can be stimulated and accelerated via the "artificial" stimulation that comes from the exploding wave of technological advancement, along with the maps, models, and metaphors being supplied by ever increasing scientific discovery. Moreover, this is only half of the cosmic picture. The other foundation principle in the Gaon's doctrine of Redemption is the "supra-natural" return, over the past one hundred fifty years, of the Jewish people to their homeland after almost two thousand years of torturous exile, coupled with the phenomenal rebirth of the Land of Israel. *Kol HaTor* explicitly outlines this principle in commenting upon two verses dealing with the process of redemption: "Arise and have mercy (*rachamim*) upon Zion; for it is time to favor her, for the fixed time is come. For your servants hold her stones dear, and cherish her very dust" (Psalms 102:14-15).

R. Hillel writes:[61]

> How is it possible that the "fixed times" [for the redemption process] can be brought closer... "end times" which are fixed from the beginning? ...[This is possible] because every activity performed, via the "arousal from below" of the earthly principle of feminine polarity from the left side is aided [i.e., reciprocally stimulated], via the heavenly principle of masculine polarity from the right side, as explained further. It thus develops that every "fixed time" is decreased by half its time. This is the meaning

> of "for the fixed time is come," that is, it is not necessary to go to the fixed time[s] rather the fixed time[s] will come to us since, "For Your servants hold her stones dear, and cherish her very dust [i.e., the source of stimulation is aroused from below by Israel returning to its land]. It will then be completed by the central pole, the [harmonizing] principle of *rachamim* (mercy), the path of the synthesizing middle, as is indicated by the beginning of the verse, "Arise and have mercy (*rachamim*) upon Zion..."

One has simply to look at the course of history to see that the intervals between the appearance of new eras are rapidly decreasing. For thousands of years, all societies were agricultural in nature. Then, at the dawn of the sixth millennial day (1740-1840), the Industrial Revolution burst forth in a series of earth-shaking changes throughout these societies and, correspondingly, began remodeling our view of the world around us. Shortly after, as the millennial clock was reaching high noon of the sixth day (1940-1990), another new era was launched, igniting a rapid series of extraordinary and spectacular changes. This era has been called the Space Age, the Electronic Era, the Global Village, and more. But the common denominator of all of them is technology.

Yet, none of these terms are wholly accurate in terms of conveying the extent and dynamism of the transformation which is thrusting us forward. What is the appropriate metaphor for the age in which we live? The utter phantasmagoria of events, ideas, and images, exploding world wide, appear as an incoherent mosaic of fragments with nothing to hold them together. What is the figure of speech, or the concept, that is sufficiently powerful, and yet pliable enough, that it can encompass such a drama and guarantee that the world will not look like the product of a shattered mind? In an age of blindingly accelerating change, human language can no longer fashion its concepts fast enough to stabilize the shock waves. To plunge on without the benefit of a meta-system, or even without the necessary metaphors, is a dangerous loss. The dawn of a new reality,

that is truly global in its nature, is emerging in our lives, snowballing with the enormity of its ideas and the velocity of its changes. The present era is even more accelerative, and it has been projected that it will complete itself in a just a few more thundering decades.

According to the Gaon of Vilna, the only system which is sufficient to describe the scope, as well as the conflicts, of what has been emerging in the world, and in our daily lives, is that of Mashiach ben Yoseph. This is a super meta-system which serves as a vast data-bank of universal knowledge containing and integrating, clarifying and synthesizing, the serpentine path of planetary transformation. The meta-system of Mashiach ben Yoseph is, in fact, known in its more traditional context as Metatron — the supreme archetype and integrating process of the present era. Without such a systematic framework — a virtual *Shulchan Aruch* (Code of Jewish Law) — for understanding the tensions between religion and science, technology and nature, the ancient and the futuristic, we cannot hope to draw a coherent picture out of the past, current, and coming events. For those who are able to recognize the signs and characteristics of Mashiach ben Yoseph, there stands before us a unique opportunity for active and conscious participation in the acceleration of our own destined evolution.

[1] *HaTekufah HaGedolah* (The Great Era), R. Menachem M. Kasher, Torah Shelemah Institute, 1968, p. 421.

[2] *Kol HaTor*, Chapter 2, par. #39 (p. 485 in Kasher).

[3] There are other extensive references to Mashiach ben Yoseph and the *Trein M'shechin* in the Ramchal's more recently published commentary on Tanach and in some of his other works and personal letters. Additionally, the writings of R. Moshe Chaim Valle, a close colleague of the Ramchal have been published from manuscript, e.g., *In The Matter of the M'shechin* (*Ketvei RMD Valle, Likutim*, Part I). Although there is much overlapping, the Ramchal and his school develop different aspects of Mashiach ben Yoseph than the Gaon and R. Hillel. Still the two systems interface with each other, as explained in the Introduction, and certainly are seamlessly dependent upon each other.

[4] Cf. Talmud, *Berachot* 10a, end of page.

[5] For another approach to this question see Rav Kook's "Eulogy In

Jerusalem" and the Maharal's explanation in *Netzach Yisrael,* chapter 37.

[6] According to tradition (*BaMidbar Rabbah* 14:12 and elsewhere) Adam was destined to live for one thousand years and he saw into the future that King David was not destined to live at all. Therefore, Adam gave 70 of his years to David so that he could live. Thus, David's 70 years of life complete Adam's original 1000 years. Adam = David = Messiah = Adam.

[7] But see Rambam, *Hilchot Teshuvah* 8:7, where he also brings the other understanding.

[8] *Biurei HaGra, Berachot* 34b, *Even Shelaimah* chapter 11, p. 53a

[9] *Shnei Luchot HaBrit* (R. Yeshayahu Horowitz) also maintains this view (Beit David, pg. 36, Jerusalem 1972, 17b Jerusalem 1975.) See Kasher, pp. 350, 419 for clarification on the Rambam's position.

[10] Commentary to *Sifra D'Tzeniuta* 1, p. 19 (10a), s.v. *Melech HaSh'mini Hadar.* The mathematical-like details of this process constitute one of the most arcane fields of theoretical Kabbalah and occupies a large place in the systems of both the Ari and the Gaon. Even though this bizarre process is often depicted as a cosmic mishap and divine catastrophe, the obstensibly accidental nature of this archetypal event is only from one perspective. From another, more encompassing perspective, it is following a clear cut "fractal" pattern, and every detailed move was willed and orchestrated specifically by the Divine Mind.

[11] According to the *Leshem Sh'vo V'Achlamah* (*Hakdamot V'Sh'arim,* Introduction to *Sha'ar HaPoneh Kadeem,* p. 118) the Gaon's statement that the essence of the *yesod* was split into two parts at a primal stage in the creation process is drawn from the other tradition of Lurianic Kabbalah, that of R. Yisrael Sarug, as opposed to the "authoritative" teachings of R. Chaim Vital. These "underground" teachings of the Ari were considered sacred by the school of the Gaon (as well as to Hasidic masters) and are assumed to have all been taught to R. Chaim Vital by the Ari, only that he was not granted permission to reveal them.

[12] Commentary to *Sifra D'Tzeniuta* 1, pp. 19-20.

[13] Printed at the end of the Vilna edition of *Tikkuney Zohar,* p. 27a, middle of left column.

[14] See, e.g., the Gaon's commentaries on The Prayer of Hannah and the prophets Habakkuk and Isaiah.

[15] *Likutey HaGra,* pp. 40 and 63.

[16] *Leshem Sh'vo V'Achlamah, Hakdamot V'Sh'arim,* pp. 172-177.

[17] *Kol HaTor,* Chapter 1, par. #3 (Kasher, pp. 463-464).

[18] Chapter 1, par. #2, (Kasher, p. 463 and see p. 469).

[19] This resolves what could have appeared as a possible contradiction between R. Yitzchak Izik Chaver and R. Hillel. In the section quoted above from R. Isaac, he gave Mashiach ben Yoseph the job of redeeming Israel from physical subjugation and Mashiach ben David the job of redeeming us from

the Angel of Death. Here, R. Hillel shows that there is no contradiction. Since the entire period of the *Atarah* of *Yesod* was originally part of the period of ben Yoseph, it can still be called by his name.

[20] *Kol HaTor*, Chapter 1, par. #21 (Kasher, p. 477).

[21] Ibid., Chapter 2, Section b, par. #1 (Kasher, p. 502).

[22] Ibid., Section a, Aspect #101 (Kasher, p. 492).

[23] This aspect or "Oversoul" of Mashiach ben Yoseph is also known in the Zohar and in the writings of the Ari as the "*Zihara Ii'laah*" – the Supernal Radiance of the soul of Adam. We will return to the phenomenon of Metatron in Volume II, Chapter 4, *Metatron*. There it is explained that according to the Gaon the unique collective consciousness of Metatron is the missing link that melds science back into Torah. In fact, it has been my experience in studying and teaching this material for decades now that without an intimate understanding of Metatron, the *modus operandi* of *Kol HaTor* will remain hidden, and the corpus of the Gaon's kabbalistic writing will remain incoherent.

[24] The concept of a messiah living in each generation is far from being unique to *Kol HaTor*. In *Toldot Yitzchak* (p.140b) it is written, "...one of the reasons for which Mashiach ben Yoseph must come in every generation is to reveal the secrets of the Torah to those who are worthy." The Ramchal also writes (*Kinat HaShem Tzevaot,* p. 105), "Two aspects exist regarding Mashiach [ben Yoseph]. One, the supernal soul itself (*Yechida*), which is the [essence of the] actual Messiah, and the other is the individual who is fitting to be the [vehicle for the] Mashiach. This latter aspect exists continually in every generation. Further, he writes (p. 103), "Any murderous death at the hands of the gentiles is a rectification for [the sparks of holiness] that have been given over to the *Other Side*. [This martyrdom] is in order to elevate the [captive] holiness from there. All Jews that are killed are considered to be branches from him, because all of them are extensions of the *tikkun* of Mashiach ben Yoseph." R. Zussman heard from his mentor, R. Ya'akov Moshe Charlap, that "Any Jew killed by a non-Jew has within him the aspect of Mashiach ben Yoseph" (*Torat HaGeulah*).

[25] Chapter 1, par. #23 ,(Kasher, p. 477)

[26] Chapter 2, Aspect #75 (Kasher, p. 489).

[27] See *Sha'ar HaGilgulim*, Hakdamah 32 p. 34.

[28] Chapter 2, Section b, par. #4 (Kasher, p. 504).

[29] See also Aspect #109: "This is also a reference to Cyrus who was in the category of Mashiach ben Yoseph, as the verse says, 'I have raised him up in righteousness.'"

[30] "On a number of occasions my teacher and master, R. David Cohen (the "Nazir") z"l said to me that our master, the Rav z"l [Rabbi Avraham Yitzchak HaKohen Kook], said about himself that he was Mashiach ben Yoseph." *Aleyet HaShachar,* R. Ya'akov Filber, Institute for the Research of the Teachings of R. A. Y. Hakohen. (Hebrew edition).

[31] Chapter 2, Aspect #108

[32] See also Introduction, note 4, from *Toldot Yitzchak*

[33] This prayer is printed as an appendix to *Kol HaTor,* Chapter 5 (Kasher, pp. 530-531).

[34] Chapter 1, par. #23, (Kasher, p. 478).

[35] *Lekutay HaGra, Sod HaOtiyot,* p. 81 (41a), and see the gloss there by R. Yitzchak Izik Chaver, who explains the Gaon in the same context as does R. Hillel.

[36] Talmud, Tractate *Bava Kamma* 55a

[37] Chapter 1, par. 6, (Kasher).

[38] Chapter 1, par. #8, principle #3, (Kasher, p. 470).

[39] *Yesod* is the technical term in the Kabbalah for channel and also the general term for the reproductive organs.

[40] Chapter 2, Aspect #60, (Kasher, p. 487).

[41] Chapter 5, par. #2, (Kasher, p. 524).

[42] Summary at beginning of Chapter 4, (Kasher, p. 519).

[43] "The Mashiach has many names, each one according to its function". *Otzrot Ramchal,* R. Moses Chaim Luzzatto, B'nei B'rak, 1986 p. 24.

[44] *Kol HaTor,* Chapter 2, Aspect # 150. See *Zohar Balak* 194b.

[45] See the Introduction to Part I regarding the Gaon's unique relationship with the soul of Moses.

[46] The Gaon's commentary to Talmud, *Megillah* 17a, quoted in *Even Shleimah* 11:2, note 1, p. 100 (50b).

[47] "Moses is the first Mashiach [from Egypt] and the last Mashiach", Gra, *Yahel Or,* p. 18. "The first Mashiach is Mashiach ben Yoseph — 'His Firstborn Ox' — which emanates from the left side, as is known", Gra, *Tikkuney Zohar Chadash* p. 53

[48] *Zohar, Ra'aya Mehemna, Ki Teitze,* p. 278b

[49] *Tikkuney Zohar Chadash,* p. 30. See also, R. Margoliot, *Nitzotzay Zohar,* Vol. II, p. 120a.

[50] *Zohar, Ra'aya Mehemna Mishpatim* 120a

[51] Gra, *Yahel Or VaEira,* p. 2.

[52] Gra, *Yahel Or, Mishpatim,* pp.18, 19. See also the Gaon on *Tikkuney Zohar Chadash* p. 36b, *"Shevet uMechokek".*

[53] Chapter 5, par. #6 (Kasher, p. 528).

[54] See the Ari in *Sha'ar HaP'sukim* 31c and *Sha'ar HaKavanot, Kabbalat Shabbat.* "King Solomon" is a Kabbalah code word for the *yesod* of Moses,

i.e., the central channel within the spinal column, connecting the lower forces with the higher.

[55] *Zohar* I 21b, *Sefer HaLekutim* p. 9.

[56] Chapter 1, Kasher, pp. 470, 479; Chapter 2, Kasher, p. 484; Chapter 5, Kasher p. 526, and more.

[57] Chapter 1, par. #8, principle #3. See note 28 above.

[58] *Kol HaTor,* Chapter 2, Part II (Kasher, p. 502).

[59] See *Emunah VeBetachon,* p. 29, the example of the gardener and further, in Volume II, Chapter 2, Sacred Serpent.

[60] This is an application of the methodological tool referred to in the Appendix as a coherent superposition.

[61] Chapter 4, (Kasher, p. 521).

Appendix

- Introduction to the Gaon's Commentary on *Sifra DiTzniuta*
- *Tachtit HaHar* – Maps, Models, and Metaphors for New Understanding of Kabbalah for the "Last Generation"
- Template of the *Ten Sefirot*
- The GRA Mandala

Appendix 1

Introduction by R. Chaim Volozhin to the Gaon of Vilna's Commentary on *Sifra DiTzniuta*

Blessed is the one who keeps His promise to the nation of Israel, blessed be His name, who assured us that the true Torah will not be forgotten from the Jewish people. That promise has protected us, from the day Israel was expelled from the Holy Land. Even though when "Israel, its kings and ministers are amongst the nations, there is no Torah," in His eternal mercy, He granted His blessings upon us through saintly messengers that He places in each generation. From their mouths we live, and from their waters we drink. And even in this generation, when sorrow is frequent and livelihood is scarce, and the Nation of God is on a lowly level, the Merciful One continues to have pity on us.

Sorrows trouble our minds, and cause us to act like drunks. For this reason, Rabbi Eliezer decided to require of the Diaspora generation merely the minimal, superficial understanding of the words of prayer, as sufficient to fulfill the requirements of prayer. Yet we know that "understanding in study requires prayer," and this concept applies even to *halachic* studies [which are widely understood by the majority of scholars]. How much more so does this apply to the inner soul of Torah, which the *Tanaim*, *Amoraim*, and kabbalists expound upon in brief and cryptic terms!

Only a wise man, who is able to deduce the unstated, can comprehend the esoteric Torah. How can the likes of us, drunk from the sorrows that befall us, understand their words that are bound by "one thousand chains"? In His eternal mercy, to ensure that we should not forget the Torah, He sent us a celestial being, a man within whom dwells the spirit of God, our great teacher, the light of the world, whose sanctity in Torah and righteousness is known in all the worlds, the Gaon, Rabbi Eliyahu of Vilna, from whom no secret was withheld, and who enlightened our eyes in revealed and esoteric understandings of the Torah.

The *Sifra DiTzniuta* (Book of Concealment) predated the *Zohar* and was studied by its authors. It contains very few words, revealing few of its secrets. Even though it is quoted in its entirety in the *Zohar*, we have not yet merited to bask in its light. Since the times of the sages who composed the *Zohar*, its light has been concealed from us almost completely, so that it has become like a closed book to us. Printing errors have also added to the enigmatic quality of this book. And even though the Ari has commented upon sections of the *Sifra DiTzniuta*, we lack a methodical explanation from beginning to end.

Great is this day that we have merited this wondrous commentary by our great Rabbi, the Gaon, who explained it thoroughly, and corrected its text from mistakes that befell it. Rejoice, righteous ones, and be filled with joy, all who yearn to bask in God's pure light. Those who understand will be able to see how this book is constructed in the same form as the *Merkava*, the Divine Stature [of Archetypal Man] and the Emanation process, as explained in the *Zohar* and Ari. Its form also parallels the creation of the world, as described in Genesis until the beginning of the life of Noah. It is no less than the dwelling place of God, who revealed Himself to our master. It is a heavenly gateway to understand the two *Idrot*, [two related sections of the *Zohar*] for those who study this book truthfully.

Our master condensed within this work the majority of the teachings of the Ari. The diligent student will see how numerous teachings of the *Zohar* and Ari were included in a few words. The Gaon himself used to say that the Ari left him a place to fill, which is the commentary to this book. In the revealed Torah, Rebbe [Rabbi Judah the Prince] condensed the nine hundred volumes of the *Mishnah* into the six volumes that we know today, in order to prevent us from forgetting the Oral Torah. In order to do this, great efforts were made by Rebbe and those sages of Rebbe's generations to phrase the *Mishnah* in such a way as to include the content of the nine hundred *Mishnah*s in the six volumes. When people were drawn to learn the *gemara* as their main area of study, the level of academic mastery of the Mishnah suffered. To this Rebbe exclaimed, "Always run to the

Mishnah!"

The *Amoraim* learned by resolving apparently contradictory *Mishnah*s, and through this system, were able to reconstruct at will the talmudic dialectic arguments. Later, when our vision became dim by the exile, and people were unable to derive practical *halacha* from the study of the *Gemara*, the sages understood the necessity of compiling the practical laws into the accessible form of the *Shulchan Aruch* (Code of Jewish Law). These laws are the fine sifted flour that resulted from the relentless study of the Talmud, which in turn is derived from the *Mishnah*. To one who is capable, his main study should be in the Talmud. The *halachic* works and the *Shulchan Aruch* (Code of Jewish Law) should only be used as a reminder of all the laws that are scattered in the sea of Talmud. The elite ones in the nation should devote their main study to the *Toseftot* and *Braitot* [exterior mishnaic traditions not included by Rebbe in the six volumes of *Mishnah*], that are ultimately rooted in the sacred *Mishnah*.

The aforementioned principle is true of the study of the esoteric teachings, which are the soul of the Torah. They are also in the category of the Oral Tradition, since we have an oral transmission from generation to generation, dating back to Mount Sinai. Our great sages, the ancient ones, the masters of secrets, in whom dwelled the spirit of God, to whom no gate remained locked, saw fit to write a sacred work, wondrous in its brevity, in order to teach their disciples, in a brief and condensed way, and to prevent the eyes of the unworthy to receive this light from comprehending the holy words. In this work they concealed the highest of divine secrets, which they received in a direct Oral tradition from Mount Sinai. They are concealed for all the righteous in each generation, who are worthy of this light. And thus, they called it *Sifra DiTzniuta* (Book of Concealment), referring to the many wonders that are hidden in it, which are only accessible to the humble scholars.

This cryptic work is to esoteric Torah what the *Mishnah* is to exoteric Torah. Due to the sorrows that befell us during our exile, God's sacred, brilliant light has been

concealed from us. Consequently, our ability to understand the Creation/Emanation process and the structure of the *Merkava* diminished. At this point God, in his great kindness, sent us a holy man, our sacred master, the godly Ari, who explained the Creation/Emanation process in detail. The early kabbalists merely hinted about the secrets of the *partzufim* (*sefirotic* personas), while the Ari made these secrets readily available to those scholars wishing to taste these delicacies. All of the Ari's teachings ultimately emanate from the *Zohar* and the *Idrot*, which in turn are based on the *Sifra DiTzniuta*. In time, our ability to comprehend the Creation/Emanation process described in Genesis diminished, until God sent a light from the heavens, the Ari, who explained the Creation process in a wondrous way.

The Ari's writings are based on sources in the *Zohar* and the two *Idrot*, but ultimately the source of everything is the *Mishnah*, which is this *Sifra DiTzniuta*. In truth, this is the task that every scholar in the esoteric studies has to accomplish: to ponder the words of the sages, and to see their words as extensions of sources in the *Zohar* and the two *Idrot*, and consequently to enter the holy domains and understand how their words are contained in, and emanate from, the *Sifra DiTzniuta*.

Unfortunately, few are the scholars that accomplish this task even in the revealed Torah. And even in the esoteric Torah, our eyes have been veiled from seeing how the sages' holy words emanate from the *Zohar* and *Idrot*, and even the disciples of the Ari himself were lacking total comprehension of their master's teachings, (except for R. Chaim Vital, as the Ari himself states). For, who will dare to enter the Holy of Holies and accomplish this exalted task of uniting the sages' teachings to their ultimate source, the *Sifra DiTzniuta*. The day is short, the workers in the field are scarce, and we cannot fathom what tomorrow will bring.

Yet for the sake of the Torah and the wonders hidden within it, God had mercy on us, and sent us a divine being who came with the clouds of Heaven, the likes of which has not existed for many generations. To him were given a heart that understands and eyes that see clearly the pathways of

the revealed and esoteric Torah. His holy way was to ponder and meditate and labor in an awesome way that is hard to imagine, as everyone who was witness will testify. With tremendous adherence to his Creator, and in a state of holiness and purity, he managed to cross the threshold of understanding and clearly see the source of all wisdom. In all of his holy words, he shows us the true path to holiness and wisdom, a path that has not been tread upon for numerous generations, a sure path through the esoteric and revealed Torah. Just like in the *Shulchan Aruch* (Code of Jewish Law), he showed us the talmudic sources for all the *halachot*, and in his commentary on the *Mishnayot* he condensed the opinions of all the *Amoraim* and *Tanaim* in both Talmuds. Also in his commentary on the *Sifra DiTzniuta* he revealed to us his holy fire by clarifying and enumerating in meticulous detail the structure and origin of the Creation of Genesis and the secrets of the *Merkava.*

And God in his mercy, showed us that even when we dwell in our enemy's lands, when we find ourselves in the lowest of spiritual levels, He is our light. He showers upon us the dew of supernal knowledge to nourish our souls with pure and divine light, for He will not abandon His nation, and He does this for the sake of His blessed Name. And as I expand upon the great holiness of our master's Torah, I am reminded of something that makes my heart burn like fire and my soul tremble within me: and that is a preposterous claim made by ignorant and vain men from distant towns, who did not merit to see the light of our master's Torah, irresponsible people who speak against the saintly, who are like flies that hover over carcasses, that wish to cause our great master's fragrant ointment to give off a sickly odor — that our master, within whom dwelled the spirit of God, did not value the teachings of the Ari, God forbid. There are those who add that even the *Zohar* was in low esteem in our master's eyes, that he did not study it regularly, and did not see it fit to do so.

For it is clear for anyone to see that all of his works emanate from the *Zohar, Idrot,* and *Ra'aya Mehemna,* including his works in exoteric Torah, to the point that in his commentary on the *Shulchan Aruch* (in the sections of *Orach*

Chaim and *Yoreh Deah*) he used statements from the *Zohar* as supports for *halachic* opinions. And even though "lies do not last" and their words are totally baseless, my heart and ears are pained to have heard such slander. Therefore, I see it as my responsibility to announce to the Tribes of Israel the truth: that our master's knowledge in the *Zohar* was immense, for they were all readily recalled by him from memory, in their proper order and in full comprehension.

His study in the *Zohar* was with a flaming passion and the awe of God, in a state of pure holiness and wondrous adherence, which is difficult to describe. I heard from his own lips that he would intensively review the *Ra'aya Mehemna* ["The Faithful Shepherd", a section of the *Zohar*] numerous times, to the point that he considered himself sufficiently well versed in it to count the number of letters contained in this work by memory. At this point, he turned to other fields of study in exoteric and esoteric Torah. Consequently, our master dreamt that Moses our Teacher visited his house during the time when he was studying the *Ra'aya Mehemna* and then abandoned our master's house when he concluded his studies of the *Ra'aya Mehemna.*

Our master also accepted it upon himself to fulfill in detail all of the stringencies and saintly practices that the *Zohar* and *Ra'aya Mehemna* enumerate. I saw the tremendous respect and honor that our master felt for the Ari, the awesome man of God. For when I spoke of the Ari, his entire body trembled, and he said, "What can we say about a holy, awesome, and sanctified man of God like him? Great hidden secrets were revealed to him, and from the moment that he merited the revelation of Elijah the Prophet, he became able to conceptualize the most awesome thoughts that one can imagine."

Our master also clarified and corrected many of the Ari's texts, especially those not written by Chaim Vital. He worked very hard to show how the Ari's teachings are compatible with, and extend from, the *Zohar.* And even though the diligent scholar will find that our master explained a few texts differently from the Ari, they really were referring to the same point, yet differed in the method used

to explain the idea. Happy is the one who is able to resolve an argument between these two sages! Even though there are few who are able to accomplish this task, one should realize that the differences between the Ari and the Gaon are akin to the arguments between two ministering angels in the heavens, and we have only to bend our heads under their feet and drink their words thirstily, for both their words are the words of the Living God.

The extent to which our master toiled over every subject is awesome, for even though he was gifted with an intellect, the likes of which has not existed for a number of generations, he was not satisfied with his perception of a subject until he had intensively weighed it out in his mind a few hundred times. He would not eat, drink, or sleep for a number of days and nights, until his complexion would darken, and he would come close to physical death. At this point, God would reveal to him wisdom that expanded his understanding to new realms. Then the supernal light of the Torah would radiate from his face. I heard from his holy mouth that it is impossible to understand a section of the *Zohar* unless one toils over it at least a number of weeks.

Once when I spoke to him about prayer, he said to me, "The importance of prayer was once revealed to me through a divine intervention; what occurred was that some while ago I toiled for twelve weeks over a certain statement in the *Zohar* on the subject of the New Moon, but to no avail. During the morning prayer, on a certain *Rosh Chodesh*, I had a revelation which enabled me to understand the statement in seven different manners. What was I to do?" I answered him that he could interrupt his prayer for a moment to contemplate and entrust to memory this extraordinary revelation, and then resume his prayer. He said to me, "Truthfully, that is what I did. For fifteen seconds I committed the revelation to memory. After the morning prayers, I found, to my great distress, that I could not remember the vision. It took me a half hour of contemplation to remove the distress from my heart so that I could recite the *Hallel* praises properly. As I started to pray *musaf*, low and behold, all the seven perspectives of the *Zohar*ic statement that were revealed to me returned to my mind.

This time, however, I did not pay any attention to them. When I finished praying *musaf*, I found, to my great joy, all seven ways clearly arranged in my mind."

His great toil over the holy words is illustrated by the way he compiled his corrections of *Zoharic* texts. He would come to the point of counting the words and letters on the page in the *Zohar,* until it became clear to him what the correct version was. Even so, he was not satisfied until he would learn the entire *Zohar* with his particular interpretation of this passage in mind and see whether it would solve numerous other problematic passages in the *Zohar.* I heard from his lips that he would not correct a text in the esoteric Torah unless his correction clarified at least one hundred and fifty other problematic verses in the *Zohar.* When I presented him with ten different textual emendations of the *Sefer Yetzirah* [Book of Formation], he told me that the Ari's text was the true one, except for one printing error that befell it and that our master corrected.

His mastery of *Sefer Yetzirah* was evident even in his youth. I once commented that with his level of mastery of *Sefer Yetzirah,* it should not be too difficult to create a *golem,* to which he responded, "Truthfully, I once began to create a *golem,* but in the midst of my attempt to do so, I had a divine vision appear over my head, at which point I assumed that the divine realms opposed my creating a *golem* at such a tender age." When I asked him what age he was at the time, he said, "less than thirteen years old."

Only when he saw clearly how the esoteric Torah emanated from the written Torah, and located the particular sources in the crowns of certain letters in the Pentateuch, did he feel satisfied in his study of *Sefer Yetzirah.* After he would toil and labor over texts, to the point of physical collapse, mercy from the divine realms would become awakened and great secrets would be revealed to him. Many times *maggidim* (divine entities) and angels of Torah would come to him and offer to teach him secrets in Torah without any toil. He would pay no heed to them. Once, a certain *maggid* was very insistent that our master accept his secrets of Torah without toiling over them. He replied to him, "I do

not want to receive my understanding of Torah through any envoys; rather I crave that God Himself grant me understanding according to the amount of toil that I exert. He will grant me wisdom from His lips, knowledge to my heart, and He will transform my two kidneys into wellsprings of prophecy. Only then will I be certain that I have found favor in His eyes. Therefore, I do not want free gifts of knowledge from *maggidim*."

I was asked by our master to inform my younger brother (yet greater in wisdom than I) that he should not accept any *maggidim* that would shortly appear to him. Our master explained that even though Rabbi Joseph Karo [author of the Shlchan Aruch (Code of Jewish Law)] did have a *maggid*, that was over two hundred years ago when generations were still worthy, and Rabbi Karo lived in the spiritual purity of the Holy Land. In our bereaved times, in foreign lands, even the secrets of *maggidim* are tainted by impurities.

He especially disdained revelations offered to him whose content was devoid of Torah. Our master also said that "the revelations that the soul is exposed to while the physical body is in the state of sleep are not as valuable as the wisdom acquired in this world through toil in the study of Torah. The greatest way to find favor in God's eyes is by devoting one's time to the study of Torah, which is man's ultimate purpose. The revelations to the soul during sleep are simply gifts that hint to the greatness of the Next World." This implies that our master merited to these ascensions of the soul nightly.

This was confirmed by a close disciple of our master. Once, on the first night of Passover, two of his senior disciples were rejoicing in the gladness of the Lord in the most marvelous manner during the festival days, as we are commanded by the Law. But when they saw that our master's rejoicing was not as full as usual, they asked him about it. At first he refused to answer, but when they insisted he could no longer refrain himself and said, "Though it is not my habit to do so I must tell you about this. I hope to relieve myself of my anxiety by

fulfilling the verse: 'If there be anxiety in the heart of man, let him tell it to others.' For last night Elijah the Prophet visited me (if I remember correctly it was Elijah, although it could have been another envoy of the heavenly Academy) and revealed awesome things, some two thousand four hundred and sixty aspects of understanding different passages in the *Zohar.* One of these teachings explains the true nature of the creation and the anatomy of the human body." These occurrences were natural to him, and he did not require doing any meditations to attain these exalted states. This is understandable, since his every word and thought were devoted to the study of exoteric and esoteric Torah. As is well known, he did not walk even four cubits without Torah and *tefilin.* He used to say that the purpose of sleep is to instill into men the insights that he cannot attain in his waking state, since the waking state is akin to a dividing curtain between God and men. During sleep the soul separates from the body and clothes itself with supernal garments.

I witnessed that in his holy writings he states: "True are these divine secrets, which were revealed to me by Jacob the Patriarch and Elijah the Prophet." It is unclear to me if the rest of his novella, where this comment is not mentioned, were attained through revelations in the waking state or through revelations during the sleeping state, when his soul ascended to the Heavenly Academy.

One thing is clear, and that is that he experienced these ascensions nightly. Once, on a rare occasion when the Gaon described to me his waking state revelations, he told me the following: "In Vilna there was a truth-sayer and dreamer, who would know of people's actions and thoughts even behind closed doors. People feared him greatly, for he knew the most personal information about the townspeople. Once, he was brought in front of me. The truth-sayer said, 'Rabbi, allow me to say something. Two weeks ago on Thursday you sat in this room and expounded novella about the portion of the Pentateuch *Ha'azinu* on such and such

verses, and Rabbi Shimon Bar Yochai (the author of the *Zohar*) sat at your right and the Ari sat at your left.'" The Gaon was amazed that a human being knew of such things. Our master said, "I remember sending away even my personal attendant from the house that day. I did, indeed, expound on awesome subjects that day." Our master's face then radiated a strong brilliance, which revealed to me the awesomeness of the subjects spoken of that Thursday, which were worthy of being said in front of Rabbi Shimon Bar Yochai.

All of the forty-eight traits, through which the Torah is acquired, were apparent in our master. He labored in Torah for its sake with all of his strength, in the greatest of holy and pure states. He did not leave a great or small subject unexplained, ranging from the Talmuds, *Mechiltah, Sifre, Sifra, Tosefta,* all the Midrashim, *Zohar, Tikunim, Merkava,* Ari, and other early *Mekubalim.* In all these, he corrected texts and labored to attain full understanding... he would not even look out of his four cubits. His great abstinence from worldly matters was unbelievable, to the point that he did not allow himself to converse with the children. He dwelled in the Eternal Tree of Life, he hardly slept, and as a result he was granted the Torah as a gift. His two kidneys became overflowing springs of knowledge, which became increasingly powerful. Combined with this was his awesome humility. He who did not see his Torah service, spiritual purity, abstinence, and devotion, has not seen a luminary in his days.

My heart trembles when I recall the manner in which he served God, as a ministering angel from on high. Who has seen such a man in this or in numerous past generations? The revelations to which he merited are not wondrous to me, for they were the result of his toil in Torah. For, indeed, we have a tradition from R. Meir that (one who learns Torah) merits many things." He did not enumerate what these "things" are, rather he alluded that one merits to have revelations and experience wondrous events which cannot be described by words. He merited to *Ruach HaKodesh* (Divine

Inspiration), as it says in *Zohar Shemot*: "I (God) do not hide anything from the wise ones, even for a moment, because they know what occurs in the lower and higher realms, and they do not reveal these secrets to the unworthy."

Certain secrets were only granted to the Gaon in order to explore the supernal realms of existence, as it says: "Even the secrets that are hidden from other men are revealed to the sages" (Talmud, Tractate *Avoda Zara* 35). All the gates were unlocked to him, and there was nothing to impede him from entering. As it says: "To one who labors in Torah in times of distress, even the divine separating curtain is opened to him" (Talmud, Tractate *Sotah* 49). He is the one who adheres to God, for "He and the Torah are one...." Happy is the generation that merited to witness our master's greatness. Joyous is our generation that merited to drink from the wellsprings of our master's Torah, which he wrote in his numerous sacred works. Outstanding amongst his works is this *Sifra DiTzniuta,* which enlightened our eyes. Even so, all of his works are like a drop in the ocean when compared to his wisdom, which he did not fully reveal in his works. Still, even these drops are more than enough to quench our thirst, and were it not for God's assurance to us that the Torah will never be forgotten from the Jewish people, we would not even have this. These are the words of a young scholar, who merited to serve his holiness, our master, in a small way. When I recall our master's sacred study of Torah, his abstentious, purity, and humbleness, my whole body trembles...

Appendix 2
Tachtit HaHar

Practical Application of *Sha'ar Be'er Sheva* For New Understanding of Kabbalah in the Last Generation.

> In order to understand and grasp the wisdom of the Torah contained in the light of the upper wisdom, it is necessary to learn the Seven Sciences hidden in the lower world of nature. This is the mystery of [the verse that refers to Israel's receiving the Torah at Mt. Sinai] "...they stood on the *bottom side* of the mountain" (Exodus 19:17). Our master said that [the usage of patterns and examples found in the "bottom side" of reality] is analogous to a teacher of children who is able to explain numerous matters in the Torah [that his young pupils might not otherwise understand] by using toy models and similar devices, as well as simple diagrams.[1]

Kol HaTor is not intended to be studied only as a kabbalistic text or only as an agenda for "religious Zionism." It is also a spiritual activist's manual of how to actually implement and stimulate the graduated, but ever-accelerating phases, of messianic global redemption. The doctrine of *Kol HaTor* has, clandestinely, inspired and influenced small groups of Jews over its two hundred year history and, since its presentation to the public in 1968, influenced many more today than ever before. However, the one area of *Kol HaTor* that has received virtually no attention, and certainly no systematic application, is the secret "messianic weapon" of *Tachtit HaHar* - the "Bottom Side" of reality – as detailed in *Sha'ar Be'er Sheva.*

Rabbi Hillel of Shklov is emphatic when he writes: "The level of the Inner Circles comes about... not only in thought and meditation upon mystical unifications, but also together with the integration of the rectified actions

connected with them."[2] The secret of *Tachtit HaHar* requires no less activism, rigorous discipline, and continuous work than the other actions demanded from the Gaon in order to stimulate the messianic process and to accelerate global redemption.

In the world of physics there are six types of tools, dating back to the ancient Greeks, which scientists call "simple machines." All machines, no matter how large or complicated, are made up of combinations of these six simple "tools." (They are the pulley, the wheel and axle, the lever, the inclined plane, the wedge, and the screw.) Over the last few decades, following the Gaon of Vilna's prophetic imperative in the secret of *Tachtit HaHar,* I have discovered, in the "wellsprings from below" of the new sciences, "Six Simple Scientific Tools" that have completely transformed my ability and that of hundreds of students to grasp fundamentals of the Kabbalah – the inner teachings of the Torah. It appears that virtually all the "spiritual machines" of the Kabbalah, no matter how large or complicated, are made up of combinations of these six simple tools.

In this case these "tools" are the mapping, modeling, and metaphoric power supplied by these profoundly simple, yet simply profound, concepts. I have been very successful in using these six simple tools (along with other modern maps and state of the art models) for effective teaching aids. This is what the Gaon intended when he referred to, "...using toy models and similar devices, as well as simple diagrams." This is in order to interface the Kabbalah with the Talmud, the *sod*/secret level with the *pshat*/plain meaning of Scripture and the messianic future with the Torah's ancient and eternal truth.

It is important to emphasize that when the school of the Gaon's Kabbalah is referred to, this is not only the classical Kabbalah of the *Zohar* and the Ari (Lurianic Kabbalah), etc. For the Gaon, the tools of *Tachtit HaHar* also must be applied to include the last unexplored frontier of the secrets of Torah and creation that are hidden and camouflaged within the sixty tractates of the Talmud. This field of kabbalistic *aggadic* study, as outlined above in *Kol*

HaTor, is one of the main missions of Mashiach ben Yoseph in the Last Generation. According to the Gaon, the maps, models, and metaphors being supplied by modern science and technology are absolutely indispensable to begin to comprehend these messianic "time capsules" the talmudic sage-mystics wove and embedded together within the ocean of civil, criminal, and ritual law.

Each of these maps, models, and metaphors requires serious study, first in the secular context in which they are found and then as the vessel or lens to hold and perceive the particular light of the kabbalistic concept. (Separate essays, explaining these models and their Torah applications, can be found at the website: cityofluz.com.) Occasionally, I have seen specific metaphors culled from "the wellsprings of wisdom from below" used in teaching about themes within the Kabbalah. However, it appears that many students and readers do not really have a full appreciation of the details of the "toy models", and thus the depth of the Torah reality is far from being understood and grasped. In other cases, the teacher himself or herself may not yet fully grasp the "light" of the matter, only because the vessel has not been sufficiently explored and grasped.

The following is only a prospectus of six possible examples from a myriad of messianic tools from the "Underside of Mt. Sinai". These simple tools enable the Torah scholar, as well as the novice, an amazingly deep grasp of some of the most profound and subtle secrets of the Torah, preparing us for the Gaon of Vilna's description of the "New Torah" beginning to be revealed in our generation, the Final Generation (discussed in Volume II Chapter 3, Leviathan).

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After thousands of years of travel, humanity has reached the final shore — the Edge of Time. Across this great ocean lies a new territory of consciousness, the Messianic Era of Mashiach ben David, and beyond. Yet, even now, as we stand upon this seashore of earthly time, there are strange and mind-boggling objects being washed ashore from the other side of our present reality.
~~~

Although, to the casual bystander, these devices may appear only as intellectual novelties or devices to make our lives easier, the Gaon of Vilna is telling us that they are also secret weapons of an inner technology. These "spiritual toys" of inner technology are merely simple vessels, but the light of the secret wisdom of the Torah they can reveal and enable us to see, is inestimable. Let us now bend down, reach into the sand, and redeem a few small items that have, embedded within them, the fallen fractal sparks (*nitzotzot*) of divinity, in order to better prepare ourselves to actively usher in and complete the Messianic Era of Mashiach ben Yoseph.

1. Flatland and Dimensionality. The greatest difficulty in wrapping one's mind around the texture of the Kabbalah in general and biblical events, such as the Garden of Eden in particular, is a total unfamiliarity with the concept of dimensionality. Truly, the entire Torah world-view subsumes that there is a fourth direction ("dimension"), aside from length, width, and depth of everyday common senses by which all reality is apparently governed. This is the significance of the Tetragrammaton — the four digit alphanumeric Name, or sacred Formula, of God. All the sage-mystics throughout Jewish history knew through direct experience — prophecy, *ruach hakodesh*, revelation, meditation, prayer, etc. — that our immediate 3-D space-time reality is embedded in a four-directional fabric of a "higher" and more encompassing dimension. It is not for naught that the rabbis of the Talmud and Midrash have referred to our limited linear world as *Olam HaShafel*, which literally translates as "Flat Land."

Over a hundred years ago a small book was written by the mathematician and Shakespearean scholar, Edwin A. Abbot, called *Flatland - a Romance of Many Dimensions*. This model is a profoundly simple, yet simply profound introduction into learning how to perceive and experience the higher (and lower) dimensionality of mathematicians and thus, the four dimensional view of the sages of the Kabbalah and Talmud. (A synopsis of *Flatland* and its application is found it Volume II, Chapter 2.)

2. Split-Brain and Polarized Reality. Only in the last several decades has the science of neurosurgery revealed that we have not one, but two brains within us, each with its own mode of perception or "information processing." The concept, for example, of "right brain" holistic "seeing" versus "left-brain" linear thinking, has become ubiquitous in our generation, allowing for new insights into the phenomenon of knowledge itself. Yet, "right brain" (*chochmah*/wisdom) and "left brain" (*binah*/analysis) are inseparable from the nomenclature of the Kabbalah and the cosmology of the Gaon. The *Sefirot* of *Chochmah* and *Binah* are a guiding principle of hidden symmetries found throughout the Torah. The Torah declares, "God made man in His Own image" (Genesis 1:27). We have two distinct brains *precisely* because the Divine Mind operates through two modes of divinity. The split-brain model enables us to grasp the phenomena of self-replicating polarities that the Torah is built upon, e.g., the two Torahs - Written and Oral, the "Jewish mind" and the "Greek mind" (a *"Yiddisheh kop" and a "goyisheh kop")*, "This World" and the "Next World", the two Leviathans, the Twin Messiahs, and an endless host of other dual structures and relationships.

3. Quantum Logic and the Rabbinic Mind. This is a conceptual tool from the "New Physics" that is used to "see" into the quantum layer of physical reality. In this sub-atomic realm, "matter" behaves bizarre and counter-intuitive. Nothing is a simple "this" or "that." In order to quantify anything one must employ a coherent superposition. A "superposition" is one thing or more superimposed upon another. For example, in photography a double exposure is the superposition of one image positioned onto another. What one now has is a mixture of two things, but those can still be broken down into its separate components. A coherent superposition, however, is not simply a composite of one thing superimposed upon another. It is a separate thing-in-itself. In fact, a coherent superposition is as distinct from its components as its components are from each other.

Pure experience is never restricted to merely two possibilities. Our analytical conceptualization of an event is

either "this" or "that." This perception is brought about by assuming that experience is bound by the same rules as symbols. In order to understand the rabbinic *chidush* — a novel Torah or kabbalistic understanding — one must utilize a conceptual tool from modern physics and quantum mechanics that will enable the aspirant to begin to grasp, among endless examples, the secret of *machloket* – the classic rabbinical "dispute." With the conscious application of Quantum Logic it becomes joyfully shocking that, in truth, the rabbis are never actually arguing with each other. Instead, they are dancing with each other to consciously produce more than "a this" or "a that," and more than both![3] (An application of a coherent superposition is found above in Part II, Chapter 1, Fractal 8, note 60.)

4. The Möbius Strip and "Singular Duality". The Möbius strip was introduced by the German mathematician and astronomer Augustus Ferdinand Möbius (1790-1868). He described his remarkable paper surface as a strip, which has no "other side." Astrophysicists and cosmologists (who both deal with the origin and structure of the universe as a whole) make use of this unusual topological surface when trying to understand the possible "shape" of our physical cosmos. According to one model, the universe, like the Möbius strip, curves back on itself, and thus has no outside, and having no outside, neither does it have an inside, or, one can say that its inside *is* its outside — the physical universe as non-dual.

Kabbalah, like the sciences, has many diverging branches of study. One of its fields of exploration is analogous to that of cosmology. However, unlike science, which is concerned with the structure and shape of physical reality, Torah cosmology and the Kabbalah school of the Gaon are involved with mapping out the structure and "shape" of the metaphysical relationship between human experience and divine consciousness. Here, the kabbalist asks, "Which geometrical or topological surface best describes the man/God relationship?" The Möbius strip offers a simple, yet precise, model of one of the fundamental "shapes" that molds this hidden landscape. It is also a simple key to understanding the well-known rabbinic and

kabbalistic statements: "The end is united with the beginning," and "[Although it appears] last in action, it is first in thought." There is an endless array of other examples and applications. (More about the Möbius model is also in Volume II, Chapter 4.)

5. Holography and the Interconnectivity of Reality. One of the amazing technological developments to appear in the world in the last decades is the hologram. A hologram is a special type of three dimensional optical storage system (commonly known as a "picture"). From a Torah perspective, there is, however, another quality of holography that is even more intriguing than its 3-D life-like appearance. If you take a true holographic photograph of a man and cut one section out of it, say, the foot, and then enlarge that section to the original size, you will get, not a large foot, but a picture of the whole man. In other words, each individual part of the holographic picture contains the whole picture in condensed form. The part (in Hebrew, the *prat*) is in the whole (the *klal*), and the whole is in each part — a type of unity-in-diversity and diversity-in-unity. In other words, every part has access to the whole. With this awareness, the holographic model can help us understand an axiom in the Kabbalah known as *Hitkallelut veHitkashrut haOlamot* — the interconnection and interpenetration of all existence. This teaching is also the basis for the well-known formula: "All of Israel is interconnected one with the other." If the holographic model is studied, and seriously and consistently applied, the hidden principles of the Kabbalah, as well as the entire Torah, will open up.

6. Fractals, Chaos and the Eternally Iterating Torah. The term fractal, coined just in the 1970's, began as a new field of mathematics and geometry, but have now evolved to interface with almost every category of modern knowledge, including the arts. The term, a cross between "fracture" and "fraction," is used to describe the discovery of underlying order to chaotic systems. This amazing new field is known as chaos theory. Chaos is a shorthand term for a movement that has quickly been reshaping the landscape of many diverging fields within the scientific community. Although it is still filtering down into the public mainstream like the terms (if

not some of the concepts) of relativity and quantum mechanics, chaos theory, has already been claimed as the third great revolution of the 20th-century in physical science. A leader in quantum physics and modern cosmology has stated: "No one will be considered scientifically literate tomorrow who is not familiar with fractals."[4]

Where chaos begins, classical science ends. It is a new science that spells out, mathematically, philosophically, and graphically, the universal design of how nature functions and flows, rises and falls. It has brought together not only mathematicians, physicists, biologists, and chemists, but also physiologists, ecologists, economists, and meteorologists. It affects our local weather. Chaos conferences and chaos journals are far and near. Government programs and university campuses are afire with chaos.

Fractals have come to represent a way of describing, calculating, and thinking about forms that are fragmented and irregular (like life itself!). The fractal approach embraces the whole structure — in terms of the branching that produces it — and behaves consistently from large scale to small scale. A fractal curve refers to an underlying organizing principle embedded within the monstrous complexities and apparently disconnected fragments. Reality, on all levels, displays a regular irregularity! Here, "fractal" means self-similar. Self-similarity is symmetry across scale. Every *fracture* of the shape replicates a *fraction* of itself on a smaller or larger scale, continuing infinitely. A fractaled view of reality is an infinite recursion of pattern within pattern. Fractal geometry provides a set of tools to navigate the new scientific world of "order within chaos."

Chaos, belying its name, is about order. It is about the sublime order underlying the complexity of apparent disorder. Its major tool is the special techniques of computer graphics that are able to translate otherwise abstract, mathematical descriptions into pictures of utterly fantastic and delicate structures. These forms, which previous to computerization were barely conceivable to even a few mathematical visionaries, comprise a new family of shapes.

Technology is now painting, in infinite detail and color, what the mind can no longer imagine. Even hard core mathematicians and scientists cannot but experience an epiphany, inducing a logical leap of faith into another dimension. Seeing is believing, as a vision of testimonial faith appears on the computer screen. A new geometry, long hidden in the nature of things, has reared it strange head.[5]

Yet, it is this "strange" new science that holds the maps, models, and metaphors to some of the most bewildering and abstruse traditions of the talmudic and Kabbalah sage-mystics. Fractals offer a huge arsenal of power tools to get a serious handle on core teachings of the *Zohar* and Lurianic Kabbalah, such as the Primordial Worlds of the *Tohu* (referring to the secret of the second verse of Genesis: "And the earth was *tohu*/chaos"), the Divine Personas (*partzufim*), and the ubiquitous "*nitzotzot*" – fractal chips or "sparks" of collapsed divinity that are embedded in our present reality.

The entire structure of the Torah, the universe, and the mission of the Jewish Nation, is dependent upon these kabbalistic teachings that are conceptually based upon a "fractaled" picture of existence. There is no question that from the perspective of the Gaon of Vilna, the conscious language of fractals is being revealed in our generation as one of the 999 phases of the messianic process. This is to enable many diverse individuals, as well as seasoned Torah scholars, to grasp relatively quickly, yet firmly and deeply, these most ancient truths to prepare for a complete future paradigm shift in global transformation – *and the future is now.*

Additionally, learning to see, think, and envision *fractally* is the key to integrate other ostensibly strange beliefs in the Gaon's Secret Doctrine that are reiterated through out *Kol HaTor.* These include his absolute adherence to *Gilgul* (doctrine of transmigration of soul fractals) and its everyday application, together with his extensive usage of *gematria,* to calculate and plot the inner geography of the soul's journey and purpose. Fractal theory reveals that the Gaon's usage of *gematria* is not a "numbers game," and his

usage of *gilgul* is not about individual "people" reincarnating. Rather it is about recurring cosmic geometric fractal patterns embedded within Torah and the universe. In fact, for the Gaon, *gematria, gilgul,* and Mashiach ben Yoseph are the fundamental bedrock of a fractaled universe.

(As a small application of fractal thinking, the subheadings throughout Part II have been titled, Fractal 1, Fractal 2, etc. Part of the idea here is that, although each section stands on its own, each one is interdependent on all the other subheadings, and in fact, each subject matter is an iterating replication ("fractured fraction") of all the others, each one with its unique nuances. All these patterns originate from one eternal formula — The Tetragrammaton Y-H-V-H.)

~ *Hasadim* and *Gevurot* ~

There is one more mechanism that, although not coming from the science and technology vessels of *Tachtit HaHar*, it is absolutely indispensable to understand and integrate the doctrine of *Kol HaTor* and the Kabbalah of the Gaon. This teaching, from the "Front Side" or "Face" of Mt. Sinai, is the pivotal axiom of an entire Torah-based cosmology. In this case, this ancient Torah tool is coming directly from the Gaon's writings, as amplified by R. Shlomo Eliyashiv, (the great expositor of the Gaon's Kabbalah known as the "*Leshem*".)

The kabbalistic principle of *Hasadim* and *Gevurot* is the key to understanding all branches of Jewish mystical thought, especially the Kabbalah school of the Gaon of Vilna, from whence I have received this initiation. *Hasadim* and *Gevurot*, or *HuG* for short, is the inner mechanism that lies at the very center of the Kabbalah, yet its systematic analysis and conscious application is virtually unknown, even in scholarly kabbalistic circles.

This concept is, without exaggeration, the *modus operandi* to understanding the full spectrum of Judaism, rabbinic or kabbalistic, secular or religious. For want of any

comparable Western terminology, the Oriental medical and philosophical concept of *yin-yang* that has entered English usage, is apropos. The masculine/expansive *hasadim (yang)* and the feminine/contracting *gevurot (yin)* are the two underlying forces that animate and define the entirety of creation and human intercourse. But here the comparison with *yin-yang* stops. From the perspective of the Gaon's Kabbalah, the relationship between these two aspects of divinity takes a decidedly Jewish twist. This knowledge generates a wonderful interdisciplinary approach to the different streams of Kabbalah, and it is a prerequisite to being initiated into *Kol HaTor's* secret of the Twin Messiahs. Additionally, the mechanics of *HuG* offer a meta-historical vantage point to observe the divergent denominations and rivalries — religious and political — that are endemic in Judaism today and in the world at large.[6]

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[1] *Kol HaTor,* Chapter 5, Section II, par. #6.

[2] *Kol HaTor,* Chapter 5, Section I, par. #2.

[3] Source: Gary Zukav, *The Dancing Wu-Li Masters,* 1979.

[4] John Archibald Wheeler, protégé of Niels Bohr and friend of Albert Einstein, quoted in *Introducing Fractal Geometry,* Lesmoir-Gordon, Rood, 2001.

[5] Source: James Gleick, Chaos – Making a New Science, 1987.

[6] For an overview of *HuG* see my *Introduction to Torah Cosmology and Jewish Mysticism,* Lessons 1 and 2.

Appendix 3
Template of the *Ten Sefirot*

Keter
(Crown)
Cranium

Binah
(Discernment)
left brain

Chochmah
(Wisdom)
right brain

Da'at
(Knowledge)
middle brain, spine

Gevurah
(Strength)
left arm/hand
Isaac

Chesed
(Love)
right arm/hand
Abraham

Tiferet
(Beauty)
Torso
Jacob

Hod
(Empathy)
left
kidney/gonad/leg
Aaron

Netzach
(Dominance)
right
kidney/gonad/leg
Moses

Yesod
(Channel)
reproductive organs
Yoseph

Malchut
(Kingship)
reproductive organs/
separated female
David

Appendix 4

The GRA Mandala
Explanation of the Cover Image

The graphic on the cover of this book is intended to be instructional and thought provoking. "A picture tells a thousand stories" — in this case this unusual picture, which is a type of "Torah mandala,"[1] reveals a thousand lights in the mystery of the Gaon of Vilna. The true image of the Gaon — public and private — is historically unique in many ways, if only because there is no single image of the Gaon of Vilna! From among all his sons, relatives, and numerous disciples, as well as from among numerous historians and biographers (both Orthodox and secular), there is no consensus at all as to who the Gaon of Vilna really was and what exactly he was doing throughout his seventy-seven years of earthly existence.

After the reader has read *The Secret Doctrine of the Gaon of Vilna*, the question is specifically: who did *he* think he was, and what did *he* believe to be his life's mission? How did *he* understand his superhuman computer-like brain, capable of processing at lightening speed, literally every single letter of the entire Written and Oral Torah, together with almost every known field of scientific and philosophical

knowledge? How did *he* understand his unexpected, inexplicable, and bizarre behavior, from his still-to-this-day unexplained battle with the Hasidic movement; his mysterious aborted trip to the Land of Israel and the enigma of his taking off even minutes of Torah study to research and author a book on trigonometry and other secular disciplines in Hebrew? The list goes on and on.

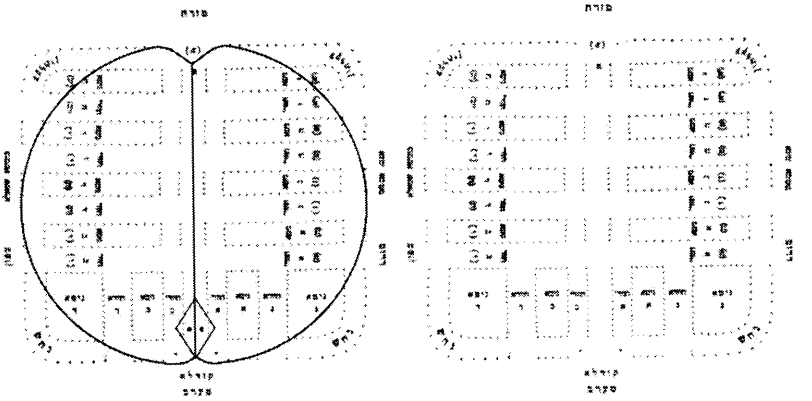
The cover photo-montage consists of six different portraits of the Gaon which were produced in the past by various artists — Jewish and non-Jewish. Emblematically, each "face" of the Gaon can reflect at least six different "facets," as perceived and envisioned by various individuals and communities over the last two hundred fifty years. There is the image of the Gaon of Vilna who is the strict legalist, ethicist and master Talmudist; the Gaon as the superlative mathematician and scientist; the Gaon as the vigilant anti-Hasidic leader; the Gaon as the master Hebrew grammarian; the Gaon as the kabbalist's kabbalist, revealing new secrets of the Torah for the Final Generation; the Gaon as the incarnation of Moses; the Gaon as the guardian warrior of ancient rabbinic tradition; and the Gaon as the harbinger of a futuristic Jerusalem, functioning as the spiritual and scientific *meta*-tropolis of global consciousness. Will the real Gaon of Vilna please stand up? Truthfully, all these are only some of the aspects and missions of Mashiach ben Yoseph.

From the perspective of *Kol HaTor,* all these images are true, and yet they are not complete for the Gaon contains all these aspects and more. The hidden whole of the Gaon is far more than the sum of his individual parts. The "more" is here represented by the computer animated fractal in the middle. This fractal has an eerie human-like or "Adamic" form to it. This is the root-soul of the Gaon, also known as the Illumination of Mashiach ben Yoseph. Additionally, the *meta*-soul of Mashiach ben Yoseph, as well known in Kabbalah and throughout *Kol HaTor,* is the multi-spectral phenomenon known as Metatron (explained in the chapters above). This fractal image, representing higher dimensional consciousness, reveals the Gaon of Vilna as a living manifestation in the mystery of Metatron. According to R. Hillel of Shklov, the Gaon's guiding metatronic spirit is yet

alive and well within the pages of the secret doctrine of *Kol HaTor* and throughout his enormous matrix of writings.

These six "faces" of the Gaon can also signify the six spiritual "phases" of the template of the six lower *Sefirot,* as they emanate and filter down the Light of the *Ain Sof.* The seventh "face/phase" of the Gaon is the *Sefira* of *Malchut* which, as is well known in the Kabbalah, "has nothing of her own", yet reveals all the aspects that are being directed into her vortex. One light of understanding, among many that this mandala reveals, is that the Torah of the Gaon can only be understood through the providential discoveries of science and technology, symbolically embodied here within the computer generated fractal. Without the maps, models, and metaphors of the new sciences we cannot hope to grasp whom the Gaon of Vilna is, what he was really doing, and where he is still trying to take us.

The secret to understanding the *oversoul* of the Gaon is the Hebrew diagram that forms the backdrop of the GRA Mandala. The diagram below on the right was drawn by R. Shlomo Eliyashiv (known as the *Leshem*), the early 20th-century master kabbalist and chief expositor of the Kabbalah of the Gaon.[2] It is a graphic description of his clarification of the Gaon's commentary of a section of the *Sifra DiTzinuta* from the *Zohar.* The diagram is mapping out the cosmic "circuits" of the higher dimensional "brain" of *Arich Anpin* or, in simple theological language, the "Godhead". This is an "aerial view" with the bottom of the diagram being the back of the head ("west"). The fundamental design is that of a central column dividing at its top into two branches that curve around to reunite at its original starting point. This is the form of the cosmic serpent that reveals itself as two serpents only to reunite as one. The diagram below on the left is the same one as on the right only with the serpentine movement clearly indicated.



This sacred Uroboros — the motif of a serpent with its tail in its mouth — is very much the backbone of the Gaon's Kabbalah teachings (amplified at length in Volume II of *The Secret Doctrine of the Gaon of Vilna*, especially in Chapter 2, *Sacred Serpent and the Roots of Technology*). This section references the *Zohar's* graphic depiction of what is, with little question, the most unusual and intriguing shape in the entirety of Torah literature. In fact, this strange Uroboros shape is the most unique shape in the annals of comparative religion, mysticism, mythology, and Jungian psychology. This holy "Jewish" serpent, however, is virtually unique in that it is a serpent with *two* tails in its mouth! The Two-Tailed Uroboros is also "fractaling" (a self-replicating fractured fraction of itself, see Appendix 2) the mystery of the two Leviathans that are really one as explained there by the Gaon (and in Volume II, Chapter 3, Leviathan).

The GRA Mandala incorporates the four fundamental teachings (elaborated in the four chapters of Volume II) of the Gaon's Kabbalah — Mashiach ben Yoseph, the Sacred Serpent, Leviathan, and Metatron. These four aspects of reality — corresponding to the four alphanumeric symbols of the Tetragrammaton — are the roots and branches of *Kol HaTor*. Additionally, the Gaon wrote (quoted above) that, "all that now exists and all that will exist until eternity, is all contained in the Written Torah." The small image of the *sefer Torah* (Scroll of the Torah) situated as the crown of the GRA

Mandala alludes to this truth of the Gaon – that all reality/consciousness is ultimately emanating out of the Five Books of Moses. Now, by integrating the six historical images of the Gaon into his metatronic oversoul, superimposed upon the Two-Tailed Leviathan swimming in the higher dimensional ocean of the Godhead, and all of this radiating out of the higher-dimensional Torah, we can just begin to get a small glimpse of the light of the GRA, Rabbi Eliyahu, the Gaon of Vilna.

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[1] A mandala, literally meaning "disc" or "circle", is an ancient form of Oriental art that graphically portrays a schematized representation of the cosmos. Mandalas are often characterized by concentric configurations of geometric shapes, each of which contain images or aspects of divinity. In Jungian psychology the concept of the mandala was borrowed as a symbol representing the effort to reunify the self. Along with other originally Oriental terms, such as "mantra", "tantra" and "yin-yang", the term and imagery of the mandala has become part of the Western language and mind-set. Even a six-pointed "Jewish Star" — an intersection of two triangles — if contemplated for its schematic representation of the cosmos reveals itself as an ancient kabbalistic "mandala". The "GRA Mandala", as with any true mandala, has embedded within it virtually endless symbols and fractaled layers of the enigmatic soul of the Gaon of Vilna.

[2] *Hakdamot v'Sh'arim, Likutim*, p. 197

Index

A

Abraham Abba of Glussk · 64, 103
Abraham Simcha, R. · 106
  Hadrat Kodesh · 103
Acheeshenah
  acceleration of End
    before its due time · 212
Adam HaRishon · 181
  both masculine and feminine · 179
Adam Kadmon
  Archetypal Man · 183
Adamic consciousness · 49
Adam's Fall
  consequence of · 182
Aderet Eliyahu · 67, 211
Advent of the Mashiach · 72, 78, 81, 83
  Torah formulas · 86
Advent of the Messiah · 84
Akeida
  Binding · 196
Aleph · 208
Alim L'trufa · 87
aliyah from Russia
  first · 26
  Baal Shem Tov disciples · 26
Amalek
  waging war against · 121
Amoraim · 138, 225, 227, 229
  Mashiach ben Yoseph · 196
anti-Zionist · 34, 166
Ari, the
  Mashiach ben Yoseph · 176
Ari, the Holy · 36, 74
Arich Anpin · 251
Ari's meditative *kavanot* · 37
Ari's teachings · 228, 230
Aristotelian philosophy · 70
Aristotle · 70, 95, 163
arousal from below · 123, 142, 189, 193, 202, 203, 209, 211, 214, 215
  Formula 999 · 120, 202
Asiyah
  world of Action · 83, 139
Aspects, 156 · 204
  130th Aspect · 198
  133rd of · 162
  51st Aspect · 200
  69th of · 160
  70th Aspect · 199
  75th Aspect · 197
  8th Aspect · 198
  gematria · 11
  need to know · 117
At'chalta · 116
  advent of · 118
  Beginning · 169
  Beginning · 117
  Elijah the Prophet · 100
  principles of · 119
At'chalta D'Geulah
  Beginning of the Redemption · 134, 151, 201
atarah
  crown · 185
atarah of the *yesod*
  ben David · 188
  Malchut · 189
Auerbach, R. Yitzchak · 29
Ayil Meshullash · 91, 158

B

B'nei B'rak edition · 30
Sha'ar Be'er Sheva · 30
Ba'al Shem Tov · 38, 152
Marcus, R. Aaron · 51
Ba'al Shem Tov, R. Yisrael · 37, 51, 152
Bar Lev English Translation of *Kol HaTor* · 165
Bar Lev, Yechiel R. · 17
bar Yochai, Rabbi Shimon · 75, 76
Be'er HaGolah · 22, 73
Fountain of the Exile · 21
Beginning
At'chalta · 117
Beginning of the Redemption · 127, 134, 141, 151, 153, 201
Beit El, Kabbalistic school of · 37
Beit Midrash Eliyahu
House of Study of Elijah · 169, 170
ben Shlomo Zalman, Eliyahu · 37, 73
Gaon of Vilna · 2, 21
Besht, the · 37
Betzalel · 102, 108, 151, 162, 163
B'Itah
End in its natural due time · 212, 214
B'nai Noach · 1
body of space-time · 183
Book of Formation
Sefer Yetzirah · 37
Branch of Judah · 117
Branch of Yoseph · 117
Mashiach ben Yoseph · 193
Brit Avot B'Se'arat Eliyahu · 28, 36
Bunim, Simcha Alter R. · 6

C

call of the turtledove · 6, 9, 24, 87, 119, 168, 169, 205, 206
Chabad
Hasidut · 158
Chabad Lubavitch · 54
Chaim, R. of Volozhin · 59, 105, 108
Abraham Simcha, R. · 103
Aristotle · 95
Avraham Simcha, R. · 66
Isaac, R. · 64
Sifra DeTzeniuta, commentary on · 162
chaos theory · 15, 41, 243
Charlap, R. Yaacov Moshe · 29, 49
Chashmal
Electrum · 140
Chaver, R. Yitzchak Izik · 105, 155, 156, 186, 219
chayot haKodesh · 142
Chazon Tziyon · 13, 24, 47, 49
Kol HaTor · 28
R. Hillel of Shklov · 29
Rivlin, R. Shlomo Zalman · 28
Shklov and Yerushalaim · 28
spearheaded by · 13
Chazon Tziyon - Shklov and Jerusalem
Gaon's system of "mystical Zionism" · 35

cherish her very dust · 119, 215, 216
Chevley Mashiach
Birth pangs of the Messianic Era · 201
***Ch**ochmah **Sh**el **Ma'a**lah*
Wisdom from above · 140
Chochmat haRefuah veHaTzemicha · 158
coherent superposition · 16, 241
contributing to
brethren living in Israel · 13
rebuilding Jerusalem · 13
cosmic clock · 49
Covenant of the Forefathers in the Storm Wind of Elijah · 28
creation ex nihilo · 70
Creation of Genesis · 229
Creativity
tikkun of · 129
Cyrus · 117, 168, 185, 187
Mashiach ben Yoseph · 198
Tzedek · 198

D

Death of the Primordial Kings · 184
Deblitzki, R. Shraya
The Gaon of Vilna Views Life · 103
Dew of Light · 128
Dikduk Eliyahu · 91
Doctrine of Redemption · 36
Brit Avot B'Se'arat Eliyahu · 36
Doresh Tziyon · 27
dove
yonah · 17
dybbuk · 76

E

egalitarianism · 128
Eight Gates · 78
Einstein, Albert
science and religion · 90
Einsteinian relativity · 41
electromagnetic theory · 41
Eli Zeitlis, HaRav · 96
Eliah Wilna und Sein Elementargeome Trisches Compendium · 91
Elijah the Prophet · 76, 230
agents · 205
At'chalta · 100
Gaon's visitation from · 234
Eliyahu ben Shlomo · 100
Eliyahu Hasid · 101
Mashiach ben Yoseph · 199
Eliyahu, R.
child prodigy · 73
Eliyashiv, R. Shlomo · 39, 49, 51, 103, 105, 156, 186, 251, Also see *Leshem*
Gaon's supra-natural mastery · 70
Hasadim and *Gevurot* · 246
Leshem Sh'vo V'Achlamah · 159
Tohu, split in · 186
End of Days · 3, 81, 98, 120
secret of · 100
End Times · 10
Kol HaTor intro · 31
Ephraim
least one · 211

Ephramites · 1
Era of the Messiah
ben David · 180
Esther, Queen
Mashiach ben Yoseph · 194
Etz Chaim · 27, 36
four schools · 37
Torah academy · 114
Etz Chaim Yeshivah · 27
Etz Yehuda and *Etz Yoseph* · 129
Euclid
translation of · 21, 90, 108, 161
Even Shleimah · 71, 154
exiles, ingathering of the · 147
Ezra and Nehemiah · 124, 168
agents · 205
Mashiach ben Yoseph · 199

F

Final End · 98
secret of · 100
Wondrous End · 119
Final Generation · 3, 120, 239
First Messiah · 3, 11, 86
beginning of redemption · 123
mission of · 88
practical application · 34
Fishman, David E · 46
Flat Land
Olam HaShafel · 240
Flatland · 15, 240
Footsteps of the Messiah · 143, 150, 175
Formula 999 · 12, 16, 200, 202
20th day of the Omer · 170
archetype, all encompassing · 205
arousal from below · 120
secret in *yesod* · 129
tikkun of Transcendence · 128
two halves of · 202
yesod · 119
formulas of the Torah
Advent of the Mashiach · 86
Fountain of the Exile
Be'er HaGolah · 21
fractal · 244
fractal geometry · 15, 41, 156
fractal sparks · 68, 79, 139, 240
fractals
"fractured fractions" · 15
Frank, R. Shraga Fivel
Approbation · 25
Frank, R. Tzvi Pesach · 5, 80
Frank, Rabbi Chaim Shraga Feivel · 5, 113
Friedlander, R. Chaim · 48
Fusion
tikkun of · 129

G

Gabriel
agents · 205
archangel · 195
Seventy Languages · 150
Gan Eden
Adamic home · 2
Gaon and his school
Mashiach ben Yoseph · 176
Gaon of Vilna...3, 17, 158
Aderet Eliyahu · 74
commentary on *Sefer Yetzirah* · 74

Gaon of Vilna...continued
commentary on *Zohar* · 74
Aderet Eliyahu · 67
and Hasidic movement · 3
authenticity of *Kol HaTor* · 10
ben Shlomo Zalman, R. Eliyahu · 2, 21
ben Shlomo Zalman, Rabbi Eliyahu · 9
Berlin visit · 45
Chabad Lubavitch · 54
commentary on *Mesechtot Ketanot* · 70
commentary on *Pirkei Avot* · 70
commentary Proverbs · 69
cosmology of creation · 15
death of · 25
disciples of · 22, 46
disciples who immigrated · 36
Doctrine of Redemption · 36
eighteenth century Jewish world · 59
esoteric teachings of · 36
exoteric teachings of · 40
Gaon z"l · 25, 28
Hasid · 60
Hasidic movement · 34
immigration attempted · 24
Kabbalah school of · 4, 14
lived · 9
Messiah from House of Joseph · 33
messianic role of · 3
methodology of · 11
methodology of prayer · 34
mystery of time · 38
mystic and scientist · 9
mystical approach to science · 9
one hundred gates of wisdom · 42
Oversoul of Metatron · 34
Pious One, the · 60
principle [of parallelism] · 50
R. Hillel · 10
Rabbi Eliyahu · 2, 4, 9, 17, 21, 61
Rabbi Eliyahu ben Shlomo Zalman · 59
Rabbi Hillel · 5
Ramchal, the · 49
Rishon, compared to · 62
Rivlin, R. Hillel · 61
Schick, R. Dr. Baruch · 51
Secret Doctrine of · 2
secret journal of · 2
Sha'ar Be'er Sheva · 13
socialism · 32
system of · 23, 32, 34, 37
Torah and science · 14
Torah blueprint of Redemption · 38
vision of future · 10
commentary on Song of Songs · 74
commentary on Sifra DiTzniuta · 74
commentary on *Tikkuney Zohar* · 74
commentary on *Sefer HaBahir* · 74
commentary *Aggadot HaShas* · 74
Chaim, R. of Volozhin · 76
Hillel, R. · 76

Gaon of Vilna...continued
gilgul, study of · 78
gilgul of Moshe · 79
Menashe Elya · 79
Goral · 80
incarnation of Moses · 85
angel · 86
embodiment of MBY · 86
journey to Holy Land · 87
Rabbi Eliyahu · 88
Mashiach ben Yoseph · 88
voluntary exile of · 88
scientist · 89
work on geography · 91
work on astronomical calculations · 91
work on mathematics · 91
works on Hebrew grammar · 91
non-Jewish scholars · 91
inventions · 92
Seven Sciences, mastery over · 92
science and Kabbalah · 93
commentary on Sifra DiTzniuta · 95
Messianic Era · 101
200th anniversary of passing · 102
Kramer, Rabbi Eliyahu · 102
Deblitzki, R. Shraya · 103
Rabbeinu Eliyahu · 120
Rabbi Eliyahu · 123
medicine or pharmacology, never practiced · 141
science of philosophy · 142
Mashiach ben Yoseph, illumination of · 147
Messiah, subject of · 176
third path · 213
Tachtit HaHar · 238
New Torah · 239
Hasadim and *Gevurot* · 246
image of · 250
Metatron · 250
Rabbi Eliyahu · 253
Gaon Rabbeinu Eliyahu · Gra, the · 9
Gaon's Kabbalah · 34
school of · 238
Uroboros · 252
Gaonim · 71
Gaon's son, R. Avraham · 65
Gaon's system of "mystical Zionism"
development of · 35
Gaon's Torah cosmology · 16
Gate of the Well of Seven · 13
Gate of Transmigration · 78
gates of wisdom above · 39, 42, 51, 93, 94, 134, 137, 142, 146, 148, 161, 168
secrets of Torah · 148
gates of wisdom below · 42
gemara · 227
*g*ematria · 11, 36, 77, 81, 83, 84, 113, 150, 154, 155, 160, 245
real intent of · 78
Genius of Vilna · 21, 91
Mashiach ben Yoseph · 10

Genius our Master Elijah · 9
Geonim · 62
Gerer Rebbe · 1
geulah shlemah
complete Redemption · 141
Gilgul · 78
transmigration of soul · 245
Gilui Eliyahu · 76
goel
redeemer · 178
golem · 74, 95, 96, 108, 109, 149, 162, 163, 232
Goral · 80, 81, 83, 84, 107, 161
Goral of the Gaon · 80, 83, 84, 155, 160
Gra, the
Gaon of Vilna · 9, 37, 47, 113
Hillel, Rabbi · 113
Kol HaTor · 114
resettling Holy Land · 113
Great Assembly · 71
Great Thousand · 209

H

Hadrat Kodesh · 66, 103
HaEleph HaGadol
Great Thousand · 208
halacha · 227
HaMagid Doresh Tziyon · 28
hasadim and *gevurot*
direct experience of · 34
Hasadim and *Gevurot* · 246
hashgachah · 50
Hasidic leaders
criticism of Gaon · 68
Hasidic movement · 3, 46, 71
Gaon's battle with · 250
Gaon's opposition to · 34
opposition to · 159
wisdom from above · 51
Hasidut · 38
Chabad · 158
Chabad Lubavitch · 54
Mashiach ben Yoseph · 176
Haskalah movement · 90
HaTekufah HaGedolah · 30, 108
Heavenly Academy · 76, 234
Hebrew language
mystery of the · 148
Heels of the Messiah · 72
Heller, R. Yom Tov · 155
Hidden Messiah · 11
Higher Wisdom · 97, 168
Hitkallelut veHitkashrut haOlamot
interconnection and interpenetration of all existence · 243
hitkatnut hadorot · 40
Holism
tikkun of · 128
hologram · 243
Holy Land
resettlement of · 116, 125
Holy Land, the
"backside" of · 6
Holy Tongue
speaking of · 152, 163
Horowitz, R. Shimon (Leider) · 29
HuG
Hasadim and Gevurot · 246

I

Idra Rabba · 106, 154
Idrot · 229
  Sifra DiTzniuta · 228
Ikveta DiM'shecha · 123
  Footsteps of the Messiah · 135, 143, 148, 150, 175, 192, 201
  Heels of the Messiah · 72
Industrial Revolution · 41, 216
ingathering of the exiles · 23, 73, 88, 89, 99, 100, 101, 116, 117, 121, 125, 126, 134, 135, 136, 138, 141, 150, 175, 187
  MbY · 186
inner circles
  establishing · 121
Inner Circles · 6, 118, 125, 126, 237
  egalitarianism · 128
  establishment of · 12
International Conference
  "Gra and ...Influence" · 102
irashenah
  I will inherit it · 196
Israel, R. of Shklov · 26
  Pe'at HaShulchan · 26

J

Jerusalem
  place of refuge · 124
  rebuilding of · 13, 24, 121, 125, 135, 147, 169, 188, 199
Jerusalem edition · 30
Jerusalem settlement
  Gaon's disciples · 26
Jeshurun · 99
Jewish Code of Law
  Shulchan Aruch · 21
Jewish homes beyond the Old City walls · 27
Joshua · 87, 124
  disciples of Gaon · 88
Judah saves Yoseph · 118
Judah the Prince · 226

K

Kabbalah
  maps, models, and metaphors · 12, 215, 239, 245, 251
  scientific discoveries · 12
Kabbalah and Hasidut · 51
Kabbalah and science
  accelerating Messianic Era · 44
  doctrine of · 41
Kahana, R. Yitzchak · 75, 107
Kasher edition · 30
Kasher, R. Menachem Mendel · 173
  HaTekufah HaGedolah · 30
kavanah · 38
Keset HaSofer · 51, 153
Ketz HaP'laot
  Wondrous End · 167
Kiddush HaShem
  Sanctification of God's Name · 43, 127, 133
Kol HaTor
  156 aspects · 194
  1994 edition · 31, 48
  1994 Jerusalem edition · 30
  activist's manual · 237
  author of · 114
  authored by R. Hillel · 10

Kol HaTor...continued
B'nei B'rak edition · 25, 30
became available to public · 10
Brit Avot B'Se'arat Eliyahu · 36
Call of the Turtledove · 1
Chazon Tziyon · 28
closed book · 16
Committee for the dissemination of · 114
concerns of repercussions · 31
doctrine of "Kabbalah and science" · 41
Doctrine of Redemption · 36
first publication · 30
first published · 69
Gaon is MBY · 10
Gaon's secret messianic mission and teachings · 3
Gaon's instructions · 114
Gaon's Kabbalah · 34
Gaon's methodology of prayer · 34
Gaon's mystical approach to science · 9
Gaon's vision of future · 10
gematria · 36
guidebook and manual · 35
inner dimension of time · 38
Kasher edition · 30
manual and practical guide · 176
megilat setarim · 2
mentioned in other sources · 35
messianic role of science and technology · 34
metaphysical tool kit · 1
no mention · 102
Outline of Redemption · 28
practical application of MBY · 34
publication in 1968 · 14
R. Shlomo Zalman's 1946 introduction · 30
R. Shlomo Zalman's intro · 31
Rabinowitz essay · 52
rejection by scholars · 35
religious Zionism · 11
Rivlin, R. Shlomo Zalman · 69
Rivlin, R. Shlomo Zalman version · 29
Rivlin, R. Yitzchak Tzvi · 29
Rivlin, R. Yoseph poems · 28
role of the Jewish nation · 10
secret journal of Gaon · 2
Seven Characteristics of Redemption · 5
Sha'ar Be'er Sheva · 13
Shulchan Aruch · 29, 44, 217
Torah Shleimah edition · 30
transcendent states of consciousness · 1
Urim V'Tumim · 29

L

Land of Israel
agricultural laws of · 26
cultivation of · 126
End of Days · 98

Land of Israel...continued
Gaon not permitted to enter · 79
Gaon's disciples · 101
Gaon's immigration to · 118
Gaon's journey to · 109
gathering exiles to · 88
Gra's commandment regarding · 113
Joshua · 88
Kabbalah revealed in · 124
Moses our Teacher · 88
place of refuge · 124
rebirth of · 215
reconstruction of · 1, 3, 6, 10, 11, 13, 22, 23, 24, 25, 135, 136
reflourishing of · 138
resettlement of · 99, 109
return to · 101, 147
settlement of · 47
Torah of · 72
tzedaka · 126
Land of Israel, the
return of the Jewish people · 12
Last Generation · 11, 73, 81, 116, 239
pangs of the Mashiach · 123
Revealed End in · 119
Leaves for Healing · 87
Leshem · *Also see Eliyashiv, R. Shlomo*
Leshem Sh'vo V'Achlamah · 50, 51, 106, 156, 162, 218
Solomon's wisdom · 159
Letter of the Gaon · 97, 98
Leviathan · 155
"skin" of · 15
direct experience of · 34
Gaon's cosmology of creation · 15
Two-Tailed · 16, 253
Levin, Rabbi Aryeh · 80
light to the nations · 45
Lipshitz, Dr. Tzvi · 32
HaLevanon article · 32
Loew, R. Yehudah · 42
Lower Wisdom · 51, 97, 168
Luria, R. Dr. Zalman · 32
Luria, R. Shlomo · 29
Luria, R. Yitzchak · 36, 69, 74
Luria, Yeshayahu · 28
Lurianic Kabbalah · 16, 38, 40, 78, 173, 218
Etz Chaim · 36
four schools · 37
Gaon's system · 36
teachings of · 245
Luzzatto, R. Moshe Chaim · 37, 44
human model · 43
Ramchal's system · 37

M

M'shecha d'At'chalta
Messiah of the Beginning · 141
Ma'alot HaTorah · 3
Ma'aseh Bereshit · 53
Ma'aseh VeCheshbon · 83
machines, simple · 238
machines, spiritual · 238
machloket
rabbinical "dispute" · 242
maggidim · 76
divine entities · 232
Maharal of Prague · 42, 155
Maimonides · 70, 103, 138
Gaon's critiques of · 158
healing and plants · 158
Messianic Era · 182
soul powers · 158

maps, models, and metaphors
from science · 12
Marcus, R. Aaron · 51, 153
Mashiach
pangs of the · 123
Mashiach ben David · 11
Adam HaRishon · 181
Angel of Death · 186, 219
aroused from above · 210
atarah of the *yesod* · 188
completer · 192
concluding intercessor · 118
death reabsorbed · 185
divine process · 214
elevation and transformation · 180
Feet of Messiah · 191
Formula 999 · 202
from the heavens · 188
Great Thousand · 203, 209
interpenetration of · 181
matter and energy model · 189
messianic age of · 49
Messianic Era of · 186
messianic process · 124
mission of · 117
Moses · 141
Moses our Teacher · 206
Netzach and Hod · 120
period of · 180
redemption process completion · 118
Redemption's completion · 73
seven end times before · 167
seventh millennium · 184
spark in MbY · 181
spiritual existence · 192
split messiah · 177
Tohu, split in · 186
Trein M'shechin · 193
Two Messiahs · 117
two messianic periods · 183
unites with MbY · 214
Mashiach ben Yoseph · 11, 15, 33, 73, 134, 173, 189, 195, 217
156 Aspects 117, 160, 162, 194, 204
999 and 1000 · 200
acquisition and conquest · 124
Admonisher to Repentance · 197
agents · 205
archetype, all encompassing · 205
Ari · 197
arousal from below · 214
Avraham Avinu · 196
Baba Metzia reference · 174
beginning of redemption · 123
brothers did not recognize him · 166
call of the turtledove · 87
covert mission of · 7
creation of golem · 96
Cyrus · 198, 199
death decree annulled · 201
Eliyahu Hasid, R. · 199
Emanation of · 118
Ephraim · 211
Ephraim [ben Yoseph] · 202
Esther, Queen · 198
Etz Yoseph · 193
Ezra and Nehemiah · 124, 168, 199
Feet of Messiah · 191
first intercessor · 118

Mashiach ben Yoseph... continued
first messiah · 192
Firstborn Ox · 220
Formula 999 · 119, 202
from the earth · 188
Gaon aspect of · 88
Gaon illumination of · 86
Gaon incarnation of · 85, 96
Gaon of Vilna · 10, 199
Gaon, the Emanation of · 116
Gaon's mission as · 12
Gaon's role as · 109
Gaon's root-soul · 250
gematria 566 · 196
generational · 194, 196
Great Thousand · 209
Heels of Messiah · 175
illumination of · 137
illumination of · 147
Illumination of · 98, 153
Illumination of · 86
Illumination of · 100
in each generation · 85
in history · 6
individual, specific · 195
ingathering of exiles · 187
Initiation of the Beginning · 153
interpenetration of · 181
Jacob's blessing to Yoseph · 140
Jerusalem rebuilt · 123
Jeshurun · 99
Jonah · 197
Joshua · 124, 196
kabbalistic *aggadic* study · 239
Kol HaTor · 176
Kol HaTor 1968 edition · 175
Kol HaTor, inner soul · 48
Kook, R. Avraham Yitzchak HaKohen · 220
living gestalt · 5
material existance · 192
matter and energy model · 189
Messiah of the Beginning · 141, 150
messianic age of · 49
Messianic Era of · 186
messianic process · 124
meta-archangel · 195
misson of · 120
modern technology · 13
Moses our Teacher: · 196, 206
Netzach and Hod · 120
number 9 · 200
numerical value of · 125
Od Yoseph Chai · 200
Oversoul of · 128, 219
period of · 45, 180
physical redemption · 219
practical application · 34
redemption process initiation · 118
redemption, physical · 186
restoration and purification · 180
revealing that which is concealed · 167
reveal secrets of Torah · 219
revelation of seven sciences · 147
Sanctification of God's Name · 127
Saul, King · 185
scientific and technological mission · 91
secular science role · 90
sixth millennium · 184
spark in MbD · 181

Mashiach ben Yoseph...
continued
split messiah · 177
super-archetype · 194
Tohu, split in · 186
Torah formulas · 84
Trein M'shechin · 193
Two Messiahs · 117
two messianic periods · 183
two periods of · 184
Tzedek · 198
unfamiliarity of concept · 173
unites with MbD · 214
Ya'akov Avinu · 196
Yehudah · 196
Yesod of · 191
yesod of the *atarah* · 189
Yitzchak Avinu · 196
Yosef recognizes his brothers · 175
Yoseph and brothers · 35
Yoseph, prototype of · 143
Zion · 124
Mashiach ben Yoseph's "footprints" · 175
maskilim · 69
Meah Sh'arim · 27
megilat setarim · 2, 61
Meir, Rabbi · 235
Men of Truth · 6
Menachem
agents · 205
Menachem Mendel of Shklov · 65, 157
Gaon's supra-natural mastery · 70
Pirkei Avot and *Mesechtot Ketanot* · 162
Menashe Elya z"l · 79
Menashe of Ilya · 32
Mendelssohn, Moses · 64
Merkava
secrets of the · 229
Messiah
House of Joseph · 3, 11, 33, 85
Messiahship
aspects of · 10
Messianic Era · 40, 157
advent of the · 22, 101
atarah of *yesod* · 185
ben David · 212
birth pangs of · 201
difference with present world · 182
Kabbalah and science · 44
Kol HaTor · 114
overlapping periods · 186
prophets · 182
role of science · 54
two ways to occur · 212
messianic process · 1, 3, 11, 44, 52, 83, 123, 124, 128, 200
Formula 999 · 202
Mashiach ben Yoseph · 211
stimulation of · 238
two sticks · 129
Yesod/Malchut paradigm · 189
messianic role of secular wisdom · 12
Metatron
agents · 205
direct experience of · 34
Gaon's cosmology of creation · 15
Kol HaTor publication · 33
Mashiach ben Yoseph meta-system · 217
meta-archangel · 195

Metatron...continued
meta-soul of Mashiach ben Yoseph · 250
oversoul and guardian of Israel · 33
Oversoul of · 34
Oversoul of Mashiach ben Yoseph · 128
Prince of the Presence · 15
root of MBY · 33
Sar HaPanim · 128
Seven Sciences · 150
Trein M'shechin · 191
Michael
archangel · 195
Midrash Shlomo · 28
Mishnah
Oral Torah · 226
Mitnagdim · 46
mitzvot
agricultural · 126
Beit El Yeshiva · 37
entered bodily · 123
Möbius strip · 16, 242
Möbius, Augustus Ferdinand · 242
Montefiore, Sir Moses · 47
Moses our Teacher · 76, 79, 206
archetype, all encompassing · 205
Gaon dreamt of · 230
Gaon incarnation of · 85
Great Thousand · 209
Mashiach ben Yoseph · 194
Tiferet · 88
Trein M'shechin · 205
Mussar Movement · 39

N

Nachalat Sheva · 27
Nachmanides · 62, 152
name-formulas · 82
Natkin, R. Nota
Shklov leader · 144
natural sciences
study of the · 21, 90, 148
Neriya
agents · 205
Netzach and *Hod* · 120, 191
Armies of God · 209
root of *yesod* · 160
Netzach/Hod paradigm · 190
New Physics · 241
New Torah · 16
Gaon's description of · 239
Nitzaney Aretz · 48, 169
nitzotzin
sparks · 139
nitzotzot · 68, 79
sparks · 240, 245
Noahides · 1
nogah · 142, 156
Nogah
Radiance · 139
non-Euclidian geometries · 41
non-Zionist · 34, 166

O

Od Yoseph chai
Yoseph lives on · 123, 191, 200, 201
Olam HaShafel
Flat Land · 240

Olam, Shanah, Nefesh · 37
olim chadashim · 24
Oral Torah · 73, 118, 226
Organization for the Dissemination of *Kol HaTor* · 30, 48, 169
orlah *(foreskin)*
removal of · 185
Oversoul and celestial guardian · 33

P

parapsychology · 21, 91, 158
Pardes · 66
four who entered · 156
partzufim
Divine Personas · 245
Patriarch Jacob · 76, 99
Pe'at HaShulchan · 26, 45, 106, 108, 155, 158, 161
Perushim · 46
Petach Tikvah · 28
phases, 999
messianic process, of · 245
Power
tikkun of · 129
Preacher for Zion · 27
Primordial Worlds of the *Tohu* · 245
Prince of the Presence · 15
principle [of parallelism] · 50
Proverbs
Gaon's commentary on · 69
pshat
sod within · 65

Q

Quantum Logic · 242
Quantum physics · 41

R

R. Benyamin [Rivlin]
Shklov leader · 144
Ra'aya Mehemna · 106, 220
The Faithful Shepherd · 229
Rabbi Eliyahu
Mashiach ben Yoseph · 10
Rabinowitz, R. Shlomo · 51
Rabinowitz, Rabbi A. H. · 52
Radio Astronomy · 159
Ragoler, R. Avraham · 3
Ramban · 62
Ramchal, the · 37, 40, 43, 54, 217
Adir BaMarom · 54
archetypes · 38
four categories of required knowledge · 52
Gaon's praise of · 49
Kinat HaShem Tzevaot · 176
Ma'amar HaAggadot · 53
Mashiach ben Yoseph · 176
Ulman, R. Shalom · 48
Raphael
archangel · 195
Rashash, the · 37
system of · 37
Rashash's Kabbalah · 38
Rashi · 17, 77, 104, 126, 174, 195
tachtit hahar · 157

razei Torah
secrets of the Torah · 154
Rebbe
Judah the Prince · 226
Rebbe Moshe, the Preacher of Zion · 27
rebuilding Jerusalem · 121
Rectification for the Sin of the Spies · 17
redemption
purpose of · 119
Redemption
Agenda for · 6
complete · 141, 175, 187
Dawn of · 120
redemption process · 12, 22, 38, 92, 155
beginning of · 12, 24
fixed times · 215
secrets in · 101
Torah's blueprint of · 38
Redemption process
arousal of · 12
Redemption, the
accelerate of · 12, 120, 133
hasten · 9
redemptive process
acceleration of · 118
removing impure spirit · 121
return of the Jewish people
process of · 12
Revealed End
period of the · 121
Revealer of Hidden Things · 72, 84, 120
righteous gentiles
Noahides · 1
Rishon · 62
Rivkes, R. Moshe · 22, 73
died · 21
Rivlin , Rabbi Yitzchak Tzvi · 114
Rivlin , Rav Yoseph ("Yosha") · 114
Rivlin family · 4, 22, 24
Chabad members · 46
Gaon's system · 36
history, a · 22
Mashiach ben Yoseph · 199
Rivlin, Asher · 30
HaTekufah HaGedolah · 30
Rivlin, Moshe · 27
Doresh Tziyon · 27
Preacher for Zion · 27
Rebbe Moshe, the Preacher of Zion · 27
Rivlin, R. Avraham Benyamin · 27
Etz Chaim Yeshivah · 27
Rivlin, R. Yoseph (Yosha) · 27
Rivlin, R. Benyamin · 14, 22
Builder of Shklov and its scholars · 23
emigration of · 24
first Lubavitcher Rebbe · 159
library of · 47
natural sciences · 23
pharmaceutical company of · 47
Shirei Shlomo · 47
system of Gaon · 32
vision of Jerusalem · 23
Rivlin, R. Eliyahu Yoseph · 46
Rivlin, R. Hillel · 24
ben Benyamin · 102
death of · 27
first caravan to Jerusalem · 102
Gaon's disciple · 10
Gaon's messianic mession · 61

Rivlin, R. Hillel · continued
goral, gilgul, gematria · 81
Kol HaTor · 25
leader of Vision of Zion · 25
Secret Goral · 84
settlement of Jerusalem · 26
seven branches of science · 32
system of Gaon · 32
Rivlin, R. Shlomo Zalman · 14, 28, 35, 43, 45, 48, 69, 108, 164
Chazon Tziyon · 28
gematria · 155
Kol HaTor intro · 31
Kol HaTor publication · 29
Midrash Shlomo · 28
Rivlin, Asher · 30
Rivlin, Shmuel · 30
Rivlin, R. Shmuel · 170
Rivlin, R. Yitzchak Tzvi · 29, 84
"Living Talmud" · 29
"Master of the Holy Tongue" · 29
"Master of the Settlement" · 29
Kol HaTor publication · 29
Rivlin, R. Yoseph (Yosha) · 27
Ashkenazi community in Jerusalem · 27
built neighborhoods · 28
Brit Avot B'Se'arat Eliyahu · 28
Jewish homes beyond the Old City walls · 27
Meah Sh'arim · 27
Petach Tikvah · 28
poems of · 28
Rivlin, Shlomo Zalman · 28
Rivlin, Rabbi Hillel
Kol HaTor · 114
of Shklov · 2
resettlement of Holy Land · 113
Rivlin, Rav Zalman Chaim · 114
Rivlin, Shmuel · 30, 48
Organization for the Dissemination of *Kol HaTor* · 30
role of the Jewish nation · 10
ruach hakodesh
divine inspiration · 1, 82, 86, 99, 113, 129, 147, 149, 240

S

Sacred Serpent · 156
direct experience of · 34
Gaon's cosmology of creation · 15
role in technology · 15
Salanter, R. Yisrael · 39
Sanctification · 127, 129
tikkun of · 128
Sanctification of God's Name · 127, 196
Sandalfon
agents · 205
Sanhedrin · 108, 138, 155
Sasson and Simcha · 16, 75
agents · 205
secret of · 16, 75
Schick, R. Dr. Baruch · 21, 32, 47, 108, 161
Euclid · 90
Euclid's Geometry · 51
Shklov leader · 144
science and technology
messianic role of · 34, 164

science and technology... continued
prophetic and mystical role · 44
science, branches of
divisions · 141
scientific models and maps · 45
scriptural formulas · 11
Second Temple · 12
Cyrus · 187
rebuilding of · 120, 168
Second Temple Era
Cyrus · 185
Sefer Yetzirah · 37
32 paths of wisdom · 161
Gaon's mastery of · 232
Gaon's verson *of* · 95
R. Isaac Kahana's gloss · 153
Sefirot
roots of · 160
servants hold her stones dear · 119, 215, 216
seven branches of science
obligation to master · 32
Seven Characteristics of Redemption · 5
Seven Hewn Pillars · 120
Seven Natural Sciences · 133
obligation to study · 120
Seven Pillars · 139
Seven Sciences · 139
Seven Sciences · 6, 54, 133, 134, 135, 137, 237
bottom side of the mountain · 157
Gaon's extensive knowledge of · 148
Gaon's knowledge of · 149
kama alumati · 150
learning of · 137
Metatron · 150
redemption process · 22
sanctification of Name of God · 92
Seven Pillars · 139
stimulation from below · 138
Torah scholar · 147
Torah scholar's study of · 91
wisdom of Torah · 140
Wisdoms have built her house · 139, 141
Seven Wisdoms of science · 21, 91
seventh millennium · 39, 49, 94, 134, 146
Great Shabbat, the · 183
Mashiach ben David · 184
Seventy Languages
Gabriel · 150
Sha'agat Aryeh · 47, 50
Sha'ar Be'er Sheva · 12, 13, 21, 43, 108
Bar Lev edition · 17
Bnei B'rak edition · 30
Jerusalem edition · 30
Kasher deleted · 31
Kasher edition · 30
missing page · 13
Rabinowitz essay · 52
Rectification for the Sin of the Spies · 17
Tachtit HaHar · 157
Torah Shleimah edition · 30
Shaklover, Hillel R. · 17
Shapira, R. Tzvi Hirsch Kahana · 29
Sharabi, R. Shalom · 37
Shattering of the Vessels · 184
Shemoneh Sh'arim · 40
Sheva Chochamot
Seven Sciences · 150
Sheva Chochmot
Seven Sciences · 134, 137

Shiloh · 206, 208
Shimon Bar Yochai · 235
Shimon HaTzadik · 71
Shirei Shlomo · 47
Shiur Komah
  body of space-time · 183
Shklov
  Torah scholars from · 22
  Yavneh of Raisen · 23
  yeshivah in · 23
Shlomo Yitzchaki, Rabbi · 104
Shlomo Zalman, HaRav · 96
Shneerson, Rabbi M. M. · 51
Shneur Zalman, R. of Lyady · 46, 50
Shulchan Aruch · 227, 229
  Be'er HaGolah · 73
  Gaon's commentary on · 70, 74, 229
  Gaon's glosses on · 158
  Jewish Code of Law · 21
  Kol HaTor · 29
Sifra DiTzniuta · 65, 67, 79, 139, 226, 227, 228
  Book of Concealment · 155
  Death of Primordial Kings · 184
  Gaon's commentary on · 100
  Idrot · 228
  Introduction to · 105
  Volozhin, R. Chaim intro · 102
Signs, Times, and Agents · 12, 119
sixth millennial day · 86, 100, 199
sixth millennium · 39, 51, 94, 97, 120, 134, 137, 146, 164, 167, 168, 188
  1740-1840 · 167
  Mashiach ben Yoseph · 184
  second daylight · 170
  year 1840 · 168
  yesod of space-time · 184
sod
  concealed in *pshat* · 65
Sod HaOtiot
  Secret of the Letters · 208
Sod Kedoshim · 152
Soloveitchik, R. Yoseph ber · 50
Son of David · 125
spatial "quanta" of divine energy · 38
spiritual fraternities · 6, 12, 125
Split Messiah · 182, 190
  cosmological roots of · 182
  two modes of tikkun · 180
State of Israel
  secular · 6, 165
Stature of the God-Image · 183
Super Strings · 41
Supernal Wisdom
  Light of · 138, 139, 141, 142

T

Tachtit HaHar · 15, 16, 237, 238
  Hasadim and *Gevurot* · 246
  Kol HaTor · 157
Taharot
  mishnaic order of · 66
Tanaim · 138, 155, 225
  Mashiach ben Yoseph · 196
technology, modern
  cosmic role of · 13

Teshuvah · 6, 212
Jewish repentance · 212
Teshuvah movement · 6
Tet
dreaming of · 200
The Secret Doctrine of the Gaon of Vilna
Sha'ar Be'er Sheva · 13
three gifts · 1
Tiferet
Moses our Teacher · 88
tikkun
elevation and transformation · 178
in creation · 38
process of · 178
rectification, restoration, and purification · 179
redemption of creation · 178
two modes · 180
two-staged · 180
time
mystery of · 38
time for singing · 44
time to favor her · 44, 89, 98, 119, 120, 167, 168, 215
time to favor her, A · 97, 98
tools
six types of · 238
Tools
Six Simple Kabbalistic · 238
Tor
turtledove · 16
Torah and science
confluence between · 10
Torah codes · 11
Torah formulas
practical application of · 82, 83, 84
Torah formulas and *gematria*
obligation of know · 85
Torah from Zion · 121
Torah Shleimah edition · 30
Kol HaTor's mentions · 35
Torah Shleimah Institute · 30
Torah, secret teaching of · 92, 148
Tosafot · 138, 155, 174, 195
Transcendence
tikkun of · 128
Transmigration of Souls · 78
Tree of Dualistic Knowledge · 15
Tree of Knowledge of Duality · 179
Tree of Knowledge of Opposites · 180
Tree of Life
law of singularity · 180
trei palgei gufa · 128
Formula 999 · 202
Two Halves of the [One] Body · 191
Trein M'shechin · 11, 217
Aaron and Hur · 129
archetype · 39
branches unified · 193
dove · 207
dualistic singularity · 205
generational · 191
generational level · 189
Hebrew midwives · 197
interpenetration of · 181
matter and energy model · 189
millennial, the · 184
Moses our Teacher · 206
Netzach and *Hod* · 120
polarity · 190
supernal root of · 191
tikkun of God's Kingdom on earth · 127
Two Armies of God · 204

Trein M'shechin · continued
two modes and periods · 181
two modes of tikkun · 180
vav · 208
*tur*tledove
tor · 17
Twin Messiahs · 15, 203, 206
eras of · 164
Gaon's cosmology of creation · 15
Hasadim and Gevurot · 247
Two Armies of God
Netzach and Hod · 119
Two Generational Messiahs · 118, 191, 192
Two Messiahs · 39, 48, 117, 118
archetype, all encompassing · 205
interpenetration of · 181
synergistic union between · 215
Trein M'shechin · 177
two modes of tikkun · 180
Tzadik and *Tziyon* · 73
Tzafenat-Pa'aneach · 72, 124
tzedaka · 13
charity · 121
justice · 126
righteousness · 121
Tzimtzum
mystery of the · 50
Tzmichah
pharmacology · 158
Tzurat HaAretz · 91, 158

U

Ulman, R. Shalom · 48
Underside of Mt. Sinai · 239
Unified Field Theory · 41
Urim V'Tumim · 29, 81
Uroboros · 16, 252
Jewish · 16

V

Valle, R. Moshe Chaim · 217
Vilna Gaon · See Gaon of Vilna
Vilna, Rabbis of
censorship of Gaon · 69
Vishnitsky, Alter Dov · 28
Vision of Zion · 13, 24, 153, 199
Gaon's commandments regarding · 86, 100
Rivlin, R. Hillel · 25
Vital, R. Chaim · 40, 197, 218, 228
voice of the turtledove · 5, 167
Volozhin, R. Chaim · 63, 106
dybbuk story · 76
golem · 74
intro to *Sifra DiTzniuta* commentary · 102

W

wellsprings of wisdom · 39, 41, 51, 93, 94, 134, 137, 140, 146, 148, 161, 168
  forces of nature · 149
  from below · 239
Wheeler, John Archibald · 247
wisdom of Israel · 126, 127, 136, 137, 138
  gentiles recognize · 93, 145
  in eyes of nations · 138
wisdom, secular
  messianic role of · 12

Y

Yaacov Tzvi of Berlin · 45
year 1776 · 143
year 1840 · 12, 24, 39, 97, 134, 142, 146, 147, 153, 164, 168
year 1990 · 11, 24, 49, 86, 97, 155, 164, 167
  noon of sixth day · 117
Yehoshua ben Levi · 210, 212
yesod
  divine attribute of · 128
yesod
  999 is in · 200
  Messiah from House of Yoseph · 184
  space-time unit of · 184
yesod of space-time
  sixth millennium · 184
yesod of the *atarah*
  ben Yoseph · 189
Yesod/Malchut paradigm · 189
Yisrael of Shklov · 66, 108, 158
  music · 158
  Pe'at HaShulchan · 161
yonah
  dove · 17
Yoseph (Yosha) Rivlin
  poems of · 36
Yoseph and his brothers · 35, 166, 175
Yoseph and Zion · 194
Yoseph Lives On · 87, 123, 196, 199, 201
Yoseph the *Tzadik* · 149, 207
  Binah and *Chochmah* · 143

Z

Zeitlin, R. Yehoshua
  Shklov leader · 144
Zietlin, R. Yehoshua · 23, 47
Zimmerman, R. Dr. Chaim · 50
Zion
  healing · 121
  Mashiach ben Yoseph · 124
  place of refuge · 124
  return to · 24
  Torah from · 124
Zionism, religious · 11
Zionism, secular · 6
Zionist groups
  mystical · 166

Zionist, kabbalistic based · 34
Zionist, religious · 11, 34, 166
Zionist, secular · 34, 166
Zohar · 16, 38, 76, 134, 197, 228, 229
  Ari's teachings · 228
  Book of Concealment · 155
  creation of world · 151
  four schools · 37
  Gaon's commentary on · 74, 78
  Gaon's system · 36
  gates of wisdom · 40
  Idra Rabba · 154
  Kotzker Rebbe's commentary to · 6
  Lubavitcher Rebbe · 54
  music · 158
  mystery of world · 53
  one hundred gates of wisdom · 42
  Parashat VaYeira · 51
  Ramchal · 52
  Salanter, R. Yisrael · 39
  Shimon Bar Yochai · 235
  sixth millennium · 94, 168
  teachings of · 245
  Trein M'shechin · 177
  vision of · 146
  wellsprings of wisdom · 140
  wellsprings of wisdom · 39
  wisdom from above · 51
Zvi Hirsh, HaRav · 96

The Author

Joel David Bakst is a teaching rabbi and scholar of Talmud, Kabbalah and Biblical Hebrew who, for 20 years while living in Jerusalem, studied and taught in Orthodox yeshivot. He has lectured and given workshops in Israel, the United States and India. He has written extensively about the confluence of Kabbalah and science with a special interest in the biblical and kabbalistic references to the pineal gland and the DMT model as it relates to higher consciousness and global evolution. He lives and teaches in Southern Colorado.

His other published books are *The Secret Doctrine of the Gaon of Vilna, Volume II: The Josephic Messiah, Leviathan, Metatron and the Sacred Serpent,* and *The Jerusalem Stone of Consciousness: DMT, Kabbalah & the Pineal Gland. Beyond Kabbalah: The Teachings That Cannot Be Taught* will soon be available. His books are available on amazon.com; recordings of his classes and seminars are available at cityofluz.com.

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The Secret Doctrine of the Gaon of Vilna

Vol. II

by
Joel David Bakst

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"Accept upon yourself a master teacher
and acquire for yourself a learning partner."
(Mishnah Avot)

~ ~ ~ ~ ~

Dedicated to
my Rebbe in *pshat* who
taught me the terrestrial secrets of Talmudic
methodology and the living dynamics of rabbinical
thinking; and to my *chavrusa* in *sod* who showed me
the celestial pathways of the language
of the Kabbalah and the four
rivers that flow from
the *Eitz Hayim.*

Without either one this
work would not be possible.

Shallow ideas can be assimilated; ideas that require people to reorganize their picture of the world provoke hostility.

James Gleick, *Chaos – Making a New Science*

In the 600th year of the 6th millennium (1840), the gates of wisdom [Kabbalah] above together with the wellsprings of wisdom [science] below will be opened up and the world will prepare to usher in the seventh millennium.

Zohar

Through his divine inspiration, our master the Gaon established the necessity of learning the Seven Sciences from below. It is known that they are like the patterns and models on the "bottom side of Mt. Sinai" that can be used to explain the secret wisdom of the Torah and accelerate the redemption.

Rabbi Hillel of Shklov

Our exodus from the exile is therefore dependent upon the study of the Kabbalah.

Gaon of Vilna

Not every mind can handle this.

Zohar

Table of Contents
(Volume II)

Preface 3
Introduction 9
Chapter 1: Mashiach ben Yoseph and the Twin Messiahs 19
- Fractal 1: "But They Did Not Recognize Him" 21
- Fractal 2: The Split Messiah 25
- Fractal 3: A Crack in the Foundation 30
- Fractal 4: The Twin Messiahs 37
- Fractal 5: Among Us in Every Generation 41
- Fractal 6: Formula 999 46
- Fractal 7: Moses and the Twin Messiahs 51
- Fractal 8: "In Its Due Time I Will Accelerate It" 55

Chapter 2: Sacred Serpent: The Roots of Technology 67
- Fractal 1: A Question of Dimension 69
- Fractal 2: Back to the Garden 76
- Fractal 3: Lost: Man's Best Friend 78
- Fractal 4: Technological *Tikkun* 84
- Fractal 5: The Prophetic Rendezvous 86
- Fractal 6: "All Are Healed Except the Serpent" 88
- Fractal 7: Beyond The Best Science Fiction 96

Chapter 3: Leviathan: Secret Soul of the Seven Sciences 103
- Fractal 1: The Feast of Leviathan 105
- Fractal 2: The New Torah 113
- Fractal 3: Torah in Exile 124
- Fractal 4: The Subtle Channel 127
- Fractal 5: *Ma'aseh Merkava* and the Glowing Membrane 130
- Fractal 6: The Secret Soul of the Seven Sciences 137

Chapter 4: Metatron: The Mystery of Israel 171
- Fractal 1: The Edge of the Universe..... 173
- Fractal 2: Sasson and Simcha - Two Jews' Blues..... 182
- Fractal 3: The "Joy" of Heresy..... 188
- Fractal 4: Mashiach ben Yoseph Must Die..... 194
- Fractal 5: Einstein in the Klipot..... 198
- Fractal 6: Yoseph the Redeemer of Wisdom 217
- Fractal 7: The Well of Salvation..... 224
- Fractal 8: The Time of Our "Simcha"..... 230
- Fractal 9: The Age of Lost Kabbalah..... 240
- Fractal 10: Metatron - The Real Conspiracy 257

Appendix 275
- *Tachtit HaHar* - Maps, Models, and Metaphors 276
- Template of the *Ten Sefirot* 285
- The GRA Mandala and Montage 286

Preface

> Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.
>
> R. Yisrael Salanter (1810-1883), Talmudist, Ethicist and Leader of the *Mussar Movement*

> Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.
>
> The *Leshem* (1841-1925), master kabbalist of the Kabbalah School of the Gaon of Vilna [1]

This present work is Volume II of the *Secret Doctrine of the Gaon of Vilna – Mashiach ben Yoseph and the Messianic Role of Torah, Kabbalah and Science.* Originally, intended to be a single large volume, for editorial and practical reasons it has been divided into the present two volumes, with Volume I having been first published in 2008.

As with the first volume, almost the entirety of this volume, *The Josephic Messiah, Leviathan, Metatron and the Sacred Serpent,* was also composed in 1990 in the Holy City of Jerusalem (A few notes and some of the material in the Appendix have since been added as has Fractal 1 from Chapter 3 and a little more to Fractal 3 from Chapter 2). Due to a number of factors it is essentially only now that the full and edited manuscript is being offered to the public. One of the major factors was the question: who was the audience I was trying to reach with this virtually unknown, very controversial yet extremely pertinent material? But pertinent to whom?

Originally I believed that the Secret Doctrine of the Gaon of Vilna was relevant primarily to a "niche group" of Torah scholars and open-minded Jewish intellectuals. The world, however, over the last twenty years, has been radically changing and new movements and groups have been emerging and evolving. The interest and relevancy of the theme of the Josephic Messiah and the Twin Messiahs, for both Jews and non-Jews, has been an ever-surprising

progression (one that was more than expected according to the Secret Doctrine of the Gaon of Vilna).

The details of the secret tradition of Mashiach ben Yoseph and many related themes are profoundly esoteric matters which, although pieces here and there have been available to the public, have essentially been kept hidden in the rabbinical vault of Torah. Now, because of where we are in the coordinates of the higher-dimensional "body" of Adam, these matters can no longer be kept secret from the Torah world and various Jewish communities. Moreover, it has now become the responsibility of all true Torah-based gentiles and conscientious Noahides to begin to grasp these truly messianic maps and models in order to understand what is rumbling beneath our feet. We all must now prepare ourselves for a brave New World and beyond.

When I began researching, as well as teaching this little-known material in Orthodox Jewish circles well over two decades ago, it was a relatively obscure and seemingly irrelevant subject, of interest to only a few Orthodox Jewish Torah scholars, specialized academicians and specifically focused Christian theologians. Now, the secreted knowledge of the Josephic Messiah and the Twin Messiahs has become more and more of a "cutting edge" subject, controversial as well as challenging to both Jews and gentiles. Much more than simply the term of "messiah" alone, the rabbinical and kabbalistic living legacy of the Josephic Messiah, with not one but *two* messiahs, is a definite "button" which, when pushed in religious circles – Jewish, Christian and "messianic" - causes heads to turn as well as spiritual bombs to implode.

Furthermore, there are other types of *real* bombs that have been exploding throughout the world since 1990 and more so since 2001 at unthinkable rates. Now there is also a very real *metaphysical*, as well as physical war taking place and we must be able to take up the spiritual arms that the Holy One has bestowed upon our unique generation. Aside from the quote above granting Divine permission to explore the previously forbidden, inaccessible and potentially dangerous topology of the Kabbalah, now in the Final

Generation (explained at length in Volume 1) there is a growing responsibility for anyone who believes in the God of Israel, to grasp these matters and begin to act on them as King David proclaimed, "It is a time to act for God...".

The interest and relevancy of long held secrets of Mashiach ben Yoseph and the Twin Messiahs have hit the mainstream along with the intimately related subject matters of Metatron, Enoch, and a very observant, kabbalistic Jewish Jesus of Nazareth. With these is the unprecedented flood of Kabbalah for the masses as well as within the walls of academia (the unprecedented proliferation of Kabbalah in our generation is addressed in Chapter 4)). This present volume of the Secret Doctrine of the Gaon of Vilna is also adding to this growing mosaic tapestry with the virtually unknown but intrinsically related subjects of the Sacred Serpent, the Feast of Leviathan and Metatron.

The purpose of Volume I is to reveal a small obscure book called *Kol HaTor* (Call of the Turtledove) which is possibly the most extraordinary and revolutionary book in modern Jewish history. It is certainly Judaism's best-kept secret. In Volume I, the history, contents and intense controversy concerning *Kol HaTor* are presented in great detail along with extensive translations from the original Hebrew composed by Rabbi Hillel of Shklov over two hundred years ago. Additionally, that volume contains a fresh biography of his teacher and spiritual master, Rabbi Elijah, the famed Gaon (superlative genius) of 19th century Vilna, Lithuania stressing his astonishingly complex mystical life and the clandestine messianic movement spearheaded by him. The thrust of the "End Times" stimulus of R. Hillel, his family and colleagues revolved, to a surprising degree, around a prophetic messianic confluence of Torah and Kabbalah with science and technology.

Along with introducing the reader to some of the most esoteric, yet fundamental concepts in Judaism, the present Volume II is an elucidation and extensive commentary on some very cryptic passages in *Kol HaTor* regarding the unexpected Secret Soul of the Seven Sciences. It also presents for the first time to the public, scholar and

layperson, an overview of the extremely complex teaching of the Kabbalah School of the Gaon of Vilna. (Another work is being prepared that will serve as an actual manual and guide to the higher-dimensional Messianic Era).

This present work is Volume II of the Secret Doctrine of the Gaon of Vilna. It has been edited to be read and studied as a work on its own. Towards this end, some sections, including the last chapter and parts of the Appendix, have been repeated from Volume I. The reader who is interested in more background about *Kol HaTor* and the Gaon of Vilna himself are directed to Volume I, Mashiach ben Yoseph and the Messianic Role of Torah, Kabbalah and Science.

A few comments about words, letters and translations: My purpose here is not just to disseminate new and previously unknown information and astounding tales of the rabbis but rather to transmit and educate in an engaging and challenging manner so that the reader can actually integrate this information and begin to apply it. Additionally, to enter into even the antechamber of the Kabbalah School of the Gaon requires one to constantly question not so much what one is looking at but from *where* one is looking, and *how* one is thinking. The material being presented here is extremely deep and demanding; it requires not just a reading but in-depth study and much review. If there was a question about repetition of words, concepts and quotes, I have chosen to err on the side of education.

Towards this end some quotes of the Gaon and his disciples are purposely quoted more than once. Some Hebrew words are intentionally translated differently at different times for the benefit of the reader because no one English word does justice to the over-arching meaning and intent of the Hebrew Kabbalah terms. Some words, depending upon context, are capitalized whereas others are not. This is primarily done to indicate the sacredness and to honor the higher-dimensional nature of, e.g., the Supernal Wisdom of the Torah as opposed to the lower wisdom of science. (Discrepancies if found between transliterated Hebrew words, however, are *not* intentional).

For a similar reason, I have often interjected the term "higher-dimensional" before a person (e.g., Adam), place (e.g., Garden of Eden) or thing (e.g., the *nachash*/serpent before the "higher-dimensional" collapse). This is in order to help direct the reader away from our inclination for primitive anthropomorphizing, and to remind the reader that most of what is being described by the sages and the kabbalists is literally true but it did not occur and it will not occur in our present three-dimensional "Flatland", as will be explained.

The recently coined mathematical term "fractal" (meaning "fractured fraction"), although new to most people's everyday vocabulary, is used throughout the Secret Doctrine because, as explained in the Appendix and elsewhere, it is truly a scientific "messianic" term and concept that is closest to the true language of the rabbinical sages, the Kabbalah and the Gaon's world view.

In traditional circles as well as in rabbinical literature, the Gaon of Vilna is usually referred to simply as Gra or the Gra, the acronym for Gaon Rabbi Eliyahu. For our purposes here he is almost always referred to simply as the Gaon.

According to the Gaon, the four phenomena that are axiomatic in his Kabbalah cosmology are but one trunk of the same tree, the actual higher-dimensional Tree of (Dualistic) Knowledge, and its infinite branches and twigs all woven together. All are fractals of one singular underlying cosmic structure. The new science of fractal geometry and its corollary of modern chaos theory is, as mandated in *Sha'ar Be'er Sheva*, one of the most important messianic tools to understanding the newly revealed teaching of the ancient Kabbalah. It is for this reason that I have titled the chapter subheadings as "Fractal 1", "Fractal 2", "Fractal 3", etc.... Each one of these fractal sections stands on its own, but can, and must, be integrated into all the others. In this sense they are also modular — they can be taken apart and plugged into one another. It is then up to the reader to "understand one thing from another." (For an initial explanation of fractal geometry and chaos theory, see *Tachtit HaHar* in the Appendix.)

The Gaon's unique interdisciplinarian Torah cosmology and futuristic messianic vision presented in these four chapters can also be viewed as corresponding to the four alphanumeric digits of the sacred formula *Y-H-V-H* – the name-formula of the God of the Torah. These are 1) the reunion of the Twin Messiahs, 2) the resurrection of the Sacred Serpent, 3) the Feast of Leviathanic consciousness and 4) the revelation and glory of Metatron. It is my intention and fervent hope that these four fractal-chapters of Torah consciousness will bring us closer to the Source of all Consciousness – the Emanator and Creator, the Holy One, Blessed be He.

"Permission has been granted for those who truly desire to enter within". Certainly now, in the Final Generation, R. Salanter's endorsement applies to searching laypeople as well as to Torah scholars, to women as well as to men, to mature teenagers as well as to adults and to Torah-oriented non-Jews as well as to Jews. By "Torah-oriented non-Jews" I am referring to the rapidly evolving groups of righteous gentiles, Noahides (*B'nai Noach*), "Ephramites," open-minded Christians and any spiritual truth-seeker who is beginning to look, in fulfillment of the ancient biblical prophesies, to the Torah and her sages for direction. It is now to this larger world audience that I present, together with the first volume, Volume II of the Secret Doctrine of the Gaon of Vilna.

JDB 5770/2009

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[1] *Leshem Sh'vo v'Achlamah, Sefer De'ah* 1:5:4 (p. 76).

Introduction

> What was forbidden to investigate and to expound upon the day before now becomes permissible the day after. This is felt by every true exegete. Numerous matters during any particular period in the past whose awesome nature repelled one from even approaching... Behold, in the time following the same matter is easily grasped. This is because the gates of human understanding below have been opened up as a result of the steadily increasing Divine revelations above.
>
> The *Leshem* (1841-1925), Chief expositor of the Kabbalah School of the Gaon of Vilna[1]

This book, Volume II of The Secret Doctrine of the Gaon of Vilna, presents a glimpse of the extensive and profound kabbalistic underpinnings of the Gaon of Vilna's Secret Doctrine of Redemption, as applied throughout *Kol HaTor* (Call of the Turtledove) in general, and in its fifth chapter, *Sha'ar Be'er Sheva* – the Gate of the Seven [Sciences] in particular.

The four chapters of this present volume are the first to introduce the reader to a coherent, thematic overview of the arcane theosophy of the virtually unknown Kabbalah School of the Gaon of Vilna. Specifically, these four chapters lay the prerequisite foundations for understanding the Gaon's utterly unique synergistic interface of Torah-based Kabbalah and science. Here the reader is introduced to an exploration of the most awe-inspiring "secrets of secrets" *(razay derazin)* to be found from among the entire corpus of the kabbalistic teachings of the Jewish sages. This "special operations" mission of Mashiach ben Yoseph and the Twin Messiahs, the legacy of the Sacred Serpent and its role in technology, the Feast of Leviathan and the secret of its futuristic "skin", and Metatron — Prince of the Presence — are the ultimate keys to unlocking the Gaon's Kabbalah system, specifically the doctrine of *Kol HaTor*, and for that matter, the entire Torah.

These specific, highly arcane matters, although seldom elaborated upon in detail throughout the entire scope of kabbalistic and hasidic literature, are "the matters that stand in the height of the Heavens."[2] The secret of the Twin Messiahs, the Sacred Serpent, Leviathan, and Metatron are literally the backbone of the Gaon's cosmology of creation and his understanding of the purpose and mission of the Jewish Nation. The Gaon's school of Kabbalah virtually stands alone in the in-depth exploration of these challenging, intimidating and even fearsome, fundamentals of existence in this necessary plan for Redemption.

Throughout these two volumes of The Secret Doctrine of the Gaon of Vilna, other models being revealed to the world in order to understand that which was previously inaccessible are explained. These are the geometrical model of "Flatland", enabling us for the first time to actually get a glimpse of the higher-dimensional Garden of Eden and the forgotten Sacred Serpent, and the topological model of the Möbius strip, which will allow us to understand the Gaon's secret of *Tachtit HaHar* — the "under" or "backside" of Mt. Sinai. Also, the "coherent superposition" – a revolutionary tool to understanding the secret of rabbinic and kabbalistic thinking - will be introduced.

Within the four chapters of Volume II, we will encounter other teachings germane to the Gaon and his school of Kabbalah that are virtually unknown outside of a relative handful of devotees. They include the secret messianic Formula 999 that stimulates personal and collective evolution, the secret of the primordial split *yesod* (higher-dimensional root of sacred phallic energy) whose revelation was so forbidden that it is not even explicitly mentioned by the Ari (Lurianic Kabbalah), the soon to be revealed "New Torah" that is ancient beyond time, and the Gaon's self-proclaimed greatest revelation of his life — the secret of the generational "spiritual dysfunctionality" of two Jewish "heretics" with the names Sasson and Simcha. Then there is the mysterious symbol of the Uroboros - the universal archetype of a serpent with its tail in its mouth. The Gaon, however, reveals that the Jewish Uroboros has

two tails that curve around and reunite back into its mouth! This is the secret of the Zohar's "Two-Tailed Leviathan" that frolics in a messianic ocean of universal knowledge encompassing all humanity and existence.

For the Gaon, these ostensibly dissimilar esoteric traditions of Judaism are but different bands in a single spectrum of evolving Divine Consciousness. Each one cannot be wholly understood unless it is interfaced and integrated with each of the others. These kabbalistic secrets lie at the root of the Gaon's Torah cosmology, and thus place his personality, biography, teachings, and mission into an unexpected, yet coherent and awe-inspiring, perspective. It is my studied observation that without these key traditions, the Kabbalah teachings of the Gaon, and certainly the secrets of *Kol HaTor*, will remain a closed book.

In and of themselves the spiritual axioms and cosmic truths contained in the Secret Doctrine of the Gaon of Vilna are extremely pertinent to all of us in the Final Generation. Permission has now been granted and as the *Leshem*, quoted above in the preface, already wrote at the beginning of the 20th-century, "The Kabbalah is no longer the private domain of the initiated masters". With our newly discovered vessels and tools of the new sciences together with the lights and maps of the Inner Torah – the Kabbalah – we now are all responsible to know, i.e., to develop *conscious knowing* about what humanity and existence truly is and where we are going (See below Chapter 3 Leviathan), "...because the gates of human understanding below have been opened up as a result of the steadily increasing Divine revelations above". There has never been a more opportune and mandatory time than now.

The Kabbalah Teachings of the Gaon of Vilna

The Gaon of Vilna's esoteric teachings form one of the most sophisticated and all-encompassing systems of Kabbalah to be revealed since the time of the Holy Ari, Rabbi Yitzchak Luria (1534-1572, the acronym for his title, the Godly Rabbi Isaac, also spells the word "*ari*", meaning "lion").

In truth, the Gaon's system of Kabbalah, and his secret Doctrine of Redemption that grows out of it, builds upon, and ultimately incorporates, the entire system of Lurianic Kabbalah. Without the foundations of the "Tree of Life" - *Etz Chaim* (the *magnum opus* of Lurianic Kabbalah which is, aside from the *Zohar*, the most authoritative and influential text of Jewish mysticism) - the Gaon's extensive esoteric teachings remain sealed. It is therefore a mistake to think that we can understand the Gaon's messianic doctrine solely on the basis of a few sections of *Kol HaTor*. What is required is an intimate familiarity with the larger context of the Gaon's system of Kabbalah.

The four chapters of this work are an introduction to some of the fundamental aspects of the Kabbalah system of the Gaon and his chief expositors. For now, without even entering into the details of the Gaon's system of Kabbalah, we can gain a general appreciation of its uniqueness by comparing it with the parallel systems of his contemporaries. Four schools of Kabbalah branch out from the Ari's *Etz Chaim*. These four schools were revealed and developed independently by four supreme Torah masters who, although living at the same time, had no contact with each other. They are:

R. Yisrael Ba'al Shem Tov - the Besht (1698-1760)
R. Shalom Sharabi - the Rashash (1720-1777)
R. Eliyahu ben Shlomo Zalman – the Gra (1720-1797)
R. Moshe Chaim Luzzatto – the Ramchal (1707-1747)

The fourth school, of R. Moshe Chaim Luzzatto, is a vital systemization and magnification of the Ari's Kabbalah. The Ramchal's system, however, is easily incorporated into that of the Gaon's system, and the two can be considered essentially as one system and both are often studied together (which is virtually never the case among the other three).[3]

Although these three schools are all based on the same identical principles found in the *Zohar* and in Lurianic Kabbalah, and can be found to interface in countless instances, each one's mode of application and emphasis of personal mission, clearly differs from the other. These three

modes can be viewed as analogous to the three aspects of reality mentioned in *Sefer Yetzirah* (Book of Formation): *Olam* (space), *Shanah* (time) and *Nefesh* (soul).

The system of the Rashash, the Sephardic school of the Ari, is the most abstract and mathematical-like of the three. It is also known as the kabbalistic school of Beit El, but is little known outside of Israel, where it continues to be studied and practiced, both privately and in a growing number of Sephardic *yeshivot*. It deals with the Ari's meditative *kavanot* (mystical intentions) that must accompany the performance of *mitzvot* and especially the daily prayer sessions. In this approach all the Hebrew words of the prayer book are viewed as discreet spatial "quanta" of divine energy. The Rashash literally maps out every *kavanah* onto a three-dimensional grid system so that the practitioner can move through and unify each spatial coordinate with the others, and thereby fulfill the Divine Will to make a *tikkun*/mending in the fabric of creation. The Rashash's Kabbalah calculates and elevates the "space" of the world.

The teachings of Hasidut, fathered by the Ba'al Shem Tov, are primarily involved with the *nefesh*/soul aspect of one's relationship to God and creation. In this sense, Hasidut is a spiritually-therapeutic application of the Ari's system, bringing his teachings, and those of the *Zohar*, "down to earth." The Hasidic schools of Lurianic Kabbalah are by far the most well known, as they were also directed to the masses from its inception. The system of the Ba'al Shem Tov liberates and elevates the personal "soul" of the world.

The Gaon, however, is primarily concerned with the mystery of time. His cosmology, more than any other, is involved with the historical process of redemption and its programmed "end times." The Gaon's concept of time, differs substantially from the old version of "Newtonian time." In an Einsteinian fashion, the Gaon unites time into one continuum with space. Time becomes a structure that actually follows an underlying divine form. This structure has specific spatial coordinates that we presently experience as "time". For the Gaon, the redemption process, which culminates in the messianic eras, involves mapping out and

rectifying the fallen structure of space-time and history itself. The Gaon's Kabbalah aims to redeem and elevate the "time" of the world.

The Gaon reveals the Torah's blueprint for the redemption process, because his soul and mission were rooted in the mystery of cosmic time. It is for this reason that *Kol HaTor* is a guidebook for analyzing and mapping out the inner dimension of time, as it is currently unfolding. Moreover, it is a manual for stimulating the chronological unfolding of time itself and, along with it, of all reality in preparation for a quantum "jump" into a higher state of existence. Here the Gaon, together with the Ramchal, stands alone in identifying and decoding the complex archetypes known in kabbalistic texts as the *Trein M'shechin* — the Two or "Twin" Messiahs. It is within the context of the Two Messiahs that *Kol HaTor* outlines different plans of action to be applied in different fields of operation, in order to accelerate the cosmic redemption of reality.

According to the Gaon, the unique relationship that is destined to exist between Torah and science revolves around a statement in the *Zohar* (*VaYeira* 117a):

> In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the Gates of Wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man who begins preparations for ushering in the Sabbath on the afternoon of the sixth day.[4]

The Gaon explains that the opening of the "Gates of Wisdom above" refers to new and profound revelations that render the Jewish esoteric tradition, the Kabbalah, more accessible from the mid-19th-century onwards. The Gaon is far from being alone in this assertion. The same tradition has been handed down by another unexpected, yet highly authoritative source, R. Yisrael Salanter (1810-1883), the Torah master who spearheaded the Mussar Movement (emphasizing character and ethical development). In confirmation of the statement of the *Zohar*, he is said to have commented: "Prior to 1840 the study of Kabbalah was a

closed book to all but the initiated." The master kabbalist of the Gaon's School of Kabbalah, R. Shlomo Eliyashiv (known as the *Leshem*), quotes this tradition and continues, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters."[5]

The "Gates of Wisdom above" parallel the opening of the "wellsprings of wisdom below." This refers to revolutionary discoveries in the sciences that completely change our view of the world. We are all only too aware of the fulfillment of this part of the *Zohar*'s prophesy. In retrospect, we have also seen continuing examples of the revelations of "wisdom from above." Although a number of the works of the Ari were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh'arim* (Eight Gates) by R. Chaim Vital, remained a closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early kabbalists, the teachings of the Ramchal and the Hasidic masters, and finally the esoteric writings of the Gaon and his disciples (including *Kol HaTor),*) have given our generation further access to crucial teachings of the Kabbalah.

While it is true that the principle of *hitkatnut hadorot*, the gradual diminishment of each successive generation in its ability to understand the Torah, holds true with respect to its exoteric teachings, the school of the Gaon of Vilna emphasizes that the inverse of this principle holds true with respect to its esoteric truths. Simply stated, as the world travels further away from the revelation of the Torah at Sinai, we are approaching at the same time the Messianic Era, when the inner secrets of ancient kabbalistic revelations become more manifest and available.

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the "inner" wisdom is decidedly more "external." It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the

inherent dangers that this "descent" suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah's previous "secular" status of belonging to the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox *yeshivot* (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and *halachah*. Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

The revelations of the "wellsprings of wisdom below" during the past two centuries are better known, but nonetheless astonishing. Stimulated by the Industrial Revolution in the 18th-century, a plethora of theoretical models and new technologies has burst forth with such intensity that a wholly new paradigm of scientific thought, and consciousness, is emerging. Electromagnetic theory emerged midway through the 19th-century. This, in turn, paved the way for the invention of radio, telecommunications, television, and computers. New psychological and neurological descriptions of the brain, black hole phenomena, genetic engineering, and the holographic model, are a few more examples of scientific discoveries that have taken place in our generation alone, giving us completely new ways to perceive the world in which we live. Perhaps of even greater significance has been the effect of breakthroughs in the field of geometry during the first part of the 19th-century. These new non-Euclidian geometries set the stage for the emergence of Einsteinian relativity, quantum mechanics, and the search for the Unified Field Theory in the 20th-century and beyond. Currently, under the name of "Super Strings," this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics. Pre-deterministic chaos theory and fractal geometry, beginning in the 1970s, has also now been proclaimed, along with Relativity and Quantum physics, as the third most profound discovery of the 20th-century changing our view of how we see and understand virtually *everything*.

The Gaon was a master kabbalist and a master scientist. As is apparent from *Kol HaTor* itself, his doctrine of "Kabbalah and science" securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. According to the Gaon, the true confluence and interpenetration of these systems will only emerge when, paradoxically, the newly discovered models and metaphors provided by the "external wisdom" of science will help illuminate the deepest secrets of the ancient mysteries of the "internal wisdom" of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah's "internal wisdom" will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

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[1] *Leshem Sh'vo v'Achlamah, Chelek HaBi'urim*, p. 21d

[2] This is a kabbalistic expression found in Talmud Tractate *Berachot* 6b: "These are the matters which stand in the height of the Heavens and yet people treat them lightly."

[3] The Gaon himself studied the works of the Ramchal and praised him with the highest regard. The Gaon is known for his statement that, if the Ramchal were still alive in his time, he would have walked barefoot from Vilna, Lithuania to Padua, Italy in order to sit at the feet of the Ramchal and study with him. In this sense the Gaon did have contact with the Ramchal, although there is no indication anywhere in the writings of the Gaon that he was influenced by the Ramchal, certainly not his kabbalistic writings. In fact, most of the Ramchal's Kabbalah works were not accessible until much later.

There is an additional school of Orthodox Kabbalah, which although more recently developed, is also a systemic exposition of the Lurianic tradition albeit with a different emphasis. This is the Kabbalah teachings of R. Yehuda Ashlag (1885-1954), known as the *Ba'al HaSulam* (named after his *magnum opus* the *Sulam*/Ladder, his translation into Hebrew from the original Aramaic and running commentary on the entire Zohar). His approach emphasizes, among other things, the link between the ancient teachings of the Kabbalah and the contemporary world and the transformation of human consciousness from a state of desiring to receive, to desiring to give. As with the other schools of Kabbalah and their teachers, however, this school does not encourage familiarity and integration with the other branches of Lurianic Kabbalah.

[4] Traditionally, the universe in its present form is to exist for 6000 years (as we currently experience time following the collapse of Adamic consciousness) followed by a seventh millennium (Talmud, *Rosh HaShanah* 31a; Talmud, *Sanhedrin* 97a; Talmud, *Avodah Zarah* 9a; Gaon's commentary to *Sifra*

DiTzniuta 5, p. 66 (33b)). This macro-time scale parallels, in exact ratio, the micro-time scale of the week of Genesis, i.e., six days followed by the Shabbat, in accord with the verse, "A thousand years in Your sight are like a day gone by..." (Psalm 90:4). Thus, by dividing every 1000 year period (1 "day") into 24 parts we can calculate that every 42 years and 8 months equals 1 "hour" on the cosmic clock. Similarly, every 250 years is 6 "hours" and every 500 years is 12 "hours". According to this principle, and taking into account that a day in Genesis always begins at the onset of night, the year 5000 (1240 C.E.) was "nightfall" or the beginning of the "sixth day" of creation. The year 5500 (1740) heralded the "dawn" or "sunrise," and the year, 5750 (1990), corresponds to "high noon" of the "sixth day". The year 5750 brings us 750 years or three quarters into the sixth millennial day with a remaining 250 years or one quarter until its completion. According to the Gaon, the first 250 year period from 5500 to 5750 is the messianic age of Mashiach ben Yoseph; the second and final period from 5750 to 6000 is the messianic age of Mashiach ben David. The demarcation between these two eras is, however, not absolute, and there is a definite period of overlap during which the two processes operate simultaneously. See the Gaon's commentary to *Sifra DiTzniuta* 1, p. 20 (10b); R. Shlomo Eliyashiv, *Leshem Sh'vo v'Achlamah, Sefer Hakdamot veSh'arim*, p. 172; R. Rafael Shochat, *Torat HaGeulah B'Mishnat Rabbeinu HaGadol HaGaon MiVilna* (unpublished manuscript; note of *Leshem* at end).

[5] *Leshem Sh'vo v'Achlamah, Sefer De'ah* 1:5:4 (p. 76).

Chapter 1

Mashiach ben Yoseph and the Twin Messiahs

- Fractal 1: "But They Did Not Recognize Him"
- Fractal 2: The Split Messiah
- Fractal 3: A Crack in the Foundation
- Fractal 4: The Twin Messiahs
- Fractal 5: Among Us in Every Generation
- Fractal 6: Formula 999
- Fractal 7: Moses and the Twin Messiahs
- Fractal 8: "In Its Due Time I Will Accelerate It"

Summary

In this chapter we begin to enter the gate of the Secret Doctrine of the Gaon of Vilna and his little known School of Kabbalah. Here we will meet *the* Messiah, but a messiah unlike any we have ever recognized – be we Jews or non-Jews. His name is Mashiach ben Yoseph – the Josephic Messiah - and the root of his soul was in existence even before the historical Joseph was born. Even more enigmatic, it will be make clear that he has a twin – Mashiach ben David – the Davidic Messiah. Together, their dual soul takes us back into the foundations of the "time before time", the origins of the *Split-Messiah*, a secret so hidden that even the Holy Ari – R. Yitzchak Luria - did not explicitly reveal it.

As we continue to follow the map through the fractal sub-sections we will begin to understand the three levels of reality by which the messianic process operates throughout history and then we will actually meet a medley of historical Josephic messiahs with whom we are surprisingly already familiar. This will take us into the key that unlocks the entirety of the redemption process – the Gaon of Vilna's Formula 999. And then we will understand that when the Messiah appears it will be none other than our teacher *Moses* standing in between the Twin Messiahs! In closing this chapter, R. Hillel, in his *Kol HaTor,* also reveals how almost any of us can become a part of the collective consciousness of Mashiach ben Yoseph and in so doing, actually help stimulate the acceleration of our own global redemption.

~ Chapter 1 ~

Mashiach ben Yoseph and the Twin Messiahs

The Gaon of Vilna's esoteric Doctrine of Redemption draws upon virtually all the sources of the biblical and rabbinical traditions — the Prophets, the two Talmuds, the *Midrashim*, the numerous books of the *Zohar,* and the extensive writings of the Ari (Lurianic Kabbalah). The one theme that runs throughout the entirety of *Kol HaTor,* as well as in the Gaon's school of Kabbalah, is a concept known as *Mashiach ben Yoseph* (lit. Messiah son of Joseph) — the Josephic Messiah. Although foreign to the vast majority of people — Jewish or not (including scholars) — this concept is axiomatic to a deeper understanding of the history and destiny of mankind and especially to the Jewish Nation. Certainly, Mashiach ben Yoseph is fundamental to the Gaon's unique formula for the confluence of science and Kabbalah. Yet, this foundation principle has remained strangely hidden from the world — even from the orthodox Torah world.

Fractal 1:
"But they did not recognize him"

R. Menachem Mendel Kasher (who published one of the two editions of *Kol HaTor* in 1968) was a world recognized Torah authority and, for two years, Rosh Yeshivah (Dean) of the Gerrer Yeshivah in Jerusalem. In the preface to his edition of *Kol HaTor* he wrote:[1]

> Behold, I have inquired among numerous Torah scholars, including a number of leading rabbinic authorities, whether they are familiar with the subject of Mashiach ben Yoseph. All of them, without exception, replied that they could not explain this concept with any clarity. There was also a portion of them who did not know that it is mentioned in the Babylonian Talmud, thinking that it is found only in midrashic literature. To the majority of them this was a new concept which needed to be studied and understood.

In order to briefly illustrate to the reader the intrinsic hidden nature of the Gaon's doctrine of *Kol HaTor,* two examples will be mentioned. The Talmud (*Succah* 52a, and discussed below in Chapter 4, *Metatron*) devotes half a page to the subject of Mashiach ben Yoseph and its relation to a number of fundamental Torah concepts. This tractate is studied by most yeshivah students at one point or another. This particular section of *aggadah* deals with the future apocalyptic slaying of the Evil Inclination and is well known in Torah circles. In spite of this, and as R. Kasher himself concludes, the personage of Mashiach ben Yoseph that is also explicitly mentioned there has somehow become obscured and forgotten in an ocean of Talmudic minds.

No less enigmatic is the fact that the Mashiach ben Yoseph is also mentioned in Tractate *Baba Metzia* (114b), which is studied by *every* student of Talmud. Here, a description of Mashiach ben Yoseph appears, not in the main text of the Talmud, but at the end of a long gloss by the school of *Tosafot.* Now, every Torah scholar knows that the commentaries of the *Tosafot,* along with Rashi's commentaries, are fundamental to understanding the main text. In fact, the yeshivah world holds the observations and critiques of the *Tosafot* to be virtually as sacred as the text of the Talmud itself, and all their words are analyzed and scrutinized as the most precious gems. Yet amazingly, the assertion of the existence that there is a *Tosafot* commentary which speaks about Mashiach ben Yoseph, and especially located in Talmud Tractate *Baba Metzia,* will be met with disbelief by almost everyone — from the Talmudic aspirant to the seasoned Torah master. (Even R. Kasher's appended anthology of all the earlier and later rabbinic sources that refer to the Mashiach ben Yoseph in his introduction to *Kol HaTor,* did not mention this source.)

Of course, any Torah scholar can occasionally overlook a conspicuous piece of information, as the sages themselves point out, "In his sharpness he overlooked the obvious" (*agav churpey lo 'ayain bah* - Talmud, *Eruvin* 90a). Rather, what is strangely conspicuous regarding the subject of Mashiach ben Yoseph is that, especially in the present period of the *Ikveta DiM'shecha* (Heels or Footsteps of the

Messiah), it has been overlooked by the Jewish Nation as a whole, including most of its scholars and leaders. The question then is: what can be the explanation for such a *collective* phenomenon?

Primarily, since the publication of *Kol HaTor* in 1968, and over the last decades, the name of Mashiach ben Yoseph has become more known. In the overall picture, however, and certainly in its plethora of arcane details, it continues to remain unknown. Yet, this phenomenon is precisely so. Hiddenness and unrecognizability are part of the essence of Mashiach ben Yoseph. He is a master of the art of disguise. This is also the Torah's intention in the verse: *"Yoseph recognized his brothers, but they did not recognize him"* (Genesis 42:8).

R. Hillel Rivlin of Shklov writes:[2]

> "Yoseph recognized his brothers, but they did not recognize him" — This [hiddenness] characterizes Yoseph, not only in his generation, but in every generation in which the Mashiach ben Yoseph recognizes his brothers but they do not recognize him. It is part of a diabolic scheme that the qualities of Mashiach ben Yoseph are concealed in [the final period of] the Footsteps of the Messiah. Due to our many sins, he is scorned, as well. If this were not the case, our suffering would already have ended. If only Israel would recognize Mashiach ben Yoseph's "footprints" [i.e., the signs of his presence], the ingathering of the exiles, etc. [enumerated throughout *Kol HaTor,* including the messianic role of science], we would already have seen the complete Redemption.

As outlined above, this hiddenness characterizes the entire history of the document *Kol HaTor* itself until today. This alone justifies its being called a "secret" doctrine. Yet, the controversy and the cloak of mystery that surround *Kol HaTor* must be expected *ipso facto,* because it is crucial to the story of Mashiach ben Yoseph himself. Aside from the original source material, only the Ari, the school of the Ramchal, and the Gaon and his school of Kabbalah discuss the subject at length. Even then, aside from a single work by the Ramchal (Part II of *Kinat HaShem Tzevaot,* which also has had a difficult history for the past two hundred fifty

years, until its first full publication in 1980), *Kol HaTor* is the only piece of rabbinic literature that is devoted exclusively to the subject of Mashiach ben Yoseph.[3] Even among the voluminous writings of the Hasidic masters, which finely develop a number of esoteric truths of the Kabbalah, the concept of Mashiach ben Yoseph is seldom found, and certainly never developed at length. Although some of the principles of Mashiach ben Yoseph are implicit in its theosophy, it did not require, or permit, the explicit revelation and development of this doctrine. This pattern within Hasidut has continued up until today.

Kol HaTor is a manual and practical guide to the understanding and application of the cosmological principle of Mashiach ben Yoseph. Yet, for virtually all non-Jews, secularized Jews, and even for most of the Torah community, it continues to remain hidden *even after it has been published!* For those who do know of its existence, its authority is often rejected and, by some, even ridiculed. An intimate familiarity with this principle is essential for an understanding of the historical process of global evolution in general, and the Gaon's unique path to Redemption in particular.

We will now present to the reader a general introduction to the subject of the Messiah, as viewed from the perspective of the Kabbalah teachings of the Gaon of Vilna. It must be emphasized that this presentation is only an overview of some of the major principles involved in this vast esoteric doctrine. Other important keys to unlocking the great mystery of Mashiach ben Yoseph, particularly as it interfaces with science and technology, will be found in the following chapters. Still, the reader must bear in mind that much of the material being presented is in the category of what the sages refer to as "the Hidden Matters of the All Merciful One" (*kavshey d'rachamana).*[4] Each one's ability to probe these matters depends, not only upon careful analysis and cross-referencing of the material, but also upon the root of one's soul and the permission bestowed from the source of these hidden matters — the All Merciful One.

What makes Mashiach ben Yoseph such a complex subject is that it is only one half of a larger picture. The other half, which is more familiar to everyone, is known as Mashiach ben David, the King Messiah, or simply *the* Messiah. Together, they are known in the *Zohar* and in the Gaon's commentaries as the *Trein M'shechin* - the *Zohar*'s Aramaic term for the Two Messiahs — Mashiach ben Yoseph and Mashiach ben David. Mashiach ben Yoseph can only be understood together with its complementary force of Mashiach ben David. It is the symbiotic union — or antagonism — between these two cosmological forces that forms the hidden landscape upon which the drama of the entirety of world history unfolds. Kabbalah and science are simply among the many manifestations and applications of Mashiach ben Yoseph and the *Trein M'shechin.*

Fractal 2:
The Split Messiah

It must be emphasized that in the language of the Torah masters and Kabbalah sages, the appellations of ben Yoseph and ben David refer to much more than the historical Yoseph and David. These two "messianic" forces were in existence, potentially and manifestly, not only before the historical Yoseph, viceroy of Egypt and King David, but even before creation. Rather, Yoseph and David are specific constellations of the forces of the *Trein M'shechin* incarnating, as it were, in historical time and space. The historical Yoseph and David then reciprocally become prototypes for the *Trein M'shechin* from whence we derive many of the subtle yet crucial details of the phenomenon of the *Trein M'shechin.*

Now, before we begin our journey into the difficult and often serpentine topography of *Kol HaTor* and the esoteric writings of the Gaon, a definition of the concept of *Mashiach* is called for. It will be a simplified definition, which will require qualification and much elaboration afterward. But it is essential in allowing us to approach the *Trein M'shechin* with some sense of perspective.

Why two messiahs?[5] Why any messiah at all? What is the purpose of a *Mashiach*? The *Mashiach* is an individual who is responsible for, and who, either overtly,

or covertly, spearheads a collective process of *tikkun*. *Tikkun* is perhaps the single most important concept in all of Judaism, and certainly this is the case from the perspective of the Gaon's Kabbalah. The word *tikkun* means "rectification" or "mending." In the Kabbalah, *tikkun* also refers to a process of "elevation" and "transformation." Whereas the second definition implies taking something that is already complete into a more refined state, the first definition implies that something has broken, or has become torn, and the immediate goal is only to return it to its original state of completion. These are the two processes, or modes, of *tikkun*.

When something has been broken, it obviously is not complete, and it cannot function to its full capacity. It is, in a sense, in a state of "fallenness" or "captivity," until it receives its proper *tikkun*. Its *tikkun* is then its redemption from its captive state; the one who performs that act of restoration is said to be its redeemer (*goel*), which is another quality and name for messiah. As we shall see, the Torah teaches that a certain type of breakage, or primordial "fall," took place which affected and continues to affect the entirety of creation. Therefore, the Messiah is simply the one who is responsible for the restoration – the *tikkun* - and the redemption of creation.

Yet, even the second definition of *tikkun,* as elevation and transformation, also implies a subtle form of captivity, which requires a process of redemption. Something can be complete, but still have the capacity to evolve to a higher level. As long as it has not yet attained that higher level, then it too, relatively speaking, can be said to be in a state of captivity that requires redemption. The one who accomplishes the act of transformation has released it from the bondage of its static level of completion. This type of redeemer is also a messiah.

At present, we can understand the need for the first type of Messiah — one who will restore the world to its former state. But where does the second type fit into the picture? When was the world so complete that it needed only to be elevated to higher and higher levels of completion

and perfection?

The answer is the Garden of Eden. Originally, when *Adam HaRishon* (the consciousness/being composed of both masculine and feminine) was created, he was placed into a higher-dimensional reality that was essentially perfect. His mission was to elevate and transform that which was already in a completed state. In spite of the fact that nothing had broken and nothing had been torn, all life was still undergoing a staggering spiritual evolution. The entire hierarchy of life — human, animal, plant, and mineral — was rising higher and higher. The one orchestrating this was Adam. Even in the original utopian description of the Garden of Eden, Adam was life's redeemer and the World Messiah.

After the proverbial eating from the higher-dimensional fruit of the Tree of Knowledge of Duality, reality and Adam's mission radically changed. The "fall" of man was a cosmic shattering and an existential rip that reverberated throughout the entire fabric of creation. Adam now had a new task to perform, for through his actions everything had collapsed into a lower world order. A new mode of *tikkun* was therefore required — the *tikkun* of rectification, restoration, and purification. This does not mean that his original task of higher transformation had been nullified. It only means that until he mends that which has been torn asunder, his original task gets delayed awhile. In the end, he must, and will, return to complete it as well.

Thus, Adam, presently wearing the form of world humanity, is now two steps removed from God's true intent. First, we, as humanity, have to fix up what has been shattered, and then we have to take up where Adam left off and finish his original work of elevation and transformation. Where there was originally intended to be one singular mode of *tikkun,* now there are two modes. Where there was originally intended to be one redeemer for all of creation, now there are two — one for each mode of *tikkun.* These two modes of *tikkun* are referred to in Torah literature as the *Trein M'shechin* — the Two Messiahs.

Adam had, in effect, split his own self into two personae. Adam is the Split Messiah.

(The creation of a dual world order, now dependent upon a two-staged *tikkun,* is the actual origin of all duality — good/bad, male/female, heaven/earth, sun/moon, "This World"/"Next World," etc. — that is the bedrock of our present reality. These sharp distinctions did not exist in the higher world of transformation, which functioned according to a law of singularity, known as the Tree of Life. All duality is a direct consequence of Adam's act of partaking from the Tree of Knowledge of Opposites, which, as its name implies, is the primal source of all duality.)

In general, the redeemer, whose mission is fundamentally one of restoration and purification, is known as Mashiach ben Yoseph. The redeemer, whose mission is fundamentally one of elevation and transformation, is known as Mashiach ben David. Similarly, the period of time that we are in now, i.e., after Adam's fall and expulsion from Eden, is broadly designated as the Era of Mashiach ben Yoseph. This is the period of time for his mode of *tikkun.*

As explained in the Introduction, the present world order is scheduled to exist for six thousand years. It is during this time that the *tikkun* of rectification must take place in small increments. (Although, in general, this entire period is the providence of Mashiach ben Yoseph, it is the second half of the six millennium, i.e., from the year 5600-1740, which is the essential period for the *tikkun* of Mashiach ben Yoseph, as will be explained momentarily.) After this *tikkun* will be completed, i.e., near the very end of the six millennia, then we will enter the period of time designated as the Era of Mashiach ben David, since it will then be time to finish the mode of the original *tikkun* of transformation.

Surprisingly, the famous Era of the Messiah (ben David) so much described by the prophets and formulated by the sages, yet so clouded in obscurity, is none other than a return to the original, but unfinished Garden of

Eden, and Mashiach ben David is none other than the original *Adam HaRishon* himself before the Fall![6] This is certainly a return full circle if there ever was one. (This principle is included in the rabbinic formula, *sof ma'aseh b'machshavah techilah* — "the final act [returns to] the original intended thought).

The statement that there are distinct modes and periods for each of the *Trein M'shechin* must now be qualified. In truth, there is much overlapping between the two. The *ben David* mode is always present in the immediate background of the *ben Yoseph* mode and vice versa. In other words, a fractal spark (*nitzotz*) of the lower *tikkun* of Mashiach ben Yoseph is always present within the higher *tikkun* of Mashiach ben David. Conversely, a fractal spark of the higher *tikkun* of *ben David* is always present within the lower *tikkun* of *ben Yoseph.*

This interpenetration of the Two Messiahs is true on two levels, and thus, the term *Trein M'shechin* has two meanings. The processes of Mashiach ben Yoseph and Mashiach ben David occur together, at all times, in every generation, and in all places. The Messianic *Era* of Mashiach ben Yoseph and the Messianic *Era* of Mashiach ben David, however, refer to large scale time-frames where there is a sharper line of demarcation between the two modes of *tikkun.* The first aspect of the *Trein M'shechin* that functions on the generational or micro-time scale, i.e., on an annual and daily basis, we will call the generational *Trein M'shechin.* The second aspect of the *Trein M'shechin,* that functions on the millennial or macro-time scale, we will call the millennial *Trein M'shechin.*

In short, this is what Mashiach ben Yoseph and the Two Messiahs are all about. There is, however, a very basic question that must be asked. What was it in the structure of creation itself that allowed for this dimensional break to have occurred in the first place? When something breaks, although it may appear to split or crack at random, in truth it is following a structural pattern that is not visible to the naked eye. The same is true with the Split Messiah. It is also following an underlying structural pattern. But for this

we must look into the hidden foundations of the creation itself and see what lies beneath us.

Fractal 3: A Crack in the Foundation

We are now going to penetrate deeper into the cosmological roots of the Split Messiah in order to see the depths to which this phenomenon goes and how all history, and especially the confluence between Kabbalah and science, literally molds itself to its surface. Although it was explained above that the split, or double *tikkun* was a consequence of Adam's Fall, this (as usual) is only part of the story. The truth is that the hidden foundations for this cosmic crack were already prepared long before the story of Genesis and Adam's drama unfolded. But let us begin slowly with the surface evidence.

The Talmud states (Talmud, *Berachot* 34b):

> R. Chiya bar Abba said in the name of R. Yochanan: "All the prophets only prophesied with regard to the Messianic Era. As for the World to Come, 'No eye has seen it, aside from You God' (Isaiah 64:3)." These rabbis differ from Shmuel; for Shmuel said: "There is no difference between the present world order and the Messianic Era except [that in the latter Israel will no longer suffer] the subjugation of foreign powers, as it says (Deuteronomy 15:11): 'For the poor will never cease out of the land [i.e., not even in the Messianic Era].'

Shmuel's statement has since become well known, codified, and authoritative. In his *Mishnah Torah (Hilchot Melachim* 12:2), the Rambam (Maimonides) writes: "The sages have said, 'There is no difference between the present world order and that of the Messianic Era, except for the subjugation of foreign powers.'"[7]

Commenting, however, on the divergence of opinion between Rabbi Yochanan and Shmuel, the Gaon writes,[8] "These and these are both the words of the Living God, because *there are two messianic periods*" [i.e., the supra-natural order that was envisioned by the prophets is the period of Mashiach ben David, and the natural order

described by Shmuel is the period of Mashiach ben Yoseph].[9]

The existence of two messianic time periods is axiomatic throughout the Gaon's system of Kabbalah. This is because these two periods are not only historical time frames, but also spatial-like structures based upon specific universal laws of the Kabbalah. As explained in the Introduction, the Gaon was a master of all the fields of Kabbalah, but his specialty was the dimension of time. For the Gaon, time is not simply a river that flows from the past through the present and into the future. Rather, it is just the protruding edge of a larger and more encompassing divine structure. This structure has its own higher-dimensional form with specific co-ordinates mapped onto its "body."

In this sense, the Gaon's formulation of time is more analogous to the modern scientific notion of a space-time continuum, i.e., the three dimensions of space are inextricably interwoven with the dimension of time, and both are, in fact, aspects of a larger and more encompassing structure. This "body of space-time" is what is known in the Kabbalah as the *Shiur Komah*, the "Stature of the God-Image," or *Adam Kadmon*, "Archetypal Man." The infinitesimal unit of the surface of this divine space-time structure, to which we currently have direct access, consists of six sub-units, to be followed by a seventh unit, which is of a different nature altogether. These six units are what mankind currently experiences as the six millennia of history to be followed by a unique seventh millennium — the Great Shabbat, the "World to Come" (*Olam HaBah*).

Using the terminology of the Kabbalah, the Gaon identifies the six millennia of space-time with the six lower *sefirot* — *Chesed, Gevurah, Tiferet, Netzach, Hod*, and *Yesod.* All six of these are then channeled (via the thrusting power of *Yesod*) into the seventh *sefirah, Malchut.* The quality of *Yesod* is associated with the personality of Yoseph, while the quality of *Malchut* is associated with David. Nevertheless, while it is true that Mashiach ben Yoseph is associated with the sixth millennium, it does not

necessarily follow that Mashiach ben David is associated with the seventh millennium. We will now explain why and what difference this makes.

There is an astounding and bizarre phenomenon that, due to its other-worldly nature and its need to be concealed from the populous, is only discussed in the books of the Kabbalah. In his commentary to the *Zohar's Sifra DiTzniuta* (Book of Concealment), the Gaon analyzes at length the cosmic "event" known as the Death of the Primordial Kings, or the Shattering of the Vessels, that occurred prior to the events of Genesis in the preceding primeval Universe of the *Tohu* ("void" or "chaos"). He writes there that, due to this orchestrated cosmic "catastrophe" in the primordial creation process, the theoretically indivisible space-time unit of *yesod* fragmented, or cracked, into two parts.[10] In speaking of a "crack" in the foundation —*yesod* also translates as "foundation" — the Gaon is revealing a very profound esoteric principle that, although alluded to in the *Zohar*, is not even mentioned throughout the writings of the Ari – the corpus of Lurianic Kabbalah.[11] The full implications of this seemingly minor tear in the fabric of creation leads into the deepest, and most hidden, recesses of the Gaon's Kabbalah. We shall limit ourselves to the historical and messianic implications of this cosmic division.

On the messianic level, the collective personality that embodies the quality of *yesod* — the Messiah from the House of Yoseph — has itself divided into two parts. Likewise, the *Yesod* of space-time — the sixth millennium of history (5,500-6000 = 1740-2240 C.E.) — has also divided itself into two distinct periods. This sixth unit of historical time has had a relative seventh unit of time added on to it, aside from the true final seventh millennium that follows. The original period of Mashiach ben Yoseph itself, which in theory should have remained singular, has now divided into two periods and becomes the millennial *Trein M'shechin.*

This is what the Gaon wrote:[12]

The *atarah*/crown of the *yesod* split off... This is the

secret of the Messianic Era [of ben David] that will occur at the end of the sixth millennium, at which time "Death will be reabsorbed [back into its source] forever" (Isaiah 25:8)... It is the secret of the removal of the *o'rlah* (foreskin) from the *atarah* of the *yesod*... and the secret of the duration of the Messianic Era [of ben David], which is equal to the measurement of the *atarah* [relative to the length of the measurement of the *yesod* itself]. If there is sufficient merit, then Mashiach ben Yoseph will come first and reign, as did King Saul [who was the Mashiach ben Yoseph of his era], before King David. ...Then [the Talmud's statement in the name of Shmuel will be fulfilled], "There is no difference between the present world order and that of the Messianic Era [of Mashiach ben Yoseph], except for the subjugation of foreign powers." However, when the period of Mashiach ben David will be reached, then, "Death will be reabsorbed [into its source] for eternity."

In his commentary on the *Tikkuney Zohar Chadash* the Gaon is very explicit concerning the existence of these two modes of redemption:[13]

> "The left hand repels and the right hand brings close" — This is the meaning of the verse, "For a small moment I have forsaken you, but with great mercies I shall gather you" (Isaiah 54:7). The final Redemption will come from the "right" side [of *rachamim*/mercy]. In the meantime, however, it will begin from the "left." This same principle is the basis of the verse, "His left hand is under my head, but His right hand will embrace me" (Song of Songs 2:6). The beginning that will come from the left is called *pekidah*/remembrance). It will be similar to the beginning of the Second Temple Era when Cyrus allowed all the Jews to return, yet most of them did not leave [the Diaspora]. Following this, however, the Redemption will come from the right side.

Aside from the Gaon's own statements throughout his extensive writings,[14] the existence of two processes of messianic redemption is an accepted part of the Gaon's tradition. Both R. Yitzchak Izik Chaver and R. Shlomo Eliyashiv, the two foremost expounders of the Gaon's Kabbalah, state the same principle. Commenting on the Gaon's own reference to the two messianic eras, R. Yitzchak Izik Chaver writes:[15]

> Israel's redemption from the physical subjugation of other

> nations will come about specifically through Mashiach ben Yoseph. It is for this reason that his mission involves the [initial] ingathering of the exiles. Ultimate spiritual liberation from the Angel of Death, however, will only be brought about through Mashiach ben David.

The *Leshem* (R. Shlomo Eliyashiv) writes:[16]

> This matter [of the primordial split in the *Tohu*] is also the secret of the two eras of Mashiach ben Yoseph and Mashiach ben David.

Thus, even before we quote from *Kol HaTor* it is evident that there are two messianic periods in the Gaon's cosmology and that they are in conformity with immutable spiritual laws of creation. Furthermore, both periods are manifestations of esoteric principles etched into the primordial plan of creation; they have equally vital roles to play. It would also seem apparent that recent global events, as well as events revolving directly around Israel and the Jewish people, are not happening in a vacuum. According to the Gaon's system, the present period places us dead center in the overlapping period between the Messianic Era of Mashiach ben Yoseph and the Messianic Era of Mashiach ben David.

Some two hundred years ago, R. Hillel Rivlin wrote:[17]

> According to our master, the Gaon, if we do not have the full merit, the beginning of the Redemption will be initiated via [a natural process of] "awakening from below", as was the case in the days of Cyrus during the rebuilding of the Second Temple. This [redemption] came from the "left" side, that is, the quality of constriction (*gevurot*) as formulated in the verse, "His left hand is beneath my head," which is a reference to the process of Mashiach ben Yoseph. [Likewise, the beginning of the final Redemption] will be through the permission of the nations of the world. Only afterwards will the complete Redemption commence from the "right" side, that is, the quality of expansion (*chesed*) [as formulated in the continuation of the verse, "...and His right hand embraces me"] and through the re-balancing of the middle quality of mercy (*rachamim*) in accord with the verse, "With great

mercies I will gather you."

R. Hillel continues:

According to our master, the Gaon, the ingathering of the exiles, via the awakening from below, comes through a process of reclamation and redemption. This follows from the verse, "God's redeemed will return and they will come singing to Zion... they shall obtain joy and happiness" (Isaiah 35:10 and 51:11). This redemption will take place under the leadership of Mashiach ben Yoseph. It will involve a redemption from bodily subjugation and redemption from the subjugation of the soul. "God's redeemed (plural) will return" implies this two-fold process: "They will return to Zion" in body [i.e., the material body of Israel], and "they will come singing to Zion" [i.e., the religious spirit of Israel]. They will then [both] return in *teshuvah*/repentance. This is implied in the continuation of the verse, "They shall attain joy and happiness."

R. Hillel further writes:[18]

According to our master, the Gaon, all activities and all efforts — in all their particulars, down to the most minute details — that are directed to the ingathering of the exiles, the building of Jerusalem, the expansion and resettlement of the Land of Israel, and the return of the *Shechinah* (Divine Presence), are dependent upon the mission and destiny of the Messiah of the Beginning, the first Messiah — Mashiach ben Yoseph. He is the supra-natural force that aids every activity, which is "aroused from below," through the natural occurring process. In this sense, Mashiach ben Yoseph is that aspect of redemption that manifests "from the earth" [i.e., from below], and Mashiach ben David is that aspect that manifests "from the heavens" [i.e., from above]... In another sense, Mashiach ben Yoseph himself contains both of these manifestations. As the son of Rachel, he manifests "from the earth." As the son of Jacob, he manifests "from the heavens."[19]

In other words, any human labor and pursuit involving the ingathering of the exiled of Israel, the rebuilding of Jerusalem, the expansion and resettlement of the Land of Israel, the dissemination of the Jewish esoteric

tradition and the spiritual reclamation and integration of scientific knowledge — although appearing on the surface as part of a natural "man-made" process - is, in truth, being directed by a supra-natural providential force — Mashiach ben Yoseph.

From the ultimate perspective, there is only one source of providence, yet, as the Gaon explained above, the substructure of the present sixth millennium split into two parts, with each part containing aspects of the other. When the supra-natural law of *ben David* (the *atarah* of the *yesod*) is revealed on this side of current reality's cusp, we find it clothed in the guise of human struggle and naturally occurring events. It is then known as Mashiach ben Yoseph and is bound under a specific set of laws and principles — the laws of "nature." When the same source of God's providence will be revealed, in the near future, of the messianic era of *ben David,* then — although stretching the limits of our imagination — the *ben Yoseph* aspect (the *yesod* of the *atarah*) will find itself clothed in the guise of divine revelation and miraculously occurring events!

The *Trein M'shechin* are two sides of one cosmic coin. Using another model from modern science — the equivalence of matter and energy ($E=mc^2$) — we can better grasp that the material events of Mashiach ben Yoseph are just another mode of the selfsame spiritual reality of Mashiach ben David. Only because the natural process of Mashiach ben Yoseph — the "arousal from below" - chronologically precedes that of the supra-natural process of Mashiach ben David — the reciprocal "arousal from above" — is Mashiach ben Yoseph known as the first Messiah and Mashiach ben David as the last Messiah. In the end, however, both of the messiahs are united together by a power that is even greater than both.

Thus far we have presented the Gaon's definition of the messianic split, as it functions on the larger millennial level rooted in an archetypal crack in the very foundations of creation. Now let us look at the Gaon's definition of the *Trein M'shechin* on the smaller, and more immediate, generational level.

We just learned from the Gaon that a primordial split occurred in the substructure of the *yesod* of space-time, generating for itself its own relative *Malchut* (the *atarah* of the *yesod*). There is, however, another type of split in the *yesod,* which is better known in the Kabbalah and does not require as much esoteric detective work. Whereas the first type of polarity is known as the *Yesod-Malchut* paradigm and is more applicable to the millennial messianic process (as just discussed), the second type of polarity is known as the *Netzach-Hod* paradigm and is more applicable to the generational messianic process, which will be discussed momentarily.

Fractal 4: The Twin Messiahs

What emerges, however, is that there are two types of "splits" in the archetypal *yesod.* The one discussed above is "vertical" in nature, i.e., the division and/or unification is along the *Yesod-Malchut* axis. The one to be discussed now is "horizontal" in nature and divided between the right and left sides. These two modes of splits are actually two different forces that operate in two different dimensions, according to two different sets of laws. The two dimensions are the large millennial scale and the immediate generational scale. Although each set of cosmic laws can only be properly applied to its own domain, both types of forces of the Split Messiah share a common higher source. It is there where their two fields of influence unite and are revealed to be simply two aspects of a greater third, and more encompassing, force.

By way of analogy, this relationship parallels that of electricity and magnetism. Throughout history these two forces had always been considered as two distinct phenomena — one would attract iron filings and cause a compass to point north, while the other would light up the sky with its bolts of lightning and could be generated by rubbing one's feet on a carpet and then touching a piece of metal (static electricity). In the middle of the 19th century, however, science produced the first "unified field theory." It was demonstrated that electricity and magnetism were not distinct forces at all, but actually two sides of the same

coin! A vibrating electrical field can create a magnetic field, and vice versa, and hence it's new name — electromagnetism.

Magnetism has its own mode of positive and negative polarity, and can be used here to represent the first type of *Trein M'shechin* polarity, namely the *Yesod-Malchut* split. Electricity also has its own polarity of positive and negative currents, and can be used to represent the second type of *Trein M'shechin* polarity, namely the *Netzach-Hod* split. The unified field, where these two cosmological forces interface and affect each other, lies in the supernal root of the *Trein M'shechin.* This super-force is known as Metatron, and will be discussed briefly below and at greater length in Chapter 4, *Metatron – the Mystery and Mission of Israel.*

Netzach and *Hod* are the seventh and eighth of the *Ten Sefirot* and correspond to the two legs of the human form. Just as the two legs "split" the singular trunk of the body into two branches, so also, *Netzach* and *Hod* "split" the higher unity of divine providence into two parallel modes of influence. They are, therefore, known in the *Zohar* as the *"trei palgei gufa"* — Two Halves of the [One] Body. Although emphasizing different aspects within each other, they are quite literally mirror images of one another. They are the greatest manifestation of the paradox of the "dual," or "twin unity," that is found throughout the Kabbalah, and it is the model of the *trei palgei gufa* that is constantly referred to by the Gaon and his school when deciphering cryptic passages in the *Zohar.* This is especially true here in our case, where the *trei palgei gufa* are in the *yesod* itself, i.e., the parallel currents of *Netzach* and *Hod* themselves are both in the cosmic *yesod* of Mashiach ben Yoseph.

R. Hillel writes:[20]

> *Od Yoseph Chai* (Yoseph lives on) — All three of these aspects are in the *sefirah* of *Yesod.* *"Od"* is the left current, the *Hod* of *Yesod.* *"Chai"* is the right current, the *Netzach* of *Yesod.* Yoseph is the middle current, the *Yesod* [of *Yesod*].

Thus, the relationship of the *trei palgei gufa* is the underlying structure of the generational *Trein M'shechin.* The Two Generational Messiahs are not only dependent upon each other. Each one defines the other, because each one contains the other. It is now possible to understand the *Zoharic* and Talmudic expression *Ikveta* (Plural) *Di'M'shecha* as the Two Feet (or Heels) of the Messiah — one for Mashiach ben Yoseph and one for Mashiach ben David.

R. Hillel explains at length:[21]

> On the macrocosmic level of redemption the first messiah is Mashiach ben Yoseph, and the completer is Mashiach ben David. The same is true on the microcosmic level regarding every individual act. Every action undertaken throughout all of the stages of the beginning process that is initially "awakened from below," via natural effort and in incremental stages, is, according to the great principle of our master, divinely directed, first through the agency of Mashiach ben Yoseph, and then [it is completed] through the agency of Mashiach ben David.
>
> The two generational messiahs are the supra-natural forces that maintain the existence of the Nation of Israel, strengthen them throughout their entire exile, and miraculously assist them [especially now] during the period of the *Ikveta DiM'shecha.* Mashiach ben Yoseph is the miraculous force that supports and strengthens Israel's material existence, and Mashiach ben David is the miraculous force that supports Israel's spiritual existence in general and in particular. As explained in the writings of our master, the functions of the Two Generational Messiahs have many different aspects.
>
> The Two Messiahs act in partnership with each other and assist each other. They live and exist in each and every generation. Mashiach ben Yoseph is the secret of "Yoseph lives on," and Mashiach ben David is the secret of "David King of Israel lives forever." Although they operate in their own individual roles, each one is dependent upon the other, and they influence each other, according to each one's unique characteristics.
>
> Without the power, vitality, and protection of their influence, Israel could not continue to exist for even a single moment, God forbid. It is only because Israel and

> the Shechinah are in exile that their forces and manifestations are hidden in our lower dimension. It is therefore extremely important to know that these two great forces can only function and activate their powers to their fullest degree when there is no dissension and division between them.

Although working in different spheres of influence, the polarity within the generational *Trein M'shechin* parallels the polarity within the millennial *Trein M'shechin.* In both cases, the aspect of Mashiach ben Yoseph is just the other side of the aspect of Mashiach ben David. On the large scale, or on the small scale, although one may precede the other chronologically, in the end, both of the messianic energies are united together by a power that is even greater than both as described by the prophet, Ezekiel (37:15-19):

> And the word of the Lord came to me, saying: "Son of man, take one branch, and write upon it, for Yehudah [the source of the Davidic line]; ...then take another branch and write upon it, for Yoseph, the branch of Ephraim... Join them together into one stick; and they shall become one in your hand... and they shall become one in My hand".

R. Hillel explains these words of the prophet (Aspect #101):[22]

> *Etz Yoseph* (the Branch of Yoseph) — refers to Mashiach ben Yoseph. The entire Redemption is dependent upon the unification of the two branches — the Branch of Yoseph and the Branch of Yehudah — as explained in this chapter. They are the *Trein M'shechin,* which will initially "become one in your hand" through the natural path of arousal from below. Afterwards they shall "become one in My hand" — the Hand of God — through the supra-natural path "upon the clouds of heaven."

The two modes of the *Trein M'shechin* — on the larger time scale or the smaller time scale - are two branches of one root. Nevertheless, they often appear to function in distinct and even opposing paths. According to a deeper truth, however, there is a manner in which the two can synergistically interact with each other in a unique

union. Each will maintain its distinct mode of function, yet combine with the other to produce something more than both. The primordial tear in the fabric of God's creation is being mended into a seamless unity. Each stitch is another aspect in the slow process of the cosmic *tikkun,* and each aspect reflects another face — and phase — in the cosmic personality of Mashiach ben Yoseph.

Fractal 5:
Among Us in Every Generation

To anyone not initiated into the Gaon's Secret Doctrine of Redemption, the text of *Kol HaTor,* will appear to be filled with strange and conflicting descriptions of Mashiach ben Yoseph. In one instance Mashiach ben Yoseph is identified with the Patriarch Abraham, in another he is Moses our Teacher, in another Queen Esther, and in another even the Gaon himself! And then it states that *anyone* involved in the Torah's messianic conspiracy for global evolution is Mashiach ben Yoseph!

In Chapter 2 of *Kol HaTor,* R. Hillel lists 156 different attributes, characteristics, and aspects derived from scriptural verses, which are all necessary in order to comprehend the gestalt that makes up the complex nature of Mashiach ben Yoseph. (*Yoseph* and *Zion* both have the same numerical value of 156.) It is not possible to present all of these aspects in the present work, however, a number of them have already been discussed above, and others will be brought below and in the following chapters. Along with these aspects it is essential to understand that Mashiach ben Yoseph always functions on three levels.

1. Mashiach ben Yoseph is a super-archetype, i.e., an all encompassing collective consciousness, which networks a vast matrix of smaller and distinct, yet interdependent, archetypal processes. These can remain on their collective root level and/or they can also manifest in the form of (2) and (3) below. An archetype in Torah literature can also be known as an archangel, such as Michael, Gabriel and Raphael. In this case, however, Mashiach ben Yoseph is the *meta-*

archangel known throughout the Talmud (including the standard commentaries of Rashi and *Tosafot*), Midrash, and *Zohar,* as Metatron. In spite of the initial strangeness of this concept, Metatron plays a critical role in the Gaon's Kabbalah, and especially throughout *Kol HaTor.*[23]

2. Mashiach ben Yoseph is any individual — man or woman — who is involved in the specific activities of Mashiach ben Yoseph, e.g., returning to the Land of Israel (including its expansion and rebuilding,) learning and dissemination of Torah, and — for the Torah scholar — mastery of the Kabbalah and scientific knowledge. Such an individual's mission is then considered a "cell" in the larger body of Mashiach ben Yoseph.

3. Mashiach ben Yoseph is an actual individual who exists in each and every generation. This is the deeper meaning of the verse, "The *tzadik* is the foundation channel (*yesod*) of the world" (Proverbs 10:25). How, where, and in what role he or she, will manifest is dependent upon a multitude of factors. His ability, however, to evolve from a *potential* to a fully actualized Mashiach ben Yoseph, in union with the aspects of Mashiach ben David, depends upon the collective merit of humanity, especially that of the Nation of Israel.

We will discuss the first two categories of Mashiach ben Yoseph in Chapter 4, *Metatron.* Here, we will present an overview of the third level — the actual Mashiach ben Yoseph who lives in each generation.

The idea of the Messiah being a living individual walking among us in every generation is a bit strange, until *Kol HaTor* supplies us with a few examples from throughout history (which are quoted from various rabbinic sources).[24]

R. Hillel writes:[25]

> "*Yoseph Lives On*" — Included in the category of the generational Mashiach ben Yoseph are the Patriarchs, many of the prophets and kings of Israel, many of the

> Tannaim and Amoraim [Talmudic sages of the Mishnah and Gemara], and many of the great men of Israel and persons of note throughout history. The first among them was Avraham Avinu (Abraham our Father), in the secret of [his statement], "How will I know that I will inherit it [the Land of Israel]?" (Genesis 15:8). It is known that any usage of the term 'inheritance' in conjunction with the Land of Israel is in the category of Mashiach ben Yoseph. Likewise, this is alluded to in the word "I will inherit it" (*irashenah*) which has the same numerical value as Mashiach ben Yoseph [566]. Abraham began the *Atchatah DiGeulah*, the initial process of redemption of holiness (*kedushah*) from below, which is the actual earth of the Land of Israel.
>
> Yitzchak Avinu (Isaac our Father) began his mission as Mashiach ben Yoseph from the day of the *Akeida* (the Binding on the altar)... Ya'akov Avinu (Jacob our Father) began from the day that he struggled and overcame the Oversoul of Esav... Yehudah (Judah) began from the day he saved Yoseph; Yoseph from the day of his first dream, and Moses our Teacher from the day that he carried Yoseph's bones out with him from Egypt. Yehoshua ben Nun (Joshua) began when he engaged in the battle for God against Amalek. Saul and David also engaged in battles for God and, as it is known, all battles fought for the Sanctification of God's Name are in the mission of Mashiach ben Yoseph. [And this list goes on.]
>
> In the latter generations, the holy Ari and his unique disciple, the holy and pure one, R. Chaim Vital, as well as, the holy master, the author of the *Ohr HaChaim* [R. Chaim ben Attar 1696-1743], were in the category of Mashiach ben Yoseph.

The generational Messiah's mission extends beyond the Jewish Nation to the gentiles. The prophet Jonah was commanded by God to bring the entire non-Jewish city of Nineveh to repentance.

In the 75th Aspect of Mashiach ben Yoseph R. Hillel writes:[26]

> Admonisher to Repentance — Not only is Mashiach ben Yoseph to admonish the Jewish people, but the nations of the world, as well. This is shown in the mission of the

> prophet Jonah, who was the Mashiach ben Yoseph of his generation (as explained in the *midrashim* and in the holy *Zohar*).[27]

The Gaon's revolutionary understanding of the messianic process directly includes women as well as men.

R. Hillel writes:[28]

> According to the explanations of our master, the *Trein M'shechin* have various aspects, in accord with their many different functions. ...The first historical manifestation of the *Trein M'shechin,* during the period of the Egyptian exile, was the two Hebrew midwives (Yocheved and Miriam). This is what our teacher wrote in his commentary on the *Tikkuney Zohar Chadash* [36c] on the verses: "The midwives feared God... they saved the infant boys' lives... God gave them great houses of their own" (Exodus 1:17-20). They merited this because they were involved in saving the nation of Israel. Likewise, in each and every generation there is an actual pair of messiahs, which then also act as the source for the other messiahs of the generation, and their helpers, according to their respective categories.

Concerning the 8th Aspect of Mashiach ben Yoseph, R. Hillel writes:

> The Morning Star — "To the chief Musician upon [the appearance of] the Morning Star, a Psalm of David. My God, my God, why have You forsaken me?" (Psalms 22:1-2). This was the prayer of Queen Esther, who was the Mashiach ben Yoseph of her generation. The sages explained that the Redemption of Israel will occur in stages, like the appearance of the Morning Star [at the darkest moment before the dawn]. This is the entire matter of the *At'chalta DiGeulah* that is Mashiach ben Yoseph's mission.

Even a non-Jew, who does not yet fully appreciate the revelation of God in the world or the vital mission of the Jewish People in bringing about that revelation, can be chosen for a mission of Mashiach ben Yoseph. The case given in *Kol HaTor* is that of Cyrus, the Persian King, who, upon conquering Babylonia, permitted the exiled Jews to

return to Israel and to rebuild the Temple. The Prophet Isaiah had already predicted the meteoric rise of a certain Cyrus: *"Thus says God to his anointed ("mashiach"), to Cyrus ... I call you by your name, I surname you, though you do not know Me"* (Isaiah 45:1-4).

In the 130th Aspect of Mashiach ben Yoseph, R. Hillel writes:

> *Tzedek* (Righteousness) — It is written concerning Cyrus, "I have raised him up in righteousness, and I will make straight all his ways; he will build My city, and he will send forth My captives, not for price nor for bribe, says the Lord of Hosts" (*Ibid.* 13). As it is known, Cyrus was under the directive of Mashiach ben Yoseph.

He also writes (Aspect #70):

> "He will perform all My pleasure" — This is referring to the rebuilding of Jerusalem by Ezra and Nehemiah, via the agency of Cyrus. This is the intent of the verse, "[God] says of Cyrus, 'He is the shepherd of My flock; he will perform all My pleasure, saying to Jerusalem, "You shall be rebuilt"; and to the Temple, "'Your foundations shall be laid'" (Isaiah 44:28). All of this is from the quality of *din* (constriction), from the "left side" in the mission of Mashiach ben Yoseph.[29]

And finally, the role of Mashiach ben Yoseph is not limited to well known biblical personalities.[30]

R. Hillel writes:[31]

> Our master, who was the illumination of Mashiach ben Yoseph,[32] would recite the prayer "Yoseph Lives On" daily.[33] ...In this prayer he also mentioned the merit of his great grandfather, R. Eliyahu Hasid [the progenitor of the genealogy of both the Gaon and the Rivlin family], who was Mashiach ben Yoseph in his generation.

And again:[34]

> In this last generation our master, the Gaon, is also an illumination of the light of Mashiach ben Yoseph, and his guiding light will continue to increase and to ascend

> before us until the height of the [sixth millennial] day. Specific individuals from among his disciples, who fulfilled his commandments regarding the Vision of Zion, also merited to receive and to become extensions of his spirit and great light in this capacity [of Mashiach ben Yoseph].

Od Yoseph Chai! It is axiomatic to the Gaon's Doctrine of Redemption that Mashiach ben Yoseph lives among us in every generation. It is he who acts as the central conduit for the messianic process to become manifest, and it is he — or she — who carries out the various missions of earthly and cosmic *tikkun.* The cosmology of *Kol HaTor* reveals, moreover, that there is an actual mechanism; a force that is animating the phenomenon of Mashiach ben Yoseph. This is the key that unlocks the power of the messianic process. This is Formula 999.

In one of the Gaon's works on Kabbalah — *Secret of the Letters* — he writes in his signature cryptic shorthand:[35]

Fractal 6:
Formula 999

> 999 is in *Yesod.* As is known, the letter-number *tet*/9 signifies [the ultimate] Good, as the sages stated,[36] "Seeing the letter *tet* [=9] in a dream is a good sign."

The inner connection between the ultimate Good of the number 9 and Mashiach ben Yoseph is repeatedly emphasized in *Kol HaTor.*

In Aspect #51 R. Hillel writes:

> *Tov*/Good is in *Yesod* — According to our master's explanation (ibid.) this refers to the letter/number *tet*/9 [of the word *tov*]. As the sages stated, "...the letter *tet* [=9] in a dream is a good sign." This pertains to the character of Yoseph, concerning whom it is written, "One whose eye [looks for] good is blessed; he gives of his bread to the poor" (Proverbs 22:9). This is [formula] 999-in-*Yesod.*

The numbers 999 and 1000 are the keys to the

inner mechanism of Mashiach ben Yoseph, and they appear throughout *Kol HaTor,* virtually on every other page. Not only does the value of 999 lie at the inner essence of Mashiach ben Yoseph, but his continued existence hinges upon it.

In *Kol HaTor,*[37] R. Hillel lists seven fundamental principles that must govern our actions during the period of *Ikveta DiM'shecha.* The first principle is:

> *Od Yoseph Chai* (Yoseph Lives On) — Our master based his entire doctrine on the underlying principle of "Yoseph lives on," i.e., Mashiach ben Yoseph is not only alive; he will continue to live, and the decree that he is to be slain by Armilus the Evil One [the spiritual leader of Gog and Magog] has been nullified [discussed in Chapter 4, Metatron]. The entire *At'chalta DiGeulah* (Beginning of the Redemption) depends on him. The decree has therefore been atoned for by virtue of the length of [Israel's] exile and the suffering he endures by carrying our afflictions (Isaiah 53:4)... It has been nullified in the sense that it has been broken up into numerous smaller parts. This is the meaning of the analogy brought in the Midrash: "It is comparable to a king who became angry at his son and swore that he would hurl a massive stone at him. Later, he regretted this and had compassion on the boy. In order to fulfill his own oath, however, he had the stone broken up into small pebbles. These were thrown at the boy, one by one." In the same way, Mashiach ben Yoseph will not suffer the death penalty. He must, however, still suffer the pain of the smaller rocks. These represent the *Chevley Mashiach* (Birth pangs of the Messianic Era) that come, little by little, together with the 999 phases [lit. *ikvot*] of the *Mashiach.* This occurs in such a manner that the decree is also divided up into 999 smaller segments.

The number 999 is also the highest stage that the inner power of Mashiach ben Yoseph can achieve before it evolves into the number 1000 and thus trigger the climactic response of the power of Mashiach ben David. Formula 999 is the point of critical mass in the slow and incremental process of the "arousal from below."

R Hillel writes:[38]

> In conjunction with the verse [discussed below], "The least one shall become a thousand and the smallest one a strong nation; I the Lord will accelerate it [the Redemption] in its time"... our master told us that even its predetermined time will be accelerated. And when will this occur? When... "The least one will become a thousand and the smallest one a strong nation." The "least one" and the "smallest one" both refer to [the archetype of] Ephraim [ben Yoseph], which is [another aspect of the principle of] Mashiach ben Yoseph. Now, it is known that the extreme threshold level of Mashiach ben Yoseph that is achieved through [the process of] the "arousal from below" is [the power of] 1000 minus 1, that is [the formula of], "999-in-*Yesod.*"[39] "The least one shall become a thousand" means that when [the messianic process of Mashiach ben Yoseph] will reach a degree just up until [the climatic conclusion of] 1000 — then, "I the Lord, even in its due time, will accelerate it [the Redemption]."

Based upon principles of the Kabbalah found in the Gaon's other writings [notably the concept of the *yesod* splitting into two — the *trei palgei gufa*], R. Hillel continues to explain just how the stimulation of Formula 999 operates. This universal *yesod*, represented by Yoseph, produces a "tuning fork" effect in which the two messiahs resonate back and forth with each other. Likewise, the full power of the higher root of *yesod* — represented by Formula 999 — is also divided into two halves — 499½ on one side and 499½ on the other. Now, when these two negative and positive polarities attract and stimulate each other, their combined energies produce the necessary threshold point of 999, which then "miraculously" jumps into the higher energy state, known as the Great Thousand — the collective *Keter*/Crown of Mashiach ben David.

In one of many examples R. Hillel explains:[40]

> "There is hope (*tikvah*) for your end..." (Jeremiah 31:16) — This entire prophecy was said regarding the Redemption that will come about through Mashiach ben Yoseph, i.e., through our "arousal from below" that [eventually] reaches up to its final phase of 999-in-*Yesod.* This *yesod* is split into two — 499½ from the left side, representing the quality of *din* [or *gevurah,* the negative pole of

> constriction] and 499½ from the right side, representing the quality of *chesed* [the positive pole of expansion]. This is the intention of the verse, "The least one shall become a 1000." For the number 1000 will be completed from both sides simultaneously, there now being 500 in the letter *vav* [of the Divine Name] and 500 in the letter *heh*. This is the [inner] meaning of "There is hope (*tikvah*) for your end." [The first two letter/numbers of *tikvah* — the *tav* (400) and the *kuf* (100) — have the combined value of 500. The last two letter/numbers *vav* and *heh* correspond to the *vav* and *heh* of the Divine Name. The *vav* is the masculine/heavenly/positive current of Mashiach ben David, relative to the final *heh*, which is the feminine/earthly/negative current of Mashiach ben Yoseph. Thus, the word *tikvah*/hope in this verse contains a coded equation, mapping out one of the hidden mechanisms of the *Trein M'shechin*.]

The Twin Messiahs are the two pulsating currents of divine energy — *din* (or *gevurah*)/constriction and *hesed*/expansion — manifesting within the historical space-time of each and every generation. Although each messianic current is a distinct force field of energy that appears to repulse the other, it is the very tension they generate that, when channeled and directed, becomes the most powerful force for personal, national, and planetary change that has ever existed. Their paradoxical natures are continually present in every thought and action, and they are waiting to be channeled.

R. Hillel explains:[41]

> A fundamental rule is that during the performance of every *mitzvah* and every *tefilah*, one should contemplate the unification [of the *Trein M'shechin*] and bind oneself to the "Two Armies of God" — [these being the two divine names] *E-lohim Tzevaot* (God of Armies) and *Y-HVH Tzevaot* (Lord of Armies), *din* (constriction) and *hesed* (expansion). One must [then] calculate the line of balance between their two numerical values — 499½ from the left side and 499½ from the right side.

Each of the two messianic polarities has within itself a number of sub-currents that interact together in a cacophony of pulsating social, political, and religious events

to generate the ever-rising threshold of Formula 999. In a divinely orchestrated fashion they all act according to specific laws contained within the 156 Aspects of Mashiach ben Yoseph. It is they who make up the members of the Two Armies of God. In *Kol HaTor*'s Messianic Conspiracy, they are the Appointed Agents of God.

R. Hillel writes:[42]

> The thrice-woven cord of "Signs," "Designated Times," and "Appointed Agents" appears simultaneously in a three-pronged campaign. The "agents" react to the "signs" and thus accelerate the arrival of the "designated times." This is alluded to in the verse, "The blossoms have appeared in the land; the time of singing has arrived, and *kol hator* — the call of the turtledove — is heard in the land" (Song of Songs 2:12). "The blossoms have appeared" — these are the signs; "the time of singing has arrived" — these are the designated times; "the call of the turtledove is heard" — these are the appointed agents.

These agents are vehicles for the different aspects, or mini-personalities which, like pieces in a puzzle, only when they are fit together constitute the totality of Mashiach ben Yoseph.[43] They include, for example, names like Ephraim ben Yoseph, Shirya ben Dan,[44] Eliyahu HaNavi (Elijah the Prophet), the archangels Gabriel, Sandalfon, and Metatron, Neriya, Menachem, Ezra and Nehemiah, Yehoshua ben Nun, Sasson and Simcha. (Sasson and Simcha are explained in Chapter 4, *Metatron.*)

There is, however, one all encompassing Mashiach ben Yoseph archetype that we must mention briefly. Initially it appears to confuse an already overly complex pantheon of messianic archetypes, yet it is precisely here where all the various aspects of Mashiach ben Yoseph come together. This is the climatic evolution of Formula 999 into the Great Thousand. This is the cosmic image of Moses our Teacher together with the Two Messiahs.

Fractal 7:
Moses and the Twin Messiahs

The separate personalities of the *Trein M'shechin,* are, in fact, a singular reality. Their dynamic unification constitutes a paradoxical "dualistic singularity." Their potential seamless interdependency is the key to accessing and activating the messianic role of modern technology, as well as virtually all other dualities in the world. But what is the unified field behind the *Trein M'shechin* that is able to bind them together? What force is powerful enough to unite these two great cosmic terminals? On the Gaon's map of cosmic *tikkun* and global evolution this supra-natural force is none other than the soul of Moses our Teacher.[45] Commenting on the Talmud's assertion that the order of the *Shemoneh Esrey* (Standing) Prayer of "Eighteen Blessings" hints to the ultimate Redemption, the Gaon writes:[46]

> The future Redemption will occur through the *Trein M'shechin,* Mashiach ben Yoseph and *Mashiach ben David,* and "Shiloh," who is Moses... Indeed, it will occur mainly through Moses, who will appear [together with Mashiach ben David] and redeem [the nation] as he did in Egypt. Moses' return as the final redeemer is hinted in the initial letters of the phrase, *ma'sh'haya hu sh'yihyeh* — "that which was shall be [again]" (Ecclesiastes 1:9) which is an acrostic for Moses.[47]

This point is also brought out in the 38th Aspect of Mashiach ben Yoseph:

> "The Call of the Turtledove (*Kol HaTor*) is heard in our land" — The call of the turtledove is the sound that precedes the actual appearance of the turtledove. The turtledove is Moses our Teacher himself, who comes with Mashiach ben David, the Last Redeemer.

Until now we have spoken of Mashiach ben Yoseph alone, or Mashiach ben Yoseph together with Mashiach ben David. It is only logical, however, that Moses should finally enter into the picture. He is known as the First Redeemer — from the first exile in Egypt — and the Last Redeemer — from the last and final exile, that is, from the bondage of the six thousand years of creation. In fact, in a number of rabbinic statements Moses is depicted as *the* Mashiach.

And to further complicate matters, sometimes Moses appears alone, sometimes together with ben David, and sometimes together with the Twin Messiahs.

On the other hand, as we have seen, sometimes ben David and ben Yoseph each appear alone, and sometimes they appear together as the Twin Messiahs without Moses. So, who is the real Mashiach — ben David, ben Yoseph, or Moses? The answer is that although the three can appear separately, together they are components of an even larger gestalt. The Gaon bases this on a number of sections in the *Zohar*:[48]

> Moses, similar to the dove that Noah sent and which found no dry place to alight upon, so you were also sent into Egypt. What is written there, "Moses looked all around and found no man" (Exodus 2:12)? It means that not one Israelite was found in whose merit they could be found worthy of Redemption. For this reason you [Moses] refused to redeem them, and you pleaded, "Please, God, send someone else to redeem them" (ibid. 4:13). Behold, Moses, it is the same now as it was then. Then, Israel was like the body of a dove and you (Moses) and Aaron were the two wings with which they flew into freedom. Now, in this last exile, you are a body without wings. I will therefore send you the *Trein M'shechin* as your wings.

Again, using other traditional imagery of the Kabbalah, the *Zohar* states:[49]

> [Moses] will then arise with the *Trein M'shechin*. They are his two legs and he is the sign (of the covenant) between them...

The Gaon explains this passage in his commentary:

> The sign of the covenant is "Mt. Zion," which is the "*Tzadik*" in the secret of Yoseph the Tzadik. Yoseph and Zion thus share the same numerical value (156), as is known. Moses stands between them, as is written in the section of the Faithful Shepherd.[50] Mashiach ben David is on his right side and Mashiach ben Yoseph is on his left side. Judah [the progenitor of the Davidic line] is personified [in the prophet Ezekiel's vision of the Divine Chariot] as a young lion and is to the right, and Yoseph,

who is personified as a first-born ox, is to the left.

The Gaon discusses this triune relationship within the context of the previous discussion of Formula 999 and the *trei palgei gufa:*[51]

> ...and see what I wrote in *Sod HaOtiot* (Secret of the Letters) that they are [each] 499½, male and female, with the 1000 completing them.

He then explains that the letter *vav* of the Divine Name is the collective channel that connects the lower and upper realms. When this *Vav* is expanded, or written out in full, however, it is spelled *vav aleph vav.* The two *vavs* then signify the *Trein M'shechin* and the *Aleph* between them is Moses.

> Moses is really *HaEleph HaGadol* (the Great Thousand) who "fell" and became the small *aleph* (the number one) [who will again arise, via Formula 999-in-*Yesod*].

He writes further:[52]

> This is the meaning of the verse, (Genesis 49:10), "The scepter will not depart from Judah, nor the staff from between his feet, until Shiloh will come." *[Shiloh* is an appellation for the King Messiah — Rashi]. This is what the *Zohar* is referring to here, namely, that at that time there will necessarily be two messiahs, i.e., the two v*avs* (the scepter and the staff) and Moses (*Shiloh*), who is the *aleph* between the *vavs.*

Finally, R. Hillel pulls the Gaon's teachings together into the context of a practical doctrine of *tikkun,* in order to actively, and consciously, accelerate the universal process of redemption. He writes:[53]

> With all of the power of our hands, through action and calculations, we will draw down the supernal effulgence of the power of redemption from the attribute of *Chesed* of the Great Thousand (*HaEleph HaGadol*). We will continue until the [required] degree of "arousal from below" will have been reached... and their qualities become equalized, i.e., 499½ from the left side and 499½ from the right side, which is the level and power of the "Two

> Armies of God"... of *Chesed* and *Din* in *Netzach* and *Hod.*
>
> Both of these two levels must be attained... in an exact balance... with their numerical values equalizing, right and left, up and down. For they parallel the letters *vav* and *heh* of the Name and the *Trein M'shechin,* which are united together in a single encompassing value — 1000 minus 1 [Formula 999].
>
> Then immediately, in the blink of an eye, the supernal effulgence of the Great Thousand will descend via Moses our Teacher, peace be upon him. He is the Final Redeemer, and it is he who completes the number 1000 in the mystery of (Song of Songs 8:12), "The thousand is yours, Solomon."[54] Thus, the numerical value of Mashiach ben Yoseph (566) plus Mashiach ben David (434, [when the name David is spelled with the letter *yud,* as it appears in special instances in Scripture]) equals 1000.

In the final analysis, the question asked above, as to who is the real and last Mashiach, does not really ever start. In the Gaon's cosmology the different names of Mashiach are just different stages, within different processes, within different levels, that eventually all fuse together into the great constellation of synergistic forces, collectively known as Mashiach ben Yoseph. Even the historical Yoseph himself was an extension of the larger and more encompassing archetype of Moses and the Twin Messiahs, even though the historical Moses had not even been born yet![55]

Returning to our original definition above of the concept of Mashiach, the rule is this: All processes of *tikkun,* redemption, and purification throughout the period of the six millennia of the present reality — even those of spiritual redemption and subtle forms of purification (i.e., those processes which are "aroused from above" via Mashiach ben David) — are all within the concept and mission of Mashiach ben Yoseph. Whatever way one looks at it, the name of the game is Mashiach ben Yoseph. The rules are also all his, and it is he alone who makes the last and final move (even when he is called Moses our Teacher!) The only question that remains is whether or not we can put the finishing touches of the excruciating drama of the

divine game of life into fast forward.

Fractal 8:
In Its Due Time I Will Accelerate It

The novel, and utterly fantastic, thrust of the Gaon of Vilna's synthesis of science and religion is found in his unique explanation of a well known statement of the sages, regarding the conditions under which the Messianic Era will be initiated. It is a theme which runs throughout the whole of *Kol HaTor*.[56]

As quoted above, Isaiah (60:22) prophesies, *"The least one shall become a thousand and the smallest one a strong nation: I, the Lord, will accelerate it in its time."* The Talmud states (Tractate *Sanhedrin* 98a):

> R. Alexandri said: R. Yehoshua ben Levi pointed out an [apparent] contradiction. It is written [as to when the messiah will come], 'in its time' yet, it is also written I (the Lord) will accelerate it' [which implies before the due time and thus the phrase appears self-contradictory]. [There is no contradiction.] If they are worthy, I will accelerate it. If not, [the Redemption will come] in its due time.

R. Hillel writes:[57]

> Our master told us that in the final analysis a scriptural verse can never be divorced from its plain meaning *(ein mikra yotzei midei p'shuto).* The literal intention [of this verse] is that even "in its due time I will accelerate it" [i.e., both aspects will occur simultaneously, and not one way or the other, which is the homiletic interpretation offered by the Talmud]. And when will this occur? When, "The least one shall become a thousand and the smallest one a strong nation." The "least one" and the "smallest one" both refer to [the archetype of] Ephraim [ben Yoseph] which is [another aspect of the principle of] Mashiach ben Yoseph. Now, it is known that the extreme threshold level of Mashiach ben Yoseph that is achieved through [the process of] the "arousal from below" is [the power of] 1000 minus 1, that is [the formula of], "999-in-*Yesod.*" "The least one shall become a thousand" [thus] means that when [the messianic process of Mashiach ben Yoseph] will reach, through its activity, a degree just up until [the climactic conclusion of] 1000 — then, "I the Lord, even in

> its due time, will accelerate it." The intention is similar to the verse (Deuteronomy 32:35), "The things that come upon them make haste" according to the explanation of our master [in his commentary *Aderet Eliyahu*].

R. Hillel continues:

> Many times I saw our master pacing back and forth in his study and speaking in an awesome stormy spirit saying, "Master of the Universe, do You not have a middle path between 'in its due time' and 'I will accelerate it'?! We are relying with all of our strength upon the plain and literal meaning in the words of Your promise, 'I, the Lord, will accelerate it in its due time.'"

It is difficult to understand what the Gaon could be referring to when he pleads before the Master of the Universe that He fulfill the literal meaning of the scriptural prophecy by revealing a "middle path." What can he possibly have in mind? There are only two avenues through which the final stage of global evolution — the Messianic Era — can occur:

- If *Teshuvah* — collective world Jewish repentance — will not occur, and the present condition of Israel and humanity will continue to deteriorate, then the Messianic Era of ben David will, perforce, still come, but only after a complete causal process of "natural" deterioration. This is the path of *B'Itah* — the End in its natural due time.

- If, however, complete *Teshuvah* of the Jewish people does occur, this will trigger an immediate redemption, and the natural process will have been miraculously "jumped" forward to the Messianic Era of ben David. This is the path of *Acheeshenah* – a supra-natural acceleration of the End *before* its due time.

Thus, the Messianic Era — signaling the End of Time (as we know it) — can only come naturally, in its due time, or be supra-naturally triggered to appear before its due time. It is either this or that. There does not appear to

be any room for a third alternative. Furthermore, the same section of *Gemara* presents another similar contradiction, and answers that the apparent contradiction is referring to two distinct modes of action:

> R. Alexandri said: R. Yehoshua ben Levi opposed [another] two verses against each other. It is written (Daniel 7:13), "And behold, one like the son of man came with the clouds of heaven," whilst [elsewhere] it is written (Zechariah 9:9), "[Behold, your king comes unto you...] lowly and riding upon a donkey." [There is no contradiction.] If they are worthy, [he will come] with the clouds of heaven (i.e. miraculously swift). If not, [he will come] lowly and riding upon a donkey.

Once again, the only apparent alternatives for the messianic arrival are either that of the natural path (riding on a donkey) or that of the supra-natural path (riding on the clouds). What then, is the third path to which the Gaon of Vilna refers? Is there a process that is both natural and supra-natural? Can an event be accelerated and yet still arrive *in its due time*?

The answer to this riddle lies in the deeper understanding of the synergistic relationship between the *Trein M'shechin* that was explained above. On the surface, the two modes of revelation, inherent in the two Messianic eras, appear to function in distinct, and even opposing, paths. These potentially opposing forces of the *Trein M'shechin* are reflected in the homiletic explanation of the Talmud itself. Yet we now know that these two branches emanate from the same identical root. If we could tap into that higher root, then we would, indeed, have access to a third alternative path of redemption. It is this higher union of the *Trein M'shechin* that is reflected in the plain meaning of the verses (which, according to the Gaon, always contains the deepest level of *sod*). It is this union to which the Gaon was referring, and attempting to awaken, through his supplication, "We are relying with all of our strength upon the plain and literal meaning in the words of Your promise, 'I, the Lord, will accelerate it in its due time.'"

Thus, according to the deeper truth hidden in the

verse, there is a manner in which the two messianic forces can synergistically interact with each other in a unique union. Each will maintain its distinct mode of function, yet combine with the other to produce something more than both — an amazing third path. This is achieved by stimulating the "heavenly" supra-natural force from "below," which in turn will reciprocally "artificially" stimulate the natural process to quicken and speed up its otherwise natural and gradual rate of accretion. The third path in the Gaon's Doctrine of Redemption is the phenomenon of artificially-accelerated global evolution.

In the sphere of knowledge, as well as in the domain of everyday earthly life, such "artificial stimulation" is being achieved through advanced technology. In this process, so much momentum is reached that all reality, and human consciousness along with it, is literally stimulated to "jump" into a higher dimension, while simultaneously triggering that higher-dimensionality to receive it into its midst. According to the formula of the *Zohar,* quoted above, ever since the beginning of the 19th century, the divine process (Mashiach ben David) is "artificially" stimulating the natural growth rate of planetary transformation through scientific "discovery" and applied technology (Mashiach ben Yoseph), in order to accelerate the "arousal from below" which, upon picking up breathtaking speeds, will then furiously trigger the climactic "jump," both from "below" and from "above" simultaneously — the coming messianic world consciousness.

The reader will notice that the Gaon's third path to universal redemption has revealed an entirely new middle state of possible reality, that is not simply natural "in its due time," nor simply supra-natural and miraculously "accelerated" before its time.

Rather, as R. Hillel himself puts it:[58]

> It is an extreme qualitative increase in the supra-natural force that aids every act performed, via the 'arousal from below,' through the natural occurring process.

The supra-natural is already completely clothed in

the guise of nature (in this case, science and technology) and animating it. Only now, the higher and "other worldly" supra-natural force of Mashiach ben David unites with Mashiach ben Yoseph and accelerates its development at ever-increasing speeds. This, in turn, prematurely stimulates its own miraculous development. The end result is that the climactic arrival of its "due time" has been "accelerated." The fact that an escalated arrival of the "due time" (*B'Itah*) can, in theory, be triggered before its natural "due date," is not an infringement upon the natural laws to which it is bound, since it is still following a precise step by step sequence of events and stages that produce, through strict causality, its ultimate conclusion. Only the progress of its sequence of stages has been "artificially" accelerated, via the staggering power of science and technology. The natural growth process continues, but, as with the addition of fertilizer together with the enhancing of the natural growing conditions, fruition can be achieved at a much quicker rate.[59]

The Gaon's new middle contains both distinct paths and yet, is more than both at the same time. Amazingly, however, the third path is as distinct in its nature from either one of the two other paths as each of the two paths is distinct from the other![60] This is the power of the synergistic union between the Two Messiahs. This is the power of the spirituality of ancient religious truth synthesized with the "hard reality" of evolving scientific discovery. Drawn from the prophetic words of the *Zohar,* this is the Gaon's description of our present and imminent future reality.

The foundation principle in the Gaon's Doctrine of Redemption is that global evolution can be stimulated and accelerated via the "artificial" stimulation that comes from the exploding wave of technological advancement, along with the maps, models, and metaphors being supplied by ever increasing scientific discovery. Moreover, this is only half of the cosmic picture. The other foundation principle in the Gaon's doctrine of Redemption is the "supra-natural" return, over the past one hundred fifty years, of the Jewish people to their homeland after almost two thousand years

of torturous exile, coupled with the phenomenal rebirth of the Land of Israel. *Kol HaTor* explicitly outlines this principle in commenting upon two verses dealing with the process of redemption: *"Arise and have mercy (*rachamim*) upon Zion; for it is time to favor her, for the fixed time is come. For your servants hold her stones dear, and cherish her very dust"* (Psalms 102:14-15).

R. Hillel writes:[61]

> How is it possible that the "fixed times" [for the redemption process] can be brought closer... "end times" which are fixed from the beginning? ...[This is possible] because every activity performed, via the "arousal from below" of the earthly principle of feminine polarity from the left side is aided [i.e., reciprocally stimulated], via the heavenly principle of masculine polarity from the right side, as explained further. It thus develops that every "fixed time" is decreased by half its time. This is the meaning of "for the fixed time is come," that is, it is not necessary to go to the fixed time[s] rather the fixed time[s] will come to us since, "For Your servants hold her stones dear, and cherish her very dust [i.e., the source of stimulation is aroused from below by Israel returning to its land]. It will then be completed by the central pole, the [harmonizing] principle of *rachamim* (mercy), the path of the synthesizing middle, as is indicated by the beginning of the verse, "Arise and have mercy *(rachamim)* upon Zion..."

One has simply to look at the course of history to see that the intervals between the appearance of new eras are rapidly decreasing. For thousands of years, all societies were agricultural in nature. Then, at the dawn of the sixth millennial day (1740-1840), the Industrial Revolution burst forth in a series of earth-shaking changes throughout these societies and, correspondingly, began remodeling our view of the world around us. Shortly after, as the millennial clock was reaching high noon of the sixth day (1940-1990), another new era was launched, igniting a rapid series of extraordinary and spectacular changes. This era has been called the Space Age, the Electronic Era, the Global Village, and more. But the common denominator of all of them is technology.

Yet, none of these terms are wholly accurate in conveying the extent and dynamism of the transformation which is thrusting us forward. What is the appropriate metaphor for the age in which we live? The utter phantasmagoria of events, ideas, and images, exploding world wide, appear as an incoherent mosaic of fragments with nothing to hold them together. What is the figure of speech, or the concept, sufficiently powerful and yet pliable enough, that it can encompass such a drama and guarantee that the world will not look like the product of a shattered mind? In an age of blindingly accelerating change, human language can no longer fashion its concepts fast enough to stabilize the shock waves. To plunge on without the benefit of a meta-system, or even without the necessary metaphors, is a dangerous loss. The dawn of a new reality, that is truly global in its nature, is emerging in our lives, snowballing with the enormity of its ideas and the velocity of its changes. The present era is even more accelerative, and it has been projected that it will complete itself in a just a few more thundering decades.

According to the Gaon of Vilna, the only system which is sufficient to describe the scope, as well as the conflicts, of what has been emerging in the world, and in our daily lives, is that of Mashiach ben Yoseph. This is a super meta-system which serves as a vast data-bank of universal knowledge containing and integrating, clarifying and synthesizing the serpentine path of planetary transformation. The meta-system of Mashiach ben Yoseph is, in fact, known in its more traditional context as Metatron — the supreme archetype and integrating process of the present era. Without such a systematic framework — a virtual *Shulchan Aruch* (Code of Jewish Law) — for understanding the tensions between religion and science, technology and nature, the ancient and the futuristic, we cannot hope to draw a coherent picture out of the past, current, and coming events. For those who are able to recognize the signs and characteristics of Mashiach ben Yoseph, there stands before us a unique opportunity for active and conscious participation in the acceleration of our own destined evolution.

[1] *HaTekufah HaGedolah* (The Great Era), R. Menachem M. Kasher, Torah Shelemah Institute, 1968, p. 421.

[2] *Kol HaTor,* Chapter 2, par. #39 (p. 485 in Kasher).

[3] There are other extensive references to Mashiach ben Yoseph and the *Trein M'shechin* in the Ramchal's more recently published commentary on Tanach and in some of his other works and personal letters. Additionally, the writings of R. Moshe Chaim Valle, a close colleague of the Ramchal, have been published from manuscript, e.g., *In The Matter of the M'shechin* (*Ketvei RMD Valle, Likutim,* Part I). Although there is much overlapping, the Ramchal and his school develop different aspects of Mashiach ben Yoseph than the Gaon and R. Hillel. Still the two systems interface with each other, as explained in the Introduction, and certainly are seamlessly dependent upon each other.

[4] Cf. Talmud, *Berachot* 10a, end of page.

[5] For another approach to this question, see Rav Kook's "Eulogy In Jerusalem", and the Maharal's explanation in *Netzach Yisrael,* Chapter 37.

[6] According to tradition (*BaMidbar Rabbah* 14:12 and elsewhere) Adam was destined to live for one thousand years and he saw into the future that King David was not destined to live at all. Therefore, Adam gave 70 of his years to David so that he could live. Thus, David's 70 years of life complete Adam's original 1000 years. Adam = David = Messiah = Adam.

[7] But see Rambam, *Hilchot Teshuvah* 8:7, where he also brings the other understanding.

[8] *Biurei HaGra, Berachot* 34b, *Even Shelaimah* Chapter 11, p. 53a.

[9] *Shney Luchot HaBrit* (R. Yeshayahu Horowitz) also maintains this view (*Beit David,* pg. 36, Jerusalem 1972, 17b Jerusalem 1975.) See Kasher, pp. 350, 419 for clarification on the Rambam's position.

[10] Commentary to *Sifra DiTzniuta* 1, p. 19 (10a), s.v. *Melech HaSh'mini Hadar.* The mathematical-like details of this process constitute one of the most arcane fields of theoretical Kabbalah and occupy a large place in the systems of both the Ari and the Gaon. Even though this bizarre process is often depicted as a cosmic mishap and divine catastrophe, the obstensibly-accidental nature of this archetypal event is only from one perspective. From another, more encompassing perspective, it is following a clear cut "fractal" pattern, and every detailed move was willed and orchestrated specifically by the Divine Mind.

[11] According to the *Leshem Sh'vo v'Achlamah* (*Hakdamot V'Sh'arim,* Introduction to *Sha'ar HaPoneh Kadeem,* p. 118) the Gaon's statement that the essence of the *yesod* was split into two parts at a primal stage in the creation process is drawn from the other tradition of Lurianic Kabbalah, that of R. Yisrael Sarug, as opposed to the "authoritative" teachings of R. Chaim Vital. These "underground" teachings of the Ari were considered sacred by the school of the Gaon (as well as to Hasidic

masters) and are assumed to have all been taught to R. Chaim Vital by the Ari, only that he was not granted permission to reveal them.

[12] Commentary to *Sifra DiTzniuta* 1, pp. 19-20.

[13] Printed at the end of the Vilna edition of *Tikkuney Zohar*, p. 27a, middle of left column.

[14] See, e.g., the Gaon's commentaries on The Prayer of Hannah and the prophets Habakkuk and Isaiah.

[15] *Likutey HaGra*, pp. 40 and 63.

[16] *Leshem Sh'vo v'Achlamah, Hakdamot V'Sh'arim*, pp. 172-177.

[17] *Kol HaTor*, Chapter 1, par. #3 (Kasher, pp. 463-464).

[18] Chapter 1, par. #2, (Kasher, p. 463 and see p. 469).

[19] This resolves what could have appeared as a possible contradiction between R. Yitzchak Izik Chaver and R. Hillel. In the section quoted above from R. Isaac, he gave Mashiach ben Yoseph the job of redeeming Israel from physical subjugation and Mashiach ben David the job of redeeming us from the Angel of Death. Here, R. Hillel shows that there is no contradiction. Since the entire period of the *atarah* of *yesod* was originally part of the period of ben Yoseph, it can still be called by his name.

[20] *Kol HaTor*, Chapter 1, par. #21 (Kasher, p. 477).

[21] Ibid., Chapter 2, Section b, par. #1 (Kasher, p. 502).

[22] Ibid., Section a, Aspect #101 (Kasher, p. 492).

[23] This aspect or "Oversoul" of Mashiach ben Yoseph is also known in the Zohar and in the writings of the Ari as the "*Zihara Ila'a*" – the Supernal Radiance of the soul of Adam. (We will return to the phenomenon of Metatron in Chapter 4). There it is explained that according to the Gaon the unique collective consciousness of Metatron is the missing link that melds science back into Torah. In fact, it has been my experience in studying and teaching this material for decades now that without an intimate understanding of Metatron, the *modus operandi* of *Kol HaTor* will remain hidden, and the corpus of the Gaon's kabbalistic writing will remain incoherent.

[24] The concept of a messiah living in each generation is far from being unique to *Kol HaTor*. In *Toldot Yitzchak* (p.140b) it is written, "...one of the reasons for which Mashiach ben Yoseph must come in every generation is to reveal the secrets of the Torah to those who are worthy." The Ramchal also writes (*Kinat HaShem Tzevaot*, p. 105), "Two aspects exist regarding Mashiach [ben Yoseph]. One, the supernal soul itself (*yechida*), which is the [essence of the] actual Messiah, and the other is the individual who is fitting to be the [vehicle for the] Mashiach. This latter aspect exists continually in every generation. Further, he writes (p. 103), "Any murderous death at the hands of the gentiles is a rectification for [the sparks of holiness] that have been given over to the *Other Side*. [This martyrdom] is in order to elevate the [captive] holiness from there. All Jews

that are killed are considered to be branches from him, because all of them are extensions of the *tikkun* of Mashiach ben Yoseph." R. Zussman heard from his mentor, R. Ya'akov Moshe Charlap, that "Any Jew killed by a non-Jew has within him the aspect of Mashiach ben Yoseph" (*Torat HaGeulah*).

[25] Chapter 1, par. #23 ,(Kasher, p. 477).

[26] Chapter 2, Aspect #75 (Kasher, p. 489).

[27] See *Sha'ar HaGilgulim*, Hakdamah 32 p. 34.

[28] Chapter 2, Section b, par. #4 (Kasher, p. 504).

[29] See also Aspect #109: "This is also a reference to Cyrus who was in the category of Mashiach ben Yoseph, as the verse says, 'I have raised him up in righteousness.'"

[30] "On a number of occasions my teacher and master, R. David Cohen (the "Nazir") z"l said to me that our master, the Rav *z"l* [Rabbi Avraham Yitzchak HaKohen Kook], said about himself that he was Mashiach ben Yoseph." *Aleyet HaShachar,* R. Ya'akov Filber, Institute for the Research of the Teachings of R. A. Y. Hakohen. (Hebrew edition).

[31] Chapter 2, Aspect #108.

[32] See also Introduction, note 4, from *Toldot Yitzchak.*

[33] This prayer is printed as an appendix to *Kol HaTor,* Chapter 5 (Kasher, pp. 530-531).

[34] Chapter 1, par. #23, (Kasher, p. 478).

[35] *Lekutay HaGra, Sod HaOtiyot,* p. 81 (41a), and see the gloss there by R. Yitzchak Izik Chaver, who explains the Gaon in the same context as does R. Hillel.

[36] Talmud, Tractate *Bava Kamma* 55a.

[37] Chapter 1, par. 6, (Kasher).

[38] Chapter 1, par. #8, principle #3, (Kasher, p. 470).

[39] *Yesod* is the technical term in the Kabbalah for channel and also the general term for the reproductive organs.

[40] Chapter 2, Aspect #60, (Kasher, p. 487).

[41] Chapter 5, par. #2, (Kasher, p. 524).

[42] Summary at beginning of Chapter 4, (Kasher, p. 519).

[43] "The Mashiach has many names, each one according to its function." *Otzrot Ramchal,* R. Moses Chaim Luzzatto, B'nei B'rak, 1986 p. 24.

[44] *Kol HaTor,* Chapter 2, Aspect # 150. See *Zohar Balak* 194b.

[45] See Volume I Chapter 2 regarding the Gaon's unique relationship with the soul of Moses.

[46] The Gaon's commentary to Talmud, *Megillah* 17a, quoted in *Even Shleimah* 11:2, note 1, p. 100 (50b).

[47] "Moses is the first Mashiach [from Egypt] and the last Mashiach", Gra, *Yahel Or,* p. 18. "The first Mashiach is Mashiach ben Yoseph — 'His Firstborn Ox' — which emanates from the left side, as is known", Gra, *Tikkuney Zohar Chadash* p. 53.

[48] *Zohar, Ra'aya Mehemna, Ki Teitze,* p. 278b.

[49] *Tikkuney Zohar Chadash,* p. 30. See also, R. Margoliot, *Nitzotzay Zohar,* Vol. II, p. 120a.

[50] *Zohar, Ra'aya Mehemna Mishpatim* 120a.

[51] Gra, *Yahel Ohr VaEira,* p. 2.

[52] Gra, *Yahel Or, Mishpatim,* pp.18, 19. See also the Gaon on *Tikkuney Zohar Chadash* p. 36b, *"Shevet uMechokek".*

[53] Chapter 5, par. #6 (Kasher, p. 528).

[54] See the Ari in *Sha'ar HaPesukim* 31c and *Sha'ar HaKavanot, Kabbalat Shabbat.* "King Solomon" is a Kabbalah code word for *Yesod* of Moses, i.e., the central channel within the spinal column, connecting the lower forces with the higher.

[55] *Zohar* I 21b, *Sefer HaLekutim* p. 9.

[56] Chapter 1, Kasher, pp. 470, 479; Chapter 2, Kasher, p. 484; Chapter 5, Kasher p. 526, and more.

[57] Chapter 1, par. #8, principle #3. See note 28 above.

[58] *Kol HaTor,* Chapter 2, Part II (Kasher, p. 502).

[59] See *Emunah VeBetachon,* p. 29 for the example of the gardener and further in Chapter 2, Sacred Serpent.

[60] This is a crucial application of the technological tool referred to in the Appendix as a coherent superposition.

[61] Chapter 4, (Kasher, p. 521).

Chapter 2

Sacred Serpent: Roots of Technology

- **Fractal 1: A Question of Dimension**
- **Fractal 2: Back to the Garden**
- **Fractal 3: Lost: Man's Best Friend**
- **Fractal 4: Technological *Tikkun***
- **Fractal 5: The Prophetic Rendezvous**
- **Fractal 6: "All Are Healed Except the Serpent"**
- **Fractal 7: Beyond The Best Science Fiction**

Summary

The previous chapter laid the groundwork for a comprehensive survey of the myriad fractal parts that comprise the complex nature of the Messiah. There, we were concerned with the reality of the Twin Messiahs, Mashiach ben Yoseph, and how, in general, one of the crucial and prophetic roles of the Josephic Messiah interfaces with modern science and technology.

In this chapter we will further investigate, according to the Kabbalah School of the Gaon of Vilna, the primal roots of science and technology. This will unveil another unexpected side to the collective personality of Mashiach ben Yoseph. First we will explore the astonishing, yet untold story of Adam and the primordial serpent, which uncovers the unexpected traditional rabbinic teaching of a *sacred* serpent. The role of the Sacred Serpent formulates and predicts a supra-natural role for the Seven Natural Sciences, especially for modern technological discovery and its on-going application.

Here, with the aid of the Kabbalah and the new mathematical models of higher-dimensionality, a radically new view of the Biblical Garden of Eden will unfold. Perforce, we will witness the profound cosmological imperative that lies behind the accelerative power and ever-expanding role of technology in our current times, known as the Final Generation. From this perspective, we will see that the global clash between science and the present planetary eco-drama has its roots in a more ancient one, one which prophesies a destined reunion between Kabbalah and science, and which is even more mind-boggling than the best and most futuristic science fiction.

Some of the best science fiction is a synthesis woven between ancient mystical traditions and evolving scientific technology.

Fractal 1:
A Question of Dimension

One such example is a short story entitled *The Nine Billion Names of God*, written in 1952 by Arthur C. Clarke (author of *2001 - A Space Odyssey*, etc.).

In this story, the head monk of a secluded Tibetan monastery orders a massive hi-tech scanning computer from America. After weeks of transportation, first by air, then by mule up the narrow path in the Himalaya Mountains, the Western world's most advanced technology is installed. What need do these meditating monks have for such sophisticated computerization? The head abbot explains to the corporate head that their form of religion is based upon an ancient tradition of reciting the names of God. After every name of God, in every possible permutation, has been chanted – nine billion in all – then the world will cease to exist as we know it. The only problem is that, at their current rate, they estimate it will take another 10,000 years for their mission to be completed. Therefore, they decided to take advantage of modern technology and accelerate the process.

Of course, the computer company thought the monks were a bunch of religious fanatics; still, they went ahead with the consignment. The last scene in the story takes place after the computer has been installed and, as expected, has been whirling away, "chanting" off the remainder of the nine billion names of God at super-human speed. Having completed what they were paid to do, the two technicians are on mule-back riding down the snowy Himalayan slopes to catch their plane back to civilization–and sanity. As one of them looks at his watch he jokingly notes that, according to his calculations, the computer should have just then finished scanning the last of the nine billion permutations. At that moment they happen to look up at the clear night sky and notice that all the stars are blinking off, one by one.

From a traditional Torah perspective, of course, we would like to imagine that the world that is blinking off in this little tale is now evolving into a higher – and better –

plane of existence (known as *Olam HaBah*, the Coming World(s), or higher-dimensional reality). For our purposes the point of the story is that once we get over the enjoyable, yet unexpected, jolt that is evoked from such a scenario, a certain sensation lingers that, for some of us, is very intriguing. It is hard to put one's finger on it, but it may be that the confluence between ancient religious truth and evolving scientific discovery reveals a powerful, and awesomely beautiful, union. We are going to present a highly advanced yet virtually unknown authoritative view of our present reality from the Kabbalah School of the Gaon of Vilna, for which even the best science fiction has only begun to prepare us. Although *Kol HaTor* does not provide us with specific material for the exposition in this chapter, it will be evident that the theme presented here as mandated in *Kol HaTor* is one of the major roles and manifestations of Mashiach ben Yoseph.

In the previous chapter, the concept of Mashiach ben Yoseph was introduced from a number of perspectives. One of these concerned the hidden agenda of divine stimulation, which is the ultimate source animating the accelerating thrust of technology. Now we are going to probe further into the relationship between Mashiach and technology to catch a glimpse of just how ancient–and eternal–this relationship really is. In the process, it should become clear that, although we do speak of a "modern" confluence between science and Jewish mysticism, this term is, in fact, a misnomer. Fundamentally, technology and Kabbalah have known each other from the very beginning of time.

There is a well known, yet confusing, rabbinic formula that points out that the words *nachash* (serpent) and *mashiach* (messiah) share the identical numerical value (358).[1] On the surface, this equation seems to substantiate the randomness, and even absurdity, of *gematria* (numerical equivalence of alphanumeric Hebrew words). What could be further from the holiness and godliness of the Messiah than the impurity and evil of the serpent?[2] The words of the rabbis, however, are compared to a simmering coal. If one is a bit too far removed it will appear dead and lifeless, giving off no heat whatsoever. If, on the other hand, one comes a

little closer and gently blows upon it, suddenly the hidden flames come to life and one is warmed by their fire. Still, one must beware not to come too close, lest he be singed.[3]

Some of the inner mechanisms of the relationship expressed in the short formula that *nachash* equals *mashiach* are now going to be outlined on the "whiteboard" of these pages. Keep in mind that this will only be an outline, and that many questions will naturally arise that cannot, due to lack of space, be dealt with. For those answers one must go directly to the rabbinical *aggadot,* the *Zohar* and the kabbalists themselves.

The untold story of technology begins, not with the Industrial Revolution, nor even with the Greek foundations of science. It begins in the original script of the story of the Garden of Eden when, *"God took Adam and placed him in the Garden of Eden, to work it and to guard it"* (Genesis 2:15).

According to the common conception of the Garden of Eden as a utopian world, it is very hard to imagine what kind of "work" could possibly have existed there that would have necessitated Adam's participation. Rather, we are forced to say that the work that Adam was to perform was not of the same physical nature as it is today. This is simply because the "garden" that he was placed in was not our present dimension of reality, nor was his state of consciousness our present state of consciousness. In fact, both Adam and Chava (Eve) themselves were of a wholly different nature than men and women are presently.[4] This is reflected in numerous rabbinic traditions.

One tradition states that Adam was so god-like when he was created that, upon beholding his awesome stature and the divine light radiating from his form, the ministering angels mistook him for a divine being, the *Shechinah* (the Divine Presence of God) and even the Creator Himself, and desired to proclaim, "Holy"![5] Another tradition states that before his "fall" Adam's height extended from the earth to the highest heavens and that he could see from one end of space-time to the other.[6] These descriptions of Adam, and others like them that were closely transmitted by the Sages, appear

to be literally "out of this world". It would seem, at first glance, that perhaps their descriptions of Adam were intended to be simply archetypes that, although full of inner meaning, never actually existed within a framework of time and space. Yet, this cannot be the case, for it is these same Sages who emphatically maintain that Adam and Eve were actual beings embedded within some form of linear space-time history. How can these two views be reconciled?

The tension between an ahistorical, archetypal Garden of Eden and an actual historical *Gan Eden* is known in rabbinical tradition.[7] In early 18th century Italy, the mystic-sage R. Moshe Chaim Luzzatto (Ramchal) wrote concerning the Torah's description of the Tree of Life and the Tree of Knowledge:[8]

> Certainly no verse can be divorced from its plain meaning. The Trees *were* trees, the fruit *was* fruit, and the act of eating *was* eating. The fruit and the act of eating it were so subtle, however, that our thoughts cannot imagine their true properties. We are only capable of imagining things of a corporeal nature.

This being the case, how can we expect to understand the events in *Gan Eden,* which are so crucial to Torah in general, and especially, to the Edenic roots of technology?

Writing in the early 20th century, the "*Leshem*", R. Shlomo Eliyashiv, the great Lithuanian Kabbalist from the Kabbalah School of the Gaon, develops this subject further:[9]

> ...remember, and do not forget, the transcendental level of all reality and the elevated stature of *Adam HaRishon* before the Fall. [Similar to human and animal life] vegetation itself, as well as the act of eating, was of a different nature altogether. All of these matters are completely beyond our present level of conceptualization. This is especially true regarding the Tree of Knowledge in the Garden of Eden. Even in the present Soul World [also known as the "Lower Garden of Eden"] there is absolutely no physical eating at all. This is true to an even greater degree regarding the exalted and elevated stature of *Adam HaRishon* and the level of reality that existed at that time.
>
> Now, although these matters recorded in the Torah are

> written in exact accord with their literal meaning, it is totally beyond our ability to grasp their true nature. This is due to the fact that the level of reality that existed at that time utterly and absolutely transcends our present consciousness to a degree that is inexpressively awesome. Yet, from the time of the Fall until now, a devolutionary collapse has taken place in which an exact ratio has been retained. It has proceeded in a completely isomorphic fashion from each subtle plane of existence to its corresponding grosser plane, which then devolved into its corresponding grosser mirror image almost ad infinitum. It has gone from soul to body, from body to garment, and from inner garment to outer garment, like a stamp that leaves its imprint on another stamp, which then leaves its imprint on another stamp and so forth. Since each level must conform to the particular stage of reality to which it belongs, it is a lower manifestation of the level that precedes it. Nevertheless, it is an exact duplicate of the level that precedes it. It is in this way that the final and most exterior manifestation of these matters [as they are written in the Torah] are literally true. And this is sufficient.

Our problem really only comes about due to our unfamiliarity with the concept of higher-dimensionality. In order to go beyond the physical images that naturally and culturally come to mind when reading the Torah's account of Adam and Chava in the Garden of Eden, we must therefore take a look at the modern idea of dimensionality. Although this may seem to be a relatively new idea, we will see that the Torah, and the Kabbalah School of the Gaon of Vilna, does not even begin without it.

Before the "Fall" (i.e., eating from the Tree of Knowledge of Good and Evil), Adam existed in a higher and utterly different dimension.[10] As we have seen above, this is a dimension, which is essentially impossible for us to imagine. It is similar to trying to visualize, or to mentally grasp, a fourth or fifth dimension, beyond our present three-dimensional world.[11]

A little over a hundred years ago Edwin A. Abbot, a mathematician and Shakespearean scholar, wrote a small book entitled *Flatland – a Romance of Many Dimensions* which has since achieved a popularity that has never diminished. Although numerous works concerning our

perception of higher and lower dimensionality have been written to date, *Flatland* is probably the best introduction to the subject.

In this satirical story we are told how the inhabitants of Pointland (zero dimensions), Lineland (one dimension), and Flatland (two dimensions) are satisfied with their respective universes. They are not only incapable of understanding the limitations of their views, but are enraged by any attempt to force them to transcend these limitations. When an inhabitant of Spaceland (three dimensions) is forced to contemplate the possibility of a fourth dimension, he too is enraged and is incapable of accepting a higher truth.

Following is a synopsis of the story:[12]

> In the durable Victorian fantasy, *Flatland*, the characters are assorted geometric shapes living in an exclusively two-dimensional world. As the story opens, the narrator, a middle-aged Square, has a disturbing dream in which he visits a one-dimensional realm, Lineland, whose inhabitants can move only from point to point. With mounting frustration he attempts to explain himself – that he is a Line of Lines, from a domain where one can move not only from point to point, but also from side to side. The angry Linelanders are about to attack him when he awakens.
>
> Later that same day, he attempts to help his grandson, a little Hexagon, with his studies. The grandson suggests the possibility of a Third Dimension – a realm with up and down as well as side to side. The Square proclaims this notion foolish and unimaginable.
>
> That very night the Square has an extraordinary, life-changing encounter: a visit from an inhabitant of Spaceland, the realm of Three Dimensions.
>
> At first the Square is merely puzzled by his visitor, a peculiar circle who seems to change in size, even disappear. The visitor explains that he is a Sphere. He only seems to change size and disappear because he was moving toward the Square in space [our three dimensional reality] and descending at the same time. [As a 3D ball passes through the 2D surface all that can be perceived is an increasing and decreasing line at the commonly shared points of

intersection.]

Realizing that argument alone will not convince the Square of the third-dimension, the exasperated Sphere creates for him an experience of depth. The Square is badly shaken:

There was a dizzy, sickening sensation of sight that was not like seeing: I saw a Line that was no Line, Space that was not Space. I was myself and not myself. When I could find voice, I shrieked aloud in agony, "Either this is madness or it is Hell." "It is neither," calmly replied the voice of the Sphere. "It is knowledge; it is three dimensions. Open your eyes once again and try to look steadily."

Having had an insight into another dimension, the Square becomes an Evangelist, attempting to convince his fellow Flatlanders that Space is more than just a wild notion of mathematicians. Because of his insistence, he is finally imprisoned for the public good. Every year thereafter the high priest of Flatland, the Chief Circle, checks with him to see if he has regained his senses, but the stubborn Square continues to insist that there is a third dimension. He cannot forget it; he cannot explain it.

We all find humor in the great difficulty and refusal of a "flatlander" to accept the existence of a three-dimensional world – one that is so obvious to us from our higher vantage point. The upshot is that most of us – members of the three-dimensional world – experience a virtual impossibility in visualizing a 4th dimension and generally outright reject such a notion. Yet, this impasse is precisely what we are encountering when we attempt to enter the Garden of Higher Consciousness. Following our adventure into Flatland, what we have gained, however, is an appreciation of dimensionality and an awareness of our limitations. With this knowledge, we are now prepared to return to the verse quoted above: *"God took Adam and placed him in the Garden of Eden, to work it and to guard it"* (Genesis 2:15).

What was the nature of this "work," and how was Adam actually supposed to perform it? Borrowing from another kabbalistic model, the *Leshem* affords us a glimpse of Adam's original work in the Garden of higher-dimensionality:[13]

Fractal 2:
Back to the Garden

> The work that [Adam] was to perform was similar to that of the ten emanations of Divinity (lit., *Sefirot* of *Atzilut*), as they exist now. Their service is to unite themselves, in an overwhelming unity, into the Source of Emanation, the Infinite Oneness, may His Name be praised, and to annul themselves to Him, to the utmost possible degree, constantly and uninterruptedly. Their entire service involves taking the awesome unifications of the Torah and the *mitzvot* [that rise from below] and elevating them higher and higher into the Infinite Unity. In this way they themselves are drawn ever closer, eternally uniting into the Unity of the Infinite Emanator, to the utmost degree of unity, enraptured in the bliss of His radiance. According to the exalted level that he was given at that time, Adam's service was intended to mirror that of the *Sefirot* of *Atzilut*.

Due to the fact that he existed in a higher dimension, Adam's original work was of a very different nature than humanity's work today. As we saw above, however, this was not only true of the human level. Before reality collapsed into its present – but temporary – state, the same was true of all animal life. In the *Leshem's* words:[14]

> Before the sin [of the eating from the Tree of Knowledge of Good and Evil] all species of animals were gifted with intelligence and understanding. They also possessed many natural capabilities that Adam [did not possess]; these capabilities would therefore enable Adam to perform all the necessary and relevant activities involved in his rectification work (*tikkun*) of Creation.
>
> All of them had complete mental faculties and all of them spoke fluently... In fact, as the Ramchal has written,[15] before Adam's fall all animals were on the level of human beings today.

Adam was to rectify the world by reuniting every aspect of Creation to its supernal root. This involved various activities that we would now describe as the extraction and

refinement of raw materials for the manufacture of essential commodities. As the *Leshem* explains, a crucial role in this production process was played by the animal kingdom:[16]

> Even after he was placed in the Garden of Eden, Adam would go out regularly and rectify all the other aspects of Creation. His work consisted of unifying these aspects, via all the activities of production and craftsmanship [that were unique to his higher-dimensionality]. This is what the Holy One meant when He said to him: *"Be fruitful and multiply. Replenish the earth and subdue it. Utilize the fish of the sea, the birds of the sky, and every living thing that crawls upon the earth"* (Genesis 1:28).
>
> Adam was given permission to utilize all aspects of the mineral, vegetable, and animal [kingdoms] throughout the entire world... With regard to the mineral kingdom he was to regularly extract new substances from the depths of the earth. He was to extract every precious metal from the bowels of the earth, such as iron, copper, silver, and gold. He was to quarry stones and hew them in order to build walls and towers. With regard to the plant kingdom, he was to plow and sow seeds, to plant trees and to cultivate every goodly fruit. With regard to the animal kingdom, he was given dominion over all the biodiversity of life - animals, birds, and fish.
>
> As explained by the Ari, all of these [aspects of the mineral, plant, and animal kingdoms] were originally generated from the holy sparks that fell as a result of the Shattering of the Vessels. It was, therefore, Adam's job to rectify and elevate these sparks through all the various activities of production and craftsmanship.

Before we continue with this quote, we must emphasize that although Adam's work is described here (and elsewhere in rabbinic literature) as if it were in accord with our present experience, it actually took place in an entirely different, and unimaginably higher, dimension of reality. Based, however, on the previously explained repeating "stamp/imprint" phenomenon, by which the higher reality is successively reflected in exact ratio, (i.e., *fractaling*) in all lower realities, the sages and the kabbalists were permitted to express themselves in a manner similar to the Torah itself.

The *Leshem* continues:

> As stated in the Midrash,[17] all species of animals, birds, and fish were given to Adam as servants. He was to utilize each one in its respective natural habitat and in accord with the unique powers with which it was endowed. Fish were to be used to navigate the pathways of the oceans and to extract all the treasures buried in the depths of the seas. Birds were to be used to ascend the highest heights in order to investigate and contemplate the wondrous wisdom with which God set the planets and the stars in their orbits.... In the same way, Adam was to utilize all the various animals and beasts, each one according to its nature. This was particularly true of the stronger animals and wild beasts, whose prowess could be harnessed to perform all heavy work in mountains, hills, deserts, and other distant localities.

This, then, is the meaning of the Biblical directive, *"Be fruitful and multiply. Replenish the earth and subdue it. Utilize the fish of the sea, the fowl of the heaven, and every living thing that crawls upon the earth."* "Replenish", "subdue", and "utilize" allude here to the ability to elevate, to transform, and to rectify Creation. This *tikkun*/rectification involved refining and elevating all the fractal sparks and shattered fragments that lie scattered throughout all levels of Creation and unifying them back into their Source. This was his great *tikkun*. This is the meaning of the statement of the Sages, *"[Mashiach] ben David will not come until all the souls in the 'body' will be completed."*[18] These "souls" are the sparks and fragments that must be elevated, integrated, and unified back into the universal "body" of archetypal man – the original Adam. This *tikkun* of all four modes of Creation – mineral, vegetable, animal, and human – was to be completed through Adam.

Fractal 3:
Lost: Man's Best Friend

The great *tikkun* of Creation, with all of its infinite details, is quite an awesome mission for one being, even if it was *Adam HaRishon,* whom the ministering angels mistook for God Himself. Yet, as we have seen, Adam was not meant to perform this mission alone. All the higher-dimensional "animals" of the Garden, each with its

own unique power and ability, were entrusted to his care, to be worked together in an orchestrated fashion. In fact, there was one life form in particular that had a very special role to play in Adam's final *tikkun* of Creation:

> R. Yosi ben Yehudah said, "What is the meaning of the additional word, 'and every (*kol*) living thing that crawls upon the earth'? The word *'every'* comes to include the *Nachash* (Serpent)" This is the source of R. Shimon ben Menasya's statement, "Woe to us that a great servant was lost from the world. If the *Nachash* had not been cursed, every person would have two 'serpents' within his home. He would send them off to the east and to the west. They would bring him jewels, precious stones, and pearls, in addition to every beautiful thing in the world. No creature could harm them. Furthermore, they could be used instead of the mule, the donkey, and the ass, and they could [also] produce manure for the gardens and orchards.[19]

The Midrash also states,

> The world has lost a great good, for if the *Nachash* had not been cursed one could send it on business and it would carry on by itself.[20]

As mentioned, before Adam's fall all animals possessed a level of intelligence that was equal to that of human beings today. This was true in particular of the *Nachash*:

> The Holy One said, "I declared that the *Nachash* would be king over every other animal and beast... that it would walk with an erect posture... that its food be the same as that of man." [21]

It is obvious that the original *Nachash* being described by the Sages is not like any snake or reptile we have ever seen. Truly, translating "*nachash*" here as "snake" or "serpent" is misleading. Moreover, it was not even a true member of the animal kingdom. Furthermore, the original *Nachash* was completely "kosher," i.e., permissible to make use of it, just as any other animal in the world at that time. This is indicated, in part, by the fact that Adam assigned the *Nachash* its very name, along with all the other creatures. In

effect, by giving names, Adam magnified each animal's unique essence through the name he gave it and defined the existence of every single creature in terms larger than itself. He thus performed an act of elevation and transformation upon it by focusing its particular power in its name. In this way he was able to utilize it to serve him and the rest of Creation. This is especially true of the *Nachash*, for under Adam's subjugation it had a very sacred mission to perform. More than any animal, it was to be a partner with Adam in bringing about the final *tikkun* – completion and transformation – of all Creation. The power of the original, kosher *Nachash* turned evil, however, when it was infected and possessed by an outside force. As the Midrash states:[22]

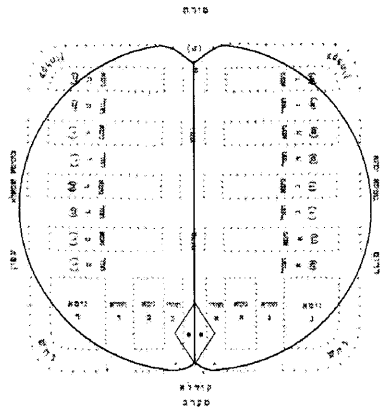
> *Samael* (the personification of evil, literally, "poison of god") took its legions, descended and beheld all the creatures which the Holy One had created. Not one was found sufficiently wise to commit evil as could the *Nachash*, as it is written, "The *Nachash* was more subtle than all the wild beasts that God had made" (Genesis 3:1). Its appearance was like that of a camel, and *Samael* therefore arose and rode upon it... To what is the matter analogous? - To one who is possessed by an evil spirit. All the actions that he does - does he do them of his own volition? All the words that he utters - does he say them of his own accord? Are not his actions, in fact, being directed by the evil spirit that is upon him! Thus it was with the *Nachash*. All that it performed and all that it spoke, it only did under the control of *Samael*.

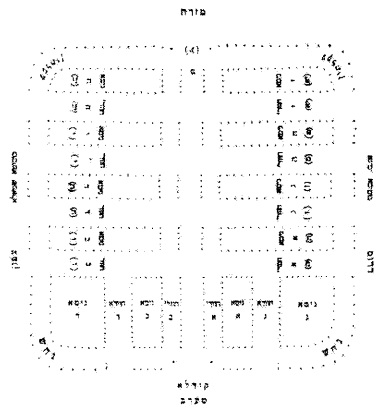
Why did the root of evil – a virtual higher-dimensional virus – find no other creature sufficiently wise to commit evil as the *Nachash*? According to the Kabbalists, of all life forms, the primordial *Nachash* is known to be the greatest concentration of pure *din or gevurah* (the power of constriction),[23] the most powerful transformative substance in all of Creation, as well as, the most volatile, and potentially lethal, force in all of Creation. Pure *gevurah*, however, is holy in its root. The *Leshem* explains in the name of the Ari:[24]

> Prior to Adam's collapse the *Nachash* was not yet composed of the actual essence of evil. Rather, in its original state, it was particularly vulnerable to evil only because it was created from the very genetic-like root of the most powerful

gevurot. Therefore, [before it also collapsed] it was permissible for Adam to use it, as was the case with all the other animals, as mentioned in the Talmud.[25] This is because, before the collapse, the *Nachash* was not evil in any manner whatsoever. Its root was the *Holy Nachash,* which exists in the highest transcendent state of holiness (lit., "*Holy of Holies*"). This is in the Supernal *Da'at* [the "middle brain" of *Adam Kadmon*/Primordial Man].

This idea of a "holy" serpent in Orthodox Judaism, especially in the Gaon's writings, requires some illumination.[26] Below, on the right, is a unique diagram drawn by R. Eliyashiv himself.[27] It is a graphic description of his clarification of the Gaon's commentary on a section from the *Zohar.* The diagram is mapping out the cosmic "circuits" of the higher-dimensional "brain" of *Arich Anpin* or, in simple theological language, the "Godhead". This is an "aerial view", with the bottom of the diagram being the back of the head ("west"). The fundamental design is that of a central column dividing at its top into two branches that curve around to reunite at its original starting point. This is the form of the cosmic serpent that reveals itself as two serpents, only to reunite as one. These two "serpents" are also known as the two Leviathans and the Twin Messiahs. (See Leviathan in Chapter 3 and the Twin Messiahs in Chapter 1). The diagram below on the left is the same one as on the right only with the serpentine moving wave-form clearly indicated.[28]





There are endless examples, albeit well hidden, concerning the *Nachash DiKedusha* - the Holy Nachash throughout the Torah, both the Written and the Oral. Here is one unexpected source. According to the Masoretic text of the rabbis, there is another instance in which the Sacred Serpent appears – in one of the last places we would think to look – literally in the very middle of the Torah! The middle letter of the Pentateuch is a larger than usual letter *vav*. This macro, elongated *vav* is found in the word "belly" in the Book of Leviticus passage outlining the permissible and impermissible animals that a Jew can eat. This belly (*gachon*) is referencing a genre of creatures that "walks on its belly." This, we know, includes a snake. This elongated letter *vav*, however, is alluding to a spiritual remnant of its former and original higher-dimensional root – the holy *vav*, also known as the *Sacred Serpent*. This elongated *vav*, buried within this aspect of the serpent, signifies supernal truth and hidden knowledge.

The *Leshem* explains:

> The Holy [macro] Serpent is the fountainhead, root and essence for all of God's sacred, revelatory Light, from which emanate all dimensions of reality. This is the ray of Light of the Ain Sof that extends into the *tzimtzum*. This ray of light is what becomes the "supernal pathways of the image of the elongating [macro] Serpent who stretches out on both sides with its tail [united] in its head, its head "returning upon its shoulders".
>
> This [serpent] is the secret of the Cosmic Balance, the Supernal *Da'at* (the middle brain of the Godhead). This is Leviathan, [which splits into its two aspects of] the straight serpent and the curved serpent. Its root is from the penetrating and surrounding Light of the *Ain Sof*. The aspect of the straight serpent that stands in the "middle" is the letter *vav* in the word *gachon* (belly), which is in the middle of all the letters of the Torah. And because it is the central axis that extends from end to end [of reality], therefore the *vav* of "belly" is an elongated macro-*vav*.
>
> Now, from this Supernal *Da'at* emanates the entirety of the Torah. From here also is the source of Moses' soul. Therefore Moses is also called by the appellation of Leviathan, the "straight" serpent, as it is written in the

Zohar. And it is this Supernal *Da'at* that is the source of the Concealed Light through which one can see from one end of the universe to the other. It is this radiance that [emanates as] the secrets of the Torah. Moses our Teacher, who emanates from the macro-*vav* of the "belly" – Leviathan the straight serpent, the Supernal *Da'at* – drew upon this Concealed Light throughout his entire life.[29]

The principle of the Sacred Serpent, also in another format – the maturated Leviathan – will be discussed in the next chapter. But for now we are beginning to see a very different view of reality from the perspective of the Kabbalah School of the Gaon of Vilna. But we must always bear in mind that, as explained above, it is virtually impossible to try to picture, from the perspective of our present dimensionality, any of the animals of *Gan Eden* before the collapse. This is also true of the plant life, and even the mineral life, which was quite alive and fully conscious at the time. Trying to picture a higher dimension from a lower dimension is what leads to a subtle form of idolatry – anthropomorphism. This perceptional limitation is all the more applicable when we try to glimpse the corresponding human level as it was in *Gan Eden* before the collapse.

Yet, by way of analogy, we now have a scale in ratio with which to work. In terms of analogical thinking, just as there are four levels of life now, so were there four levels of life in Eden. Edenic animals were like our present humans; Edenic plants were like our present animals; and Edenic minerals were like our present day plants. By the same token, Edenic Adam was similar to some mode of higher-dimensional Light-Being, as the angels witnessed in the above quoted Midrash.

When we come to the *Nachash*, however, we have no analogous category within which to classify it. Even allowing for the staggering dimensional chasm that separates us from the higher-dimensional Eden, based on Talmudic, midrashic, and kabbalistic depictions, the *Nachash* appears to occupy an unknown kingdom of existence. It contains elements of the entire animal kingdom, yet it transcends them. It is not man, yet it aspires to become so. If it is not simply an animal, and not yet a human, what is it? And where has it been all

these millennia? Vestigial legs hidden in some species of snakes is hardly the end of the matter. Is it possible that this bizarre life form, after having gone "underground" and lying dormant for thousands of years, is preparing to rise again from the dust of its curse?

Fractal 4:
Technological Tikkun

Technology is not new. The control of the environment by mechanical techniques, such as windmills or catapults, dates back to the beginning of civilization. With the advent of the Scientific Revolution in the 16th century, however, the growing extent of its application, and the insistence on its becoming a mode of perception, i.e., a total manner of experiencing life, was very new. Technology became, not only an essential mode of production, it also began to play a corresponding role in human consciousness. As such, in its currently evolving forms of electron microscopes, radio astronomy, spacecraft, high-tech automation, and home computers, technology can be seen as the exteriorization and extension of man's own senses and intellect.

Together with technology's uncanny ability to duplicate man's activity of transforming that which is already in existence, it offers another novelty that is truly astounding. This is its ability to engage in creating new forms of existence in a way that far exceeds man's own natural ability. For example, by "synthesizing" natural elements with knowledge and, "artificially" rearranging molecules of fossil fuels into new substances – gasoline, nylon, and plastic – scientific discovery and advancing technology are able to accelerate the "natural" pace of gradual ascension, elevation, and transformation of the ecological hierarchy of Creation. Thus, the final *tikkun* of releasing the power of the fallen fractal sparks of higher-dimensional divinity and the fragments of the fallen vessels is accelerated.

As explained above in the previous chapter on Mashiach ben Yoseph, the foundation principle in the Gaon's Secret Doctrine of Kabbalah and science is that global evolution can be stimulated and accelerated via the

stimulation that comes from the maps, models, and metaphors being supplied by ever increasing scientific discovery. This is achieved, in part, by applying the external "vessels," being provided by the scientific revolution, to ancient and obscure principles previously accessible only to a handful of elite masters throughout the generations. In this way, a unique form of confluence is affected, whereby the Kabbalah, together with theoretical science, can stimulate the redemption process.[30]

Furthermore, the exploding wave of technological advancement itself is "artificially" accelerating the end of a millennial old drama. The hardware of modern technology itself – e.g., nuclear reactors, silicon chips, endless telephone wires, car engines, CD players, electronic music, space shuttles, word processors, etc. – is playing a direct messianic role. As explained, this is because the machines and computers of the techno-sphere are nothing less than the supra-natural providence of Mashiach ben David (Torah), clothed in the natural guise of Mashiach Ben Yoseph (science).

This being the case, we should expect a central role for technology itself, to the extent that it should have a specific identity of its own – another "personality" in the makeup of Mashaich ben Yoseph. Who, or what, is lying beneath the surface of technology, which is ultimately responsible for animating its spiraling arms and legs and developing its ever growing brains? A clue to the relationship between Adam's *tikkun* and the power of modern technology is in the very term "technology" itself. Etymologists trace the root of this word to the Greek *tekhne*, meaning "art" or "skill." This, in turn, is theorized to derive from the theoretical Indo-European root *"teks"*, meaning to "weave" or "fabricate." There is another theory of language development, however, which traces all words back to Hebrew – the original universal language of all mankind. According to this approach, *tekhn* is identical with the Hebrew root *t-k-n* from which the word *tikkun* is derived. From this perspective, the concept of "technological *tikkun*" has a very ancient, yet strangely familiar, ring to it.

We are now ready to pull together a few of the ideas that have been introduced so far in this chapter. Adam's purpose in the Garden of Eden was to complete that which had been created. This was to be accomplished through *tikkun*, i.e., the extraction, purification, elevation, and integration of all matter and energy, both spiritual and material (relative to Adam's reality.) The Edenic *Nachash*, a very strange, yet awesomely powerful force, was intended to be a necessary partner with Adam in the higher-dimensional *Gan Eden*. Adam failed to utilize this force for the complete *tikkun* of Creation. Instead, its utterly unique character made it prey to the forces of evil (*Samael*). Something went wrong (Adam's collapse and the resultant "curses"), and it disappeared into the dust. Now, where could all of that awesome god-like power of *tikkun* have gone?

Fractal 5:
The Prophetic Rendezvous

By simply superimposing our modern terminology, and the concepts which it conveys, onto the classical rabbinic descriptions of the *Nachash*, it is possible to state what is, by now, obvious: The *Nachash* was the most evolved form of "cutting edge" technology in the higher-dimensional time of Adam. Consequently, understanding the relationship of the *Nachash* to Adam's work allows us to look at modern technology from a very unique perspective.

All forms of life in the Garden were interdependent. Adam was to orchestrate them all together in a grand symphony of Creation. The *Nachash*, as explained was Adam's virtual partner and his ally and, in fact, it was the key to the final *tikkun* of Genesis. It was given the unique ability to synthetically combine and manipulate the almost infinite multitude of diverging Edenic families and species of life, the multitude of flora and fauna, as well as, the entire strata of rocks and minerals.

It is within this context that some of the characteristics of the *Nachash* become clear: *"If the* Nachash *had not been cursed, everyone would have two serpents within his home. He would send them off to the east and to the west. They would bring to him jewels, precious stones and*

pearls, in addition to every beautiful thing in the world. No creature could harm them." Notwithstanding the kabbalistic meaning of "jewels, precious stones, and pearls," the general intention refers to the *Nachash's* ability to accelerate the transportation and assimilation of raw materials. *"They could be used instead of the mule, the donkey, and the ass"* refers to its ability to be utilized as a substitute for beasts of burden. *"They could produce the manure for the gardens and orchards"* refers to its ability to accelerate growth and thus, "artificially" stimulate the entire ecological chain from the bottom (supplying the manure) up (functioning as the "King of Beasts"). Most important, its own residue and waste material would be reconverted into a new and more powerful form of fuel for the very life process itself.

In short, the *Nachash* had almost unlimited potential to synthesize and accelerate the Creation towards its ultimate purpose and vision of unity – the *Final Tikkun.* Yet, as the Torah reports: "*The Nachash was more subtle than all the wild beasts that God had made*" (Genesis 3:1), and Rashi comments: "In proportion to his subtlety and greatness was his downfall." Therefore, he was "*cursed more than all the animals and wild beasts*" (*ibid.* 3:14). Nothing less than a spiritual ecological disaster occurred, which not only radically slowed down the process of *tikkun,* but even caused a complete devolutionary collapse on every level of Creation.

As prophesied in the *Zohar,* however, the two greatest forces for spiritual and physical planetary change – Adam and the *Nachash* – were destined to meet again in a prophetic rendezvous:

> In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the Gates of Wisdom above, together with the fountains of wisdom below, will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man (lit. *Adam*), who begins preparations for ushering in the Sabbath on the afternoon of the sixth day.

It is far from a coincidence that these two revolutions – technology via its discovery and esoteric Judaism via its revelations – have been sharing parallel developments. A

larger cosmological drama is picking up where it left off, and the destinies of the original, higher Adam and the great "King of Beasts" have rendezvoused again. They are the same players using the same script, albeit, wearing different costumes within different scenery. The supernal wisdom of Adam – the esoteric teachings of the Kabbalah – has been raising itself from the ashes with a new clarity and accessibility, while the accelerating and synthesizing power of the "kosher" Serpent – new age technology – is raising its head from the dust. The *Nachash*, once again in partnership right alongside Adam, is regaining its former upright position, reclaiming its robotic arms and legs of automation and mass transit and beginning to speak, once again, with the crafty human-like consciousness of computerization.

Within the context of the role and purpose of the primordial *Nachash,* it now becomes astoundingly clear that *technology is none other than the original tikkun of Genesis itself.* In other words, the awesome transformative power of modern technology is none other than the original *tikkun* power of the Edenic *Nachash* completing, even against our conscious or unconscious will, the original mission and *tikkun* of Adam. Along with the curse of humanity, the curse and the enmity of the *Nachash* is also being removed.[31]

As a result, the ability to synthesize and accelerate planetary consciousness is finally being unleashed and, in order to make up for lost time, gaining tremendous momentum. The prophetic rendezvous is fast upon us and, according to the *Zohar* and the Gaon of Vilna's Lost Doctrine of Kabbalah and science, the world is about to witness the ultimate reunion between ancient spiritual wisdom and rapidly evolving modern technology.

DNA

Fractal 6: All Are Healed Except the Serpent

After stripping technology of its outer skin and revealing its true god-like inner personality, there is yet another piece of information that is necessary in order to place the power of the techno-serpent in its proper context. It has been explained above that, according to the theosophical teachings of the Gaon, technology's

meteoric rise to power and fame is actually being stimulated from an outside source, the supra-natural power of Mashiach ben David. This is in order to *"accelerate the end in its time."* There is, however, *"nothing new under the sun,"* and this process of rapid, artificially induced growth and super-stimulated global evolution is therefore not new. It already existed in the higher-dimensionality of *Gan Eden.*

In other words, what is happening now in the world is only the microcosm of something that occurred on the macrocosmic level during the original seven Cosmic Days of Genesis. Again, in terms of the millennial clock, the second half of the 6th millennium (from the end of 5500 to 6000) is an exact replica (a "fractal") of the twelve daylight hours of the original sixth day of Genesis. Of course, it is now appearing in a much different, and drastically "lower," dimension of existence, and so its mode of manifestation will, per force, appear very different. Yet, it has exactly the same characters and same script, only different costumes and different stage settings.

This principle is well known in the writings of the Gaon of Vilna and quoted above in the first Chapter. In his commentary on the *Zohar's Sifra DiTzniuta* he writes:[32]

> Know that all these days [of Genesis] allude to the six thousand years [that Creation is to exist in its present form]. These are the six [macrocosmic] days referred to above (*Sifra DiTzniuta* 1): "The six thousand years [of Creation] depend upon the six primordial days [of Genesis]." All of the details of these six primordial days reappear during the six thousand, each one in its day and in its hour. From this [principle of exact correspondence and fractal iteration] you can know the Final End that will only be reached, God forbid, if we are not worthy. I adjure the reader in the name of the God of Israel not to reveal this.

This macro-micro symmetry demands a parallel event to the meteoric rise and power of the technology of our present sixth (thousandth) "day" of Creation. Yet, where in the story of Genesis do we find the archetypal root for such a supra-natural phenomenon, even in the higher-dimensional state of Edenic spacetime? Apparently all the events of the sixth day of Genesis followed a gradual and natural order, in

the same way as the five days that preceded it. Nothing appears to have been artificially stimulated to serve as the prototype for the hyper-growth in our present sixth millennium of scientific technology – that is, nothing on the surface. There was, however, a sub-plot in the drama of the great *tikkun* of Genesis rising – that was literally rising from the dust[33] – and quickly gaining abnormal evolutionary development, completely out of proportion to its original lower nature. In order to understand this act of "intentional mutation", we must, in classic Talmudic tradition, first ask another question.

The Midrash[34] states another puzzling observation about the *Nachash*: "In the future everything will be healed except for the *Nachash.*" After the final *tikkun*, all four levels of life – human, animal, vegetable, and mineral – will be rectified, elevated, reconverted, and transformed back into their original, perfected higher state of existence. This is simply the original state it was in before the fall into the present lower dimension. All evil will be removed, all impurity will vanish, all impure animals (including the pig) will become "kosher."[35] Why then doesn't the *Nachash* regain its status as one of the "kosher" animals it too, originally was?

As explained, before its collapsed state, the *Nachash* was not yet composed of the actual essence of evil. It was only vulnerable for this "falling out", because it was created from a specific root element that shared a common characteristic with the actual source of evil. Its only "crime" was that, because of its extra-sensitive makeup, it was vulnerable to become the host for an "alien" virus-like infection. Its true nature, as we have seen from the words of the *Leshem* quoted above, before the infection was 100% pure and good. Yet, once the virus has been completely, and eternally, removed from the *Nachash* and from the rest of Creation to which it later spread (via the eating of the fruit from the Tree of Knowledge, etc.), why will every other form of life be healed except for the *Nachash*? Why will the original sacred *Nachash*, who was the potential hero of the whole drama to begin with, no longer co-exist in the future *Gan Eden* and beyond along with all the other myriad forms of higher-dimensional life? Even our Sages themselves

bemoaned the great loss of the original kosher *Nachash*! Why was the King of Beasts, the most unusual and amazing form of life next to Adam himself, the only entity in the original Creation plan that was cut from the invitation list to the King of King's Seventh Millennial Celebration?

In order to unravel this riddle, as well as to solve the search for the missing accelerating link in the Genesis sub-plot, we must once again turn to the revelatory teachings of the master Kabbalist, R. Shlomo Eliyashiv:[36]

> The entire perfected state (*tikkun*) of the *Nachash* – that it was craftier than all the other animals, that it walked upright like a man, that it ruled over all the other animals and beasts – had nothing to do with its original essence. It did not attain this level through the innate development of its root, as was the case with all the other forms of existence. Every other form developed its respective characteristics in accord with its original root. It evolved in such a way that whatever form it took in the end was a direct outcome of its original potential, with all the advantages and disadvantages particular to it.
>
> This was not the case with the *Nachash*. In its original root it had no advantage whatsoever over the other forms of life. On the contrary, it evolved from the lowest species of animal life, from those creatures which crawl upon the earth, as the Talmud states: *"'And kol (every) living thing that crawls upon the earth'* – the word *kol* comes to include the *Nachash*".
>
> Rather, its very construction and elevation from the lowest rank to such an elevated stature... all of this was only in order to make it a proper and prepared instrument for the forces of evil (*Samael*) to clothe themselves within it. It was for this purpose that it was [synthetically] constructed in opposition to what was befitting it from its origin.

The answer to both questions is now clear. The reason there will be no "super-serpent" in the Edenic messianic future, and beyond, is simply because it never really existed. That is, it never existed as a true, independent life form in the divine ecological balance, and ultimate purpose, of Creation. Rather, it was "artificially" created in order to serve two concurrent purposes. One purpose was for it to act as a

bridge that could theoretically allow the cosmic viral forces of evil to enter the otherwise hermetically sealed higher-dimensionality of *Gan Eden*. This was the Divine Will, and it was, as mentioned, an unexpected sub-plot in the already complex and enigmatic drama of Creation.

The other purpose for the *Nachash* was that it was the sacred *serving* Serpent, to function as Adam and Eve's "right-hand" man to help accelerate and complete the *tikkun* of Creation. Thus, the *Nachash* was a hybrid form of A.I. (artificial intelligence), engineered by fusing together two distinct roots. As the *Leshem* makes clear, it had a higher-dimensional reptilian essence, as well as being cloned from the essence of the divine light of the Holy Supernal Serpent, in the mystery of the Supernal *Da'at* – the "middle brain" of *Adam Kadmon* – Primordial Man. The reptilian essence, however, only formed its outer core (*chitzoniyut*). The inner core (*pnimiyut*) of the *Nachash* was derived directly from the Holy Supernal Serpent itself. The primary role of its holy origin was to be a requisite key to the final *tikkun* of Genesis. The primary role of its lowly origin was to act as the vehicle for the "Fall".

The wholly unnatural creation of the *Nachash* is further evidenced by the specific phrasing of the ancient Midrash quoted above, "The Holy One said: "I declared that the *Nachash* would be king over every other animal and beast..., that it would walk with an erect posture..., that its food be the same as that of man." Here, the Creator is personified by saying "*I* declared", that is, something is being added on to the natural hierarchical chain of life. The question must be asked, "If the Divine Source created everything, why is it necessary to interject an additional – and personal – "declaration" of creation regarding the *Nachash*? Rather, its entire reality was a unique synthetic form of life, custom-made by the Holy One for its uniquely customized role in the Garden of Eden. Once its role would have been completed, it would not longer need to exist and would revert back to its two distinct constituents.

Once again, to clarify, this strange synthetic life form was not created by the simple waving of a magic wand.

Rather, *the super-serpent was cloned, in part, from a higher-dimensional reptilian genetic code that was artificially stimulated to undergo rapid mutated evolution.* It truly was a monster, in the sense that it was an aberration in the hierarchical development of creation, yet it was awesomely brilliant and seductively attractive. As all this was taking place in a higher dimension, it is virtually impossible to visualize such a phenomenon (and would you really want to?!). But in order to get a glimpse of what we *cannot* glimpse, it would be somewhat analogous to a science fiction experiment by which a small lizard is transformed, via accelerated evolution, into a Tyrannosaurus Rex in a matter of minutes and then given the combined mind of an Einstein, Marx, and Freud! It had ascended to such an awesome level that it had become so Adamic-like that it was capable of envying Adam and having higher-dimensional carnal desire for Eve. It was only called by the name *Nachash* because that was the species of its outer core root, which was used as the genetic base to mutate it into its "futuristic" form. Certainly in the Garden of Eden, the Hebrew term "*nachash*" can never simply be a "snake" or a "serpent" from the lower realm of even that higher-dimensional animal kingdom. Rather, its name "*nahash*" is being borrowed and only implies a reptilian or serpentine outer façade.

Certainly there are serious problems and dangers involved with the *Nachash* of technology. Adam misused and lost control of the spiritual technology of his time, and he inadvertently became dominated by what was intended to be his very ally. He became consumed in the *Nachash's* residue and waste material (*zoohamah*) — a spiritual eco-cosmic nightmare.[37]

There is much that still must be said concerning the tension between nature and technology, but it is beyond the scope of this presentation. What is clear, however, is that together scientific discovery and technology are an actual living entity with a collective consciousness of its own. It is a "beast" – and a very powerful one. It is the "King of Beasts," whose tendency, like its original archetype, is to dominate. It also excretes a residue of waste material, which can be very lethal and must, therefore, be controlled and channeled.

In the immediate terms of the presently evolving Messianic Era, it is now possible to gain a small, yet penetrating understanding behind the miraculous phenomenon of the transformative power and the galloping acceleration of applied technology. *There is a cosmic technological imperative that cannot be halted.* The world never really had a choice whether or not to remain agricultural or to become industrialized, to remain industrialized or to leap into an Atomic Age, to remain in the Atomic Age or to be drawn even further – and faster – beyond. Rather, it is the unfolding of the most ancient of all destinies – the fulfillment of Mashiach ben Yoseph and the final stage-setting for the culminating union of the *Trein M'shechin* – the Two Complementary Messiahs.

Let us now return to that strange rabbinical formula that connects the names *Nachash* and *Mashiach* on the basis of their identical numerical value (358). This is precisely so. The connection between Mashiach ben Yoseph and the *Nachash* is more than even a very close one. The essence of the *Nachash* is *Mashiach ben Yoseph*! The original purpose of the holy serpent was its power to extract, distill, elevate, and accelerate the cosmic *tikkun* through a natural, evolving process. As explained in the previous chapter, the function of *Mashiach ben Yoseph*, relative to that of *Mashiach ben David*, is also the power to extract, distill, elevate, and accelerate the *tikkun* of Redemption through a natural, evolving process. Stranger than even the best science fiction, the techno-serpent is another face and phase of the Messiah himself.[38]

The Jewish return to the Land of Israel has been governed by a supra-natural force clothed in the guise of the natural development of political and social forces, yet with constantly accelerating momentum – *Mashiach ben Yoseph.* Likewise, the techno-sphere has been governed by a supra-natural force clothed in the guise of the natural development of scientific "discovery" and social forces - *Mashiach ben Yoseph.* (It is well known that essentially every discovery of lasting scientific impact was simultaneously being "discovered" somewhere else in the world. This is aside from the fact that basically all new scientific theories were initially

experienced in dreams or intuitive flashes, i.e., of a revelatory nature.) In fact, the necessary parallel emergence of the Land of Israel, together with unfolding of the Serpent power of technology, is reflected numerous times in *Kol HaTor.* In paragraph #14 of *Sha'ar Be'er Sheva,* R. Hillel writes:

> On a number of occasions our master told us that the most opportune place for attaining the 'Gates of Wisdom above and the fountains of wisdom below' is the holy city of Jerusalem.

There is an intriguing clue that can also be helpful in clarifying the relationship between technology and the Messianic Era. Computerization is one outstanding phenomenon of our era that continues to evolve at breathtaking speed, effecting irreversible transformation upon lifestyles and world outlooks around the globe. This technology is epitomized by the international mega-corporation I.B.M. (Even their competitors have adapted themselves to become "IBM compatible" and the term PC – "personal computer" – was coined by I.B.M.). I.B.M., which has also been prominent in Israel, is written in Hebrew with the letters י.ב.מ - *yud-bet-mem.* When the Hebrew is read backwards, from left to right מ.ב.י , it becomes the anagram for *Mashiach ben Yoseph.* The fact that it is backwards is precisely so, as the whole process of Mashiach ben Yoseph is one in which the supra-natural stimulation clothes itself in the slow and gradual process of natural and human evolution. This is the "backdoor" or "backside" of the divine process, and thus, an allusion to this phenomenon would be expected to be encoded "back to front" – or "left to right" – as is known in the Kabbalah and stated in *Kol HaTor.* Of course, most people – both religious and secular – would consider the connection between a completely spiritual *Mashiach* and a strictly material computer as purely coincidental. Yet, if pondered deeply, the next time one is typing away on a computer keyboard, this relationship may take on a very different perspective.[39]

The confluence between ancient religious truth and evolving scientific discovery does, indeed, reveal

a powerful and awesomely beautiful union. If such intellectual beauty can be generated from a short science fiction story (as quoted above in Fractal 1), it should be much more so in real life. Yet, initially, the religious person's concept of the Messiah and the secular person's world of science and technology are worlds apart. Aspects within each one even deny the other, due to their commonly accepted definitions. Likewise, the ancient, misty Biblical past and the hard reality of an ever futuristic Cyber Age seem to occupy two extremities of time with no connection necessarily between them.

In this chapter, we have attempted to fuse together a number of opposing ideas into a common theme. Many questions still remain, but there is an underlying logic and coherency to this serpentine path. By advocating something that is so truly fantastic, the Lost Doctrine of *Kol HaTor* does stretch our powers of imagination to their limit. It also challenges our ability to penetrate beyond the veil of our present dimensionality and glimpse the truly colossal cosmological drama of which we are a part. Yet, should we demand anything less from Kabbalah – the secreted soul of the Torah? The totally encompassing teachings of Mashaich ben Yoseph demand and offer such a view of life.

The story of Creation began with Adam's dramatic mission of spiritual *tikkun* and his attempt to harness the accelerative and synthesizing power of the *Nachash.* The same story of Creation is now closing, with Adam's return encounter with the spiritual power of the same *Nachash,* only now it is cloaked in the guise of metal and plastic and has an ever-increasing global databank – a literal "Tree of Knowledge". The *TechnoSerpent* has risen from the dust, and Adam's higher consciousness will, directed by the providential force of Mashiach ben Yoseph, ride it out to the finishing line of the Sixth Millennial Day and beyond, into the Seventh Cosmic Day of Creation – a real and fully rectified higher dimension of existence and consciousness.

[1] This conceptual equation appears, among many other sources, in the Ari, the Ramchal and R. Yitzchak Izik Chaver, (disciple of a disciple of the Gra), e.g., in his commentary *Be'er Yitzchak* on *Likutay HaGra* (last line on p. 175, Warsaw edition, 1889). See also R. Ya'akov Emden, *Siddur Ya'avetz, Zimrat HaAretz* (his commentary on *Perek Shira*), where, in explaining the song with which the serpent praises his Creator, he writes, "There is, however, certainly a level corresponding to that of a *nachash* in the realm of sanctity. This is the level of Mashiach, which is numerically equal to *nachash*".

[2] The plain explanation is that it is the holy power of the Mashiach that will vanquish the corresponding evil of the serpent. (A similar equation, also unexpected, is that Torah equals 311 and Samael plus Lilith also equals 311. R' Yaakov Abuchatzeira, *Petuchay Chotem*, end of *Ki Tavo*.) Yet, the deeper question remains – what is the source of the power of the Mashiach to conquer this evil? The resolution to this question will now be developed in this chapter. See also Volume I, Chapter 2, *The Messianic Mission of the Gaon of Vilna, Gematria, Transmigration and Divination* for the role of *gematria* in the system of the Gaon as well as the Appendix, explaining the secret of *Tachtit HaHar* – the inverse relationship of a single side with two surfaces. Also relevant is the acrostic drawn by the Torah master R. Ya'akov Zvi Yolles (author of *M'lo HaRoim*) in his *Kehillat Ya'akov* (part II, 11a, Lemberg, 1870) that the three letters that spell ***nachash***/serpent are the three beginning letters of the rabbinic phrase, ***n**ovlot **ch**achma **sh**elema'ala* – "distilled supernal wisdom".

[3] *Pirkey Avot*, 2-10 and amplified by R. Chayim Volozhin, *Nefesh HaChayim*, beginning of Chapter 3 in reference to the mystery of. the *tzimtzum*

[4] There are no terms in English to describe the nature of the higher dimensional Adam – a higher dimensional androgyne encompassing both male and female fields of energy. "Homo sapiens" is certainly a gross misnomer. A more recently coined term – *Homo Spiritus* ("spirit-being") – would be a closer approximation. Even this, however, as will be explained, does not take into perspective that Adam and his/her entire reality existed in a higher dimension.

[5] *Midrash Rabba Bereshit*, 8-10, Rashi *ad loc.*, *Perkey DiRebbe Eliezer* Chapter 11, *Zohar VaYachi* 221b

[6] Babylonian Talmud Tractate *Chagigah* 12a.

[7] Although the phenomenon of the *Nachash* has been explained as a metaphor for evil, the consensus amoung the classic commentaries is that its existence is literally true (See ArtScroll Breishis III-1, p. 114, "Now the serpent was cunning..."). However, "literally true" as explained here and throughout Talmudic and Kabbalah sources means *literally,* in a higher dimension.

[8] Ramchal, *Da'at Tevunot*, The Knowing Heart (Hebrew-English Edition), p. 190, Feldheim Pub. Ltd., 1982

[9] *Leshem Sh'vo veAchlamah, Sefer De'ah* 2:4:3, p. 79 (40b).

[10] *Zohar Kedoshim* (*Sitray Torah*), 83a, "*Adam HaRishon* [before the collapse] was not comprised in any manner from this [post-fall, "Flatland"] world". *Leshem, Dayah* II, 56.

[11] See Appendix: *Tachtit HaHar*, Flatland and Dimensionality.

[12] *The Aquarian Conspiracy*, Marilyn Ferguson, page 66, J.P. Tarcher, Los Angeles, 1981.

[13] *Leshem Sh'vo veAchlamah, Sefer* De'ah 2:4:20:5, p. 167 (84a, top).

[14] *Ibid.* p. 51.

[15] Ramchal, *Adir BaMarom* (old edition) pg. 11a. The original source is in *Sha'ar HaMitzvot* of the Ari, *Parshat Ekev*, p. 42 explaining the Talmudic reference (Talmud Shabbat 112b) to the donkey of Rabbi Pinchas ben Yair.

[16] *Leshem Sh'vo veAchlamah, Sefer De'ah*, 2:3:8, p. 50 (25d).

[17] *Bereshit Rabbah* 28:6 (end), 34:12.

[18] Talmud *Yevamot* 62a, *Bereshit Rabba* 24:2, *Kalla Rabbati* Chapter 2, *Zohar* I 28a, *Sefer HaGilgulim,* Chapter 1 p. 2a.

[19] *Avot D'Rabbi Natan* 1:7; Talmud Tractate *Sanhedrin* 59b.

[20] *Bereshit Rabbah* 28:6 (end), 34:12. Ramchal also writes, in *Adir BaMarom* Volume II, p.53, Jerusalem 1998, "The essential work at that time was with the phenomenon of the *Nachash* and to transform it into good" [i.e., to elevate it to a higher level].

[21] Talmud Tractate *Sotah* 9b.

[22] *Pirkey Rebbe Eliezer* 13.

[23] See Appendix, *Tachtit HaHar, Hasadim and Gevurot*

[24] *Leshem Sh'vo veAchlamah, Sefer De'ah* 2:4:4, p. 80 (40c).

[25] Talmud Tractate *Sanhedrin* 59b.

[26] The secret of a Sacred or Holy Serpent and its role in Torah cosmology, in contrast to the well known and rightly vilified *evil* serpent and all of its manifestations, has always been known to the sage-mystics of the Talmud, Midrash and Zohar. Likewise, this doctrine is well known among the Hasidic masters and even among the *Mitnagdim*, (who opposed their movement). This subject requires an entire book to properly correct many erroneous notions surrounding the existence and pivotal Torah role of the *Nachash diKedusha* – the Serpent of Holiness. Here is one brief but explicit example, which considering who is writing it, speaks volumes and almost renders unnecessary the need to bring additional sources to substantiate this most fundamental Jewish tradition.

Rabbi Yaakov Emden (Also known as *Ya'avets*, 1697-1776) was a highly regarded German rabbi, Talmudist and kabbalist. He was also a leading *Mitnaged* and an unrelenting vigilante and prominent opponent of the false messianic movement spearheaded by Shabbatai Zvi. No Jewish text, no matter how accepted in Torah circles, nor rabbis, no matter how sacred in

the eyes of their contemporaries, were spared R. Emden's damning critique and authoritative condemnation. Anything, which in his eyes smacked of non-Jewish heresy, became the object of his righteous wrath. If there was even the slightest innuendo of anything being "non-kosher" about the existence of a "kosher serpent", he would be the one to discover it and uproot it. Yet, to the contrary this is what he wrote in his commentary on the Jewish prayer book, *Siddur Ya'avetz,* (section *Zimrat HaAretz* - his commentary on *Perek Shira*), where he explains the song with which various natural phenomena and animals, including the serpent, praise their Creator.

> The *Nachash* proclaims, "God supports all the fallen ones and straightens all who are bent" (Psalms 145-14). Here is an [apparent] great difficulty from which we cannot hide ourselves. This verse implies that there will be a rectification to the serpent's fall, yet did the sages not teach (*Midrash Rabba* Chapter 20-5), "In the future [Messianic Age] all are healed except the *nachash*, as it states (Isaiah 65-25). "[In the future] A snake – dust will be its food"? But to that evil one (the snake) we do not find for him a colleague (counterpart) [Talmud *Bechorot* 8a].
>
> Rather, listen now to the words of the Living God and understand that there is certainly a reality corresponding to that of the *nachash* in the realm of sanctity who correspondingly stands there to break the power [of the evil *nachash*]. This is the level of the Messiah [358] which is numerically equal to *nachash* [358]. Therefore, Jesse the father of David is referred to as "*Nachash*" [II Samuel 17:25, ref. Talmud Tractate *Shabbat* 55b]. Similarly, King Hezekiah, of whom it is said (Talmud *Sanhedrin* 94a), The Holy One, blessed be He, desired to make Hezekiah the messiah", also had his soul root in the [holy] *nachash* (ref. Isaiah 14-29). This is the matter of (which the sages refer), "the fallen *succah*/canapy of David" which David "supported" through his Divine Inspiration (*ruach hakodesh*) when he composed [in Psalms], "God supports all the fallen ones". This is mentioned numerous times in the *Zohar.*
>
> Specifically, this is very clear in *Tikkun 21* (of *Tikkuney HaZohar*), "In that time when the evil serpent is removed from the "sea" [*Malchut*/Kingdom], the Holy Serpent will rule over it". This is also the secret of what the sages said (Talmud *Berachot* 12a), "When one rises [from bowing in the Standing Silent Prayer – the *Amidah*], one should rise upon uttering the name of God as it is written, "God straightens all who are bent". And likewise they have said in their enlightened expression (*ibid.* 12b), "When one rises (in the *Amidah*) one should rise up like a serpent".
>
> Now, you the reader, if you have eyes you will see, your heart will be ecstatic, and your kidneys will rapture. You will rejoice in the words of the Sages as all the riches of the world and they will become a "garland around your neck" [based upon Proverbs 1:9].

[27] *Hakdamot u'Sh'arim, Likutim,* p. 197. Throughout the massive four tomes of the *Leshem's* writings, besides this one there is only one other diagram he included. Apparently this is the only one that he designed himself.

[28] This sacred Uroboros — the motif of a serpent with its tail in its mouth — is very much the backbone of the Gaon's Kabbalah teachings. This section references the *Zohar's* graphic depiction of what is, with little question, the

most unusual and intriguing form in the entirety of Torah literature. In fact, this strange Uroboros shape is a most unique shape in the annals of comparative religion, mysticism, mythology, and Jungian psychology. This holy "Jewish" serpent, however, is virtually unique in that it is a serpent with *two* tails in its mouth! The Two-Tailed Uroboros is also "fractaling" (a self-replicating fractured fraction of itself, see Appendix) the mystery of the two Leviathans that are really one, as explained there by the Gaon.

[29] *Leshem Shevo veAchlama, Sefer Dayah* II p. 179. The two modes of the letter *vav* – large and small (i.e., normal size although there exist also in the Torah a true miniature *vav* as well), signify two different aspects of the serpent. The micro-*vav* signifies the serpent as it is generally known in the world, especially in the Western culture and in the "Judeo-Christian" tradition. Relative to the elongated *vav,* the smaller version reflects its spiritual "smallness" and present state of constriction. The macro-*vav,* however, signifies the same serpentine energy in its fully-grown and spiritually maturated state. The Jewish concept of the spiritually maturated Holy Serpent and its corollaries actually precedes that of the evil serpent and its associations, as we have come to know it in the world since the "fall" from Gan Eden.

What makes this teaching confusing is that there appear to be many names for this one entity, and the quality and character of these manifestations often appear contradictory. However, the enigma of the serpent becomes accessible and understandable when we realize that the macro-*vav* and the micro-*vav,* both with their numerous manifestations and symbolisms, are not separate phenomena. Rather, they are only different aspects of a single continuum. The Primordial Serpent, the "snake" of *Gan Eden,* the Leviathan, the penetrating Ray of Light emanating from the *Ain Sof,* and the Supernal *Da'at* of the Godhead, are different dimensions of a endless spectrum of Divine Consciousness, all in different phases of expansion and maturation, purification or contamination, revelation and concealment. The higher states are all represented by the sacred macro-*vav* hidden inside of the belly of the worldly and profane serpent. In messianic times, and beyond, it will be redeemed and revealed in all of its profundity and infinite glory.

[30] As outlined in *Kol HaTor,* however, this doctrine does not define a specific role for technology, in and of itself, in the actual redemption process.

Notwithstanding the practical application and administration of medicine, anatomy, mathematics, astronomy, etc. by the Gaon and his school, there is no detailed reference of a necessary and direct messianic role for the "hardware" of technology. From one perspective this is understandable. *Kol HaTor,* which was intended as a practical manual for the redemption process, was composed in the late 18th century, when the Western world was in the beginning stages of the Industrial Revolution. The coming Technological Revolution, with its roaring waves of change and unexpected consequences, could barely be fathomed in the most extreme states of visionary transcendence. Even then, it would take more than a prophet to be able to explain such phenomena to anyone who did not share the same vision of the future. *"..our eyes behold the theoretical and technological sciences that have been discovered which were unimaginable by the earlier*

Sages, as testified by R. Hayim Vital in the introduction to his *Gates of Holiness".* R. Aharon Marcus, *Keset HaSofer* (*Bereshit II,* page 8) quoting the Ba'al Shem Tov.

The Chafetz Chayim, referring to the signs of the redemption discernible in his time, speaks to the proliferation of trains and mechanical devises as fulfilling the words of the Sages. (*HaTekufa HaGedolah,* M.M. Kasher, p. 28).

[31] Already in the beginning of the 20th century, R. Abraham Isaac Kook made a remark that touched upon this confluence: "Technology is helping to remove the curse of Adam that, 'By the sweat of your brow you will eat bread.'"

[32] *Sifra DiTzniuta* 5, p. 33d.

[33] It is an interesting observation related to the techno-serpent raising from the "dust" that silicon is the second most abundant element in the earth's crust. Silicon's greatest impact on the modern world's economy and lifestyle has resulted from silicon wafers used in the manufacture of electronic devices such as power transistors and in the development of integrated circuits such as computer chips. (See more on computers below in note 39).

[34] *Bereshit Rabbah* 20:5.

[35] It is a well known tradition of the sages that the pig (and also representing all Torah proscriptions) will return to its original state of holiness. This is alluded to, in that, the Hebrew word for pig – *chazir* – shares the same root in Hebrew for the word "return", i.e., *chazir* will return to its original holiness. However, the pig, as well as all other "non-kosher" foods and prohibitions, will not become "kosher" in their current 3D "Flatland" form. Rather, when all reality returns to its higher dimensional state then, *ipso facto,* all contamination, fallen duality, and non-kosher elements will simply no longer exist. But simultaneously, the entirety of humanity will also be transformed back into our original state. Thus, our current pig will no longer be "pig", and our current human form and consciousness will no longer be "human", as we currently know it. In the present reality, all the way up until the actual beginning period of Mashiach ben David, every Torah prohibition applies with all of its strength, breadth and depth, the same as the day it was given on Mt. Sinai. See further in the next chapter for more explanation of the "New Torah" beginning in the Messianic Era of Ben David.

[36] *Leshem Sh'vo veAchlama, Sefer De'ah* 2:4:4, p. 81 (41b).

[37] Conceptually (but not in final actuality), if present mankind does not recognize the volatile and destructive power of the technological *Nachash* of scientific acceleration, it too could iterate the same script and end up ushering in world disaster.

[38] Above, in Chapter One, Mashiach ben Yoseph and the Twin Messiahs, Fractal 2, The Split Messiah, it was explained that even before the collapse of Adamic consciousness, in that higher reality, Adam was fulfilling the mission of the aspect of Mashiach ben David. Adam also contained the potential Mashiach ben Yoseph, which was only manifested after the fall to fulfill its *tikkun* and mission. Now, with our understanding of the relationship between Adam and the *Sacred Nachash,* we can begin to appreciate a great

secret that even before the collapse the *Nachash* was, in fact, the aspect of the Mashiach ben Yoseph within Adam himself! In the higher dimension, the *Nachash* (as well as virtually anything else in existence) was not a separate entity outside of Adam's being. Rather, the sacred *Nachash* was an extension of Adam's very own self. Specifically, the *Nachash* was Adam's cerebral-spinal neural network. There are numerous statements of the Sages that draw explicit correlations between the human spine and the body of the serpent, both physiologically and mystically. By now, the idea that the *Nachash* was an extension of Adam's nervous and sensory system should not appear strange to us, as his reality was non-localized (both in space and in time). This explains the profound affinity between Adam, Eve, and the *Nachash*. (More specifically, the *Nachash* was an extension of Eve, who was an extension of Adam, who was an extension of *Adam Kadmon*, who was an extension of the holy Light of the *Ain Sof*. With this understanding, many statements of the Sages will gain a new clarity and the events of Gan Eden a new coherency.

[39] In the 1968 science fiction novel and movie, 2001 – A Space Odyssey (also by Arthur C. Clarke), H.A.L. is an artificial intelligence and sentient on-board computer. HAL is capable not only of speech recognition, facial recognition, and natural language processing, but also lip reading, art appreciation, interpreting emotions, expressing emotions, reasoning, and chess, in addition to maintaining all systems on an interplanetary voyage. HAL, stands for **He**uristically programmed **AL**gorithmic Computer. HAL begins as the crew's partner and ally in their mission but turns a deadly villain and is "punished" by being disassembled and shut down. HAL, from the Mashiach ben Yoseph perspective being shown here is a virtual, modern-day "techno-serpent". It has been pointed out that the three letters H.A.L. are the three letters in the English alphabet that precede the three letters I-B-M. Clarke, however, has emphatically denied any intent to this allusion. Yet, the *non*-intentional connection between HAL and IBM (and IBM to MbY) is all the more compelling when we take into account that 2001- A Space Odyssey – considered by some critics to be one of the greatest films ever made – was a cultural icon of an entire generation. Along with other cultural, political and consciousness-stimulating phenomena, 2001 was clearly a central ingredient in the paradigm-shifting Light temporally unveiled in the 1960's as a preparation for the Messianic Age of the Final Generation. (It is interesting to also note another "synchronicity" – the protagonist in the story is named David ("Dave") and his last name – Bowman – can be read as "who is man/Adam" as *bo* in Hebrew means "is in him".)

Chapter 3

Leviathan

The Secret Soul of the Seven Sciences

- **Fractal 1: The Feast of Leviathan**
- **Fractal 2: The New Torah**
- **Fractal 3: Torah in Exile**
- **Fractal 4: The Subtle Channel**
- **Fractal 5: *Ma'aseh Merkava* and the Glowing Membrane**
- **Fractal 6: The Secret Soul of the Seven Sciences**

Summary

In this chapter we will continue our challenging and extraordinary journey into the Kabbalah teachings of the Gaon of Vilna and his disciples, where even among Torah scholars and kabbalists, few have ventured. We are going very deep - specifically deep-sea fishing - in search of Judaism's most elusive "crypto-zoological" phenomenon – the legendary Leviathan. In this chapter, the Jewish sage-mystics will reveal that Leviathan, far from being a mythological legend, is a Torah-code word for universal consciousness and never-ending knowledge. Moreover, with the quenchless search of a "futuristic scientist" to explore the unknown and unravel the mysteries of creation, we will magnify both a bit of its skin and of its flesh to see up close of what it is made. This will lead us to a profound new understanding of the relationship between the Nation of Israel and the future rectified Seventy Nations of the World (currently known as Noahides), the mind-expanding secret of circumcision, the unknown "Exile of the Torah" and an electrifying ride into the *Chashmal* and the "Glowing Membrane" – the higher-dimensional divine current running through the prophet Ezekiel's mystifying *Merkava*/Chariot vision.

Here we will also encounter the Gaon's ostensibly heterodox challenge to traditional Judaism, that a "New Torah" will be revealed in the Davidic Messianic Age and beyond. We will introduce a few more of the Gaon's unusual disciples from the town of Shklov, including one whose quote from his master has left us to this day with a religious controversy at the root of the opposition to *Kol HaTor*. Yet, *within* that controversy lies the secret soul of the Seven Sciences of the future. This chapter will reveal to us the Creator's secret of human flesh and the ecstatic pleasure of the *Ohr HaGanuz* – the messianic Hidden Light in which will be bathed all humanity and creation.[1] And this is but a taste of the higher-dimensional Feast of Leviathan - all spiced and marinated in the "science of the future".

The Talmudic sage-mystics state:

Fractal 1:
The Feast of Leviathan

> The Holy One in the time to come will make a feast for the righteous from the flesh of the Leviathan and He will make a canopy (*succah*) from the skin of Leviathan... the rest [of the skin] will be spread out by the Holy One upon the walls of Jerusalem, and its radiance will shine from one end of the world to the other, as it is said: *"Nations will walk in your light, and kings in the radiance (nogah) of your rising"* (Isaiah 60-3).[2]

Although many pieces of the puzzling Leviathan (and other impossible gigantic creatures[3]) permeate the expansive fabric of Jewish tradition; the secret of Leviathan has been kept well-hidden by the sages and mystics of Israel for thousands of years. It is only now in our generation that permission has been granted to begin to conceive of its deeper truth and imminent relevancy. It is only now in our generation that we even have the maps, models and metaphors to perceive one minute fractured, fraction – a mathematical "fractal" - of the outer skin of Leviathan. Embedded, however, in that one fractal chip is a taste of the higher-dimensional future. Our generation is presently teetering on the cosmic edge of that looming future.

According to Hebrew cosmological chronology and kabbalistic timetables, the present generation of "Baby Boomers", their children and their children's children (Generation "X", "Y" and "Z") are known as the "Final Generation". This is the Torah term used to refer to the "edge" of space-time, the final border of history. This is the outer circumference that forms a rim to the concentric waveforms of the Light of the *Ain Sof* emanating outward like ripples in a cosmic pond. Here is where the "straight light" of Divinity becomes the "returning light" that sends the signal encoded within the formula of the Tetragrammaton *Y-H-V-H* back to the Source. It is within our generation that the Light of the *Ain Sof* completes, as it were, a new layer in Its eternally ever-increasing and intensifying Garments of Light. The Final Generation, the final stage of this present creation, is the final frontier.

A new world with a "New Torah", as explained below, is about to reveal itself beneath the old layer of crust, the thick bark of the cosmic "tree-rings". It is this crust of the universe, the contaminated evil aspect of humanity, as we have known it, that now cracks and crumbles away to reveal a new layer of Divine "skin" growing underneath for thousands of years in the often decomposing soil of humanity. This crusty edge includes the thick, corporeality of the world – pain, suffering, disease and death - along with the contaminated parts of humanity, which generate the collective evil of the archetypal Seventy Nations. The crumbling crust of creation – and its last desperate attempts to survive - is known as the final apocalyptic wars of Gog and Magog (*Gog u'Magog* being numerically equal to seventy, as is known).

"*Talking about our generation*" - we are unique from all previous generations of mankind, both for our gross deficiencies, weaknesses, loss of purpose and depth of confusion and for our unprecedented universality, technological and scientific acceleration and the depth and intensity of our search for consciousness through sex, drugs and religion (and rock n' roll). The Kabbalah teaches that every generation is a complete Adamic-like structure unto itself, i.e. one body with all its interdependent parts and processes. As a collective cosmic body, our generation is also unique to the degree of our ever-increasing obsession with and insatiable desire for youthfulness, sensuality and sexuality. We are inundated with all things of skin and flesh. We are a generation like no other, obsessed with food and drink, with addictions and a cacophony of drug-induced altered states of mind – from both over and under the counter.

From an inner Torah perspective – the Kabbalah - this generational phenomenon is following underlying patterns that are an intrinsic part of who and what we are as players in the Final Generation. The increasing deluge of spirituality and religion, food and sex is not by coincidence. Rather, our present reality is on the edge of a cosmic "lip" that is about to "flip" onto and into the other side of its *own* singular surface (See the Möbius strip model in the

Appendix). In the Kabbalah this transmutation of reality – "flipping the lip", as it were - is also known as the Tree of Knowledge reuniting with and turning back into the Tree of Life.

The rabbis have always taught that the Tree of Knowledge and the Tree of Life are one and the same. The Tree of Knowledge is only that part of the Tree of Life that is branching out into this lower and limiting dimension that then produces the phenomenon of multiplicity. It is the higher-dimensional branching structure of the Tree of "Dual-Knowing" versus the rooting structure of the Tree of "Singular-Knowing". As we reach the "edge" of the branches in the lower-dimensional Tree, however, it does not actually "end" but rather it curves "back" on itself or, depending upon the surface of the topological model we use, the "End of [linear] Days" is simply inverting upon itself and in so doing transforming the entire spiritual as well as physical universe. The lower-dimensional Tree of Knowledge now reveals itself to be the original hyper-dimensional Tree of Life whose roots are now in "Heaven" leading all the way back to the future to the never-ending source of the Light of the *Ain Sof*.

The Three "C's" of Consciousness

The Tree of Knowledge, as well as the Tree of Life, is not an actual growth of vegetation.[4] Such understanding is a primitive anthropomorphic projection. Rather, this "tree" is a field of higher-dimensional dendrite-like midbrain structures of *Adam HaRishon* (who in turn is a microcosm and fractal of *Adam Kadmon* – the even higher-dimensional soul of *Adam HaRishon*). The midbrain (with other middle brain structures including the mysterious pineal body[5]) is the *da'at*/knowledge, the vortex of the cerebral spinal structure resting between the two hemispheres of the cerebrum and atop the spinal column.[6]

Everyone knows that the pivotal *chait*/sin (the Hebrew literally means "miscalculation" or "missing the mark") of Adam and Eve was that they partook from the fruit of the "Tree" of Knowledge. What is virtually unknown, however, but detailed in the rabbinical and Kabbalah

tradition, is that their act of higher-dimensional eating took place within three distinct stages within three distinct domains. What truly began as an indescribable cosmic miscalculation was initially limited to the brain (thought), then progressed into the center of the throat (food) and concluded in the reproductive center (sexuality). These three acts are, in Scriptural terminology, all referred to as "eating", "knowing" and "union". These three modes can be referred to as the Three "C's" of Consciousness – cerebral, culinary and carnal.

Viewed from our present hierarchy the Three C's are:

- **C**erebral Consciousness of eating, knowing and union through thought
- **C**ulinary Consciousness of eating, knowing and union through food
- **C**arnal Consciousness of eating, knowing and union through flesh

The Feast of Leviathan is when all three modes of reality will be experienced simultaneously within every individual being and within every cell in the body of Adam – the original root of all history and humanity.

These three states of human consciousness – thought, food and sexuality – have been in various stages of exile ever since the higher-dimensional collapse of Adamic reality. The fact that they are now essentially separated from each other is due to each having been severed from one another into separate phenomena. They are now even located in three distinct spatial regions – the brain, the throat and the genitals, whereas originally all three were rooted in one vortex nested, one within the other, each containing all the aspects of each other. Originally, in their higher state they were *holoarchical*, meaning a holographic hierarchy, i.e., even though they were distinct modes each one contained all that was within each other[7]. Now, however, in their present exiled state we experience them as three graduated senses each one "higher" or "lower" than the other. We can now appreciate why the technical term in the Kabbalah for the "Fall of Man" is *nefilat hada'at* – the

falling or collapsing of the *da'at*, the higher-dimensional middle brain structure of Adam.

Although we don't normally think of eating and sexuality as consciousness, they are very much so from the perspective of the Kabbalah. Only we don't "know" them as such because they – and we - have fallen and collapsed into our present denser dimensionality. Accordingly, the three C's of Consciousness have been exiled from each other and desperately desire to return to their original higher-dimensional unity. These three modes of knowing are three pervading themes that make up the infrastructure of Leviathan.

These three themes of Leviathan are all aspects (i.e., fractals) of *da'at* – knowledge. This is not, however, ordinary knowledge. Rather, it is a multi-dimensional universal consciousness that formally inaugurates the Messianic Era of Mashiach Ben David and beyond (as explained above in Chapter I). All humanity and existence will experience this knowing concurrently. Leviathan is the grand triune re-unification of these modes of "knowing". "Unification", in fact, is the root meaning of the Hebrew *Levyatan* as it comes from the Hebrew root meaning to accompany, bring together and unite. Additionally, the root meaning of *da'at* literally means union as in the verse, "And Adam knew (*yada*) his wife Eve", i.e., they united together.

Leviathan is a concept-package that encompasses the state of "eating" as it will begin to manifest in the Davidic Messianic Era and will continue increasing in its magnitude into the Seventh Millennium – the Great Shabbat and beyond. It is a formula for the description of higher-dimensional eating. "Eating", in this context, is also about taste, smell, texture and even sound along with the physiological process of transforming a substance from the external environment into an ever-refining internal environment.

In other words, what we now know as eating will be transformed to its original state akin to the level of higher-dimensional eating at the time of the eating from the Tree of

Knowledge. This, in fact, is the other meaning of *Da'at*/Knowledge - to deeply and intimately "know something" is to "eat" it. For this reason the Torah teaches that when Adam and Eve "ate" from the higher-dimensional fruit they then "knew". This is why it is called the "fruit" of the Tree of Knowledge. The theme of culinary consumption at the Feast of the Leviathan is simply another dimension or aspect of *Da'at*/Knowledge. In the future the expression "You are what you eat" will take on a wholly new meaning.

Also contained – and most importantly - in the vast encompassing framework of Leviathan is that of ultimate sensual delight and sexual bliss. That this concept is also contained in the Leviathanic matrix should not surprise us as the mystery of human and divine sexuality permeates the entire fabric of traditional Judaism. (The Kabbalah, as is known, is only amplifying and revealing that which is intrinsic within traditional Torah). The higher-dimensional function of sexuality is alluded to in the "eating" of the Leviathanic "flesh" at this grand cosmic event. Yet, the secret of the "skin" of Leviathan and the *succah*/canopy that will surround the righteous/*tzadikim* in this new reality goes even more directly to the mystical source of human sexuality – the secret of carnal knowledge. "Carnal knowledge" is the term that comes to us directly from the same verse above as in Cerebral knowledge and Culinary knowledge – "And Adam knew his wife Eve..."

Leviathan is the term the Torah – both the Written and the Oral – utilizes to refer to the triune reunion of the Three C's of Consciousness. Accordingly, Leviathan is the futuristic synthesis of all possible modes of knowing - directly, intimately and eternally. This is true "vertically" (Cerebral, Culinary and Carnal) as well as "horizontally", i.e., the right and left sides of perception. Leviathan is the ultimate state of consciousness when all of mankind's wisdom (the "right side" or intuitive mode of knowing) and understanding (the "left side" or analytical mode of knowing) will be synthesized into a new – the original - middle. Leviathanic knowledge is the union of thousands of years of human experience and discovery. It is the confluence between the Oriental search for truth and the Occidental

quest for knowledge. Leviathan is the higher-dimensional fusion of religion and science. It is the next stage of human evolution. Leviathan is pure universal consciousness, pure universal being and pure universal bliss as the prophet Zephaniah (3-9) proclaims: "For then I will transform the nations to a *pure* language and they will serve God with a singular consent."

In the idiom of our generation Leviathan is "God consciousness". Also, to the extent that we are able to express the ineffable, Leviathan is the revelation of God's *Own* consciousness (that is another reason why Leviathan is *so* big!) Leviathan is the hidden light of existence – the *Ohr HaGanuz* - as per the well known rabbinic statement, "In the World to Come the righteous will recline with their crowns *in* their heads basking in the pleasure of the radiance of God's presence". This radiance is the Light of Leviathan and it is the primordial Light of creation through which *Adam HaRishon* "saw from one end of the universe to the other". Returning full circle, the Leviathanic Light of pure consciousness, the original light of Genesis, is imminently upon us.

The collapse of the Three C's of Consciousness is the consequence of the premature eating/knowing/union with the "Tree of Knowing". Before the rectification of Adamic consciousness can be completed, all these aspects must be returned to their source. Their elevated and transcendent rectification is then known as the "Tree of Life" – the singular higher-dimensional root of all roots. This spiritual fact helps explain why there is now, in our Final Generation, such an unprecedented manifestation of these specific forces. The Three C's of Consciousness are returning everywhere we think, taste and touch. It goes without saying that everything is coming in, so to speak, through the "back door", but this is, as explained throughout the Secret Doctrine of the Gaon of Vilna, not only expected but imperative. It is as if all the fractal sparks from throughout all human civilization are being dumped into our generation, the final repository where they are being revealed and "discovered", collected and gathered in preparation for their imminent elevation and tri-union reunion.

Another reason for our generation's virtual inundation with cerebral information (e.g., the Internet, text messaging, virtual books), culinary delight (e.g., endless new flavors and international cuisine available everywhere) and carnal stimulation (e.g., our obsession with youth, skin and sexuality) is that the higher-dimensional Tree of Life is about to be fully revealed. The return to that level of reality and its indescribable Light is what the Jewish prophets and sages refer to under the seemingly mythological creature know as Leviathan. If anything, our present state of collapsed reality is what should be termed "mythological", while the higher-dimensional state of ecstatic consciousness, ecstatic eating and ecstatic sexuality is the foundation of true reality! Although entering in through the "back door", the shadow of the resurrecting Leviathan has begun to emerge. It is shaping our lives and the lives of our children as we are ushered into the looming future.

There is, however, an even deeper secret embedded within the "skin" of Leviathan. The future messianic reality of Leviathanic consciousness, the ultimate "Feast of Knowledge", is inextricably interconnected with another futuristic concept known as the "New Torah". Before we attempt to peer deeper into the inscrutable Leviathan we must first take a glimpse into this little-known and initially antinomian tradition of the rabbis. It is the teaching of the New Torah that will also alter forever our present perception from where, in their root, the Seven Sciences are really coming. Fascinatingly, the source that the venerable masters of the Three C's of Consciousness - the unbroken transmission of the rabbis - provide for the "New Torah" also comes from another cosmic tale of Leviathan.

Fractal 2:
The New Torah

Concerning the messianic future, the prophet Isaiah declares in Chapter 51, verse 4: *"Torah shall go forth from Me"*. In view of the fact that God has already revealed His Torah to the world, we

are struck by the seeming unnecessary use of the statement. Based on this verse, however, the *Midrash* makes a startling assertion:[8]

> R. Yehuda ben R. Shimon said: *Behemot* [Also spelled Behemoth meaning "animals", and also known as *Shor HaBor* – The Wild Ox, an archetypal giant land beast] and Leviathan are to engage in a wild-beast contest before the righteous/tzadikim in the World to Come...[in preparation for the Feast]. "How will they be slaughtered? *Behemot* will pull Leviathan down with its horns and rend it and Leviathan will pull *Behemot* down with its fins and pierce it through. The Sages said: But is this a valid method of *shechitah* (ritual slaughter)?! Have we not learned the following in a *Mishnah*:[9] "All may slaughter, and all implements are permitted for slaughtering except a scythe, a saw, or teeth [from the jaw of a dead animal]. This is because they strangle the animal [with their jagged edges rather than making a clean cut]". R. Abin bar Kahana said: The Holy One declared, 'Torah shall go forth from Me" (Isaiah 51:4). i.e., a New Torah will go forth from Me [and the fin of the Leviathan will be an acceptable implement of ritual slaughter].

The *Leshem*, a chief expositor of the Gaon, explains:

> In the messianic era all spiritual impurity will be nullified, all physical substance will become transformed, and all the powers of constriction will be mitigated. As a result, the principle of *shechitah* (ritual slaughter) itself will also undergo alteration. By the same token all impure things will then become purified and all prohibited things will become permitted. This is in the mystery of, "The Lord will permit what is [presently] forbidden" (Psalms 146:7).[10]
>
> Performance of the mitzvot and the rectifications that flow from them are operational in all the spiritual universes according to the level of each particular universe. It follows that, as the universes become more and more purified and elevated, the performance of the mitzvot will still be operative, but in a way that is relevant to each level.

The New Torah of the Messianic era is none other than the timeless Supernal Torah that awaits its return and renewed revelation. When this revelation takes place, the

entirety of reality will undergo a complete transformation and the phenomena formulated in this *midrash* and elsewhere will become realized in a very real and concrete manner – albeit stripped of all corporeality. This new reality will be a higher-dimension where everyday physical realities such as ritual slaughter, the act of eating and even the molecular composition of human beings, will defy all presently known criteria. This then is what the Torah, Talmud and *midrash* are also referring to under the multi-dimensional umbrella of "Leviathan".

This new reality inaugurated by the New Torah of Supernal Wisdom is also known in Torah tradition as the Feast of Leviathan. It is an era of universal consciousness, of *all consciousness being conscious of itself* which is the state of God's Own consciousness being united in a seamless network with every single aspect of existence that ever was, is and will be (and was "*never-not*"!). In the English language, the name Leviathan has been borrowed from its Biblical environs to metaphorically conjure up the largest or most massive thing of its kind (the Scriptural term Behemoth – the close relative of Leviathan - is similarity used). Yet, according to the sage-mystics of the Talmud and amplified by the Kabbalah School of the Gaon of Vilna, the *secret* of Leviathan is even bigger than that.

So how big is Leviathan? It is so big that it cannot even begin to be grasped as it's magnitude dwarfs *all of creation* – a hundred billion galaxies each with a hundred billion suns and a billion, trillion infinite spiritual worlds, universes and dimensions of the Light of the *Ain Sof*. Now, that is impossibly big! But, in a very traditional Jewish way of thinking and perceiving, we are going to go beyond our apparent limits, catching a glimpse anyway. This ability, although not due to any merit of our own as individuals or as the collective generation, is translating into *a new responsibility of consciousness* – and that will be our generation's merit. In essence, almost anyone can now chose this – Jew or non-Jew, scholar or layperson, adult or teenager, kabbalist or rationalist. This is possible now because we are the Final Generation at the final edge of

space, time and history. Shalom and welcome to a foretaste of the feast for this is the little, secret "tail" of Leviathan.

Universal Consciousness

Before we can savor a little more foretaste of this Leviathanic feast we must understand the general nature of this illusive higher-dimensional "creature". The image of the Leviathan, a great aquatic beast with a serpent-like body sporting in the primordial sea of life, is one of Judaism's strangest concepts (and there are certainly no lack of them). Yet, Leviathan is very traditional and deeply axiomatic to understanding the very purpose of existence, the messianic role of science as well as the mission of the Nation of Israel and its relationship to the Seventy Nations of the World. Aside from the myriad rabbinic sources, Leviathan raises its ancient head throughout Scriptural verses, albeit cloaked in obscure code language.

Part of the 40th-chapter and the entire 41st-chapter in the book of Job is devoted to Leviathan:

> Can you draw the Leviathan out of the water with a hook or pull his tongue out with a rope...? Shall the companions make a banquet of him or shall they divide him among the merchants? Can you make succot/canopies from his skin or a fish-canopy from his head...?
>
> His sneeze causes light to shine: his eyes are like the waking dawn. Burning lamps go forth from his mouth; sparks of fire leap out... His breath kindles coals and a flame goes out of his mouth. His neck is an abode of strength; before him sorrow is turned into joy... He beholds all high things; he is a king over all the children of pride.

King David, in his Book of Psalms, refers to Leviathan:

> You [God] have crushed the heads of the Leviathan. You will give him as food to the nation of legions (Ps. 74:14).
> The great and wide sea is filled with innumerable creatures great and small. It is there that ships travel, and it is there that You have created the Leviathan to sport with (Psalm 104:26).

Moreover, there are not one but two Leviathans! According to the Talmud the pair of Leviathans is alluded to in the first chapter of Genesis (1-21), *"And God created the great tannaim and every living creature that crawls, where with the waters swarmed after its kind..."* The difficult term *tannaim* has variously been translated as, "giant aquatic creatures", "great sea giants", "reptilian giants" or "sea dragons." Commenting on this term, however, the highly authoritative 13th-century sage and commentator Rashi (who only comments to explain the plain meaning of the text, as is known) writes that: "the *tannaim* are, in the words of the Talmud, Leviathan and its mate, for He created them male and female".[11]

Here is the original text from the Talmud (which itself is a snippet from a much larger exposition there on the matter of Leviathan together with *Behemot/ Shor HaBor*):

> All that the Holy One created in His world He created male and female. Likewise, He created Leviathan the "straight serpent" and Leviathan the "curved serpent" male and female. If He would have allowed them to mate with one another, however, they would have destroyed the world. What then did the Holy One do? He castrated the male and killed the female, preserving her in brine for the righteous/*tzadikim* in the Time to Come.

Additionally, the male and female Leviathans are mentioned explicitly by the prophet Isaiah as the two great serpents, *"...Leviathan the "straight"* [masculine] *serpent and Leviathan the "curved"* [feminine] *serpent"...".*[12]

The Talmud, *midrash* and Zohar are filled with seemingly impenetrable (and outwardly outlandish) statements which refer directly or indirectly to Leviathan. According to the Kabbalists it is because of the fish-like quality of Leviathan that many Jews preserve the custom of eating fish during the traditional Third Meal on Shabbat, or according to others, during all three meals of Shabbat. Leviathan has even entered the *siddur* (Jewish prayer book) in the form of a short prayer that is recited on the last day of the festival of Succot in the late afternoon upon leaving the

succah, "May it be Your will that just as we fulfilled the *mitzvah* of dwelling in the *succah*/canopy in this world, may we merit to dwell in the *succah* of the future made from the skin of the Leviathan".

But, what *is* Leviathan? Is it a mystical legend, remnants of an archaic myth, a rabbinical riddle that can no longer be deciphered? It should be coming clear by now that Leviathan is simply not a big fish and is not even a 'thing". Rather, like the principle of Mashiach ben Yoseph and the Twin Messiahs, the Sacred Serpent and Metatron discussed throughout the *Secret Doctrine of the Gaon of Vilna*, Leviathan is another Torah *meta*-archetype. Leviathan is a great complex of symbols, some more accesible and others more concealed, which stretches out to encompass simultaneously the most fundamental and esoteric concepts in the Torah tradition. Leviathan, throughout Scriptural and rabbinical literature, is a formula that integrates ostensibly diverse ideas into one coherent and unified whole.

Yet, Leviathan is not simply an abstract, "catch-all' collective idea. It is something very real, very alive and very universal as well as very personal. (From the perspective of ultimate reality, it is more real than *we* are!) Only now, in the present stage of history and global development, the totality of its highly interdependent parts cannot be fully revealed. This is because its collective whole is greater than the sum of its individual parts – and it is not lacking a plethora of parts. The whole Leviathan can only be revealed in the higher-dimensional future – if only because the entirety of our present three-dimensional "Flatland" is not big enough to contain it! Yet, as the Gaon, quoting a *midrash* writes, "Whatever will exist in the future already exits now in a smaller [fractal] ratio".[13] Therefore, it is possible to catch a glimpse of the higher-dimensional future even in the very flat "here and now". We are, however, only able to present a rough sketch of Leviathan. The details – which can only be known through direct experience and require *Ruach HaKodesh*/Divine Transmission -- will have to wait to be fleshed out in the future banquet. For now we can only make out the outline of Leviathan's "body". But, as we will see, you can't tell a sacred serpent by its skin alone.

Fractal

Leviathanic Skin vs. Leviathanic Flesh

Let us now return to our Leviathanic "homepage", the enigmatic formula of the sages:

> The Holy One in the time to come will make a feast for the righteous from the flesh of the Leviathan and He will make a *succah*/canopy from the skin of Leviathan... the rest [of the skin] will be spread out by the Holy One upon the walls of Jerusalem, and its *nogah*/radiance will shine from one end of the world to the other, as it is said: "Nations will walk in your light, and kings in the *nogah*/radiance of your rising."

Leviathan, as we understand so far, is the general paradigm for universal consciousness and the unified field of higher-dimensional "knowing". It is the "skin" of Leviathan, however, that supplies the missing link in understanding the Gaon's vision of the ultimate role of science in the Messianic future. In commenting on the rabbis' description of the futuristic Feast of Leviathan, the Gaon left us a lengthier but no less cryptic explanation of this passage:[14]

> "...the rest of [the skin of] Leviathan will be spread out upon the walls of Jerusalem and its glow will radiate from one end of the world to the other... [The distinction between] that which was stated in the first case [of the feast] "from its flesh" and in the second case [of the canopy] "from its skin" is a great secret and exceedingly concealed. [The meaning is that] the [place of] the circumcision is called "flesh" and there it is revealed the expanding light (hesed), as explained previously [in his commentary]. The "skin" is the skin of the *o'rlah* (foreskin) which is the secret of "garments of skin" of *Adam HaRishon* that the sages have alluded to in their statement [Talmud Tractate *Sanhedrin* 38b), "Adam caused the growth of his foreskin" [after initially being created without a foreskin). Originally [his bodily form] was "garments of Light" (*ohr*) and only afterwards was it covered with skin (*o'hr*) and [the inner light] hidden and it will not be revealed until the "Other Side" [i.e., the root of evil] will be removed. This [current] "skin" is the Tree of Knowledge of Good and Evil from which *Adam HaRishon* ate and [thus] generated his own *o'rlah*. This is the secret of the canopy

> and its spreading out upon the walls of Jerusalem for the wall is a wall of [radiant] fire as it is written (Zechariah 2-9), "For I, says the Lord, will be to her a wall of surrounding fire, and will be the glory in the midst of her". And it is written, "As the appearance of fire and a radiance surrounding it". Look in [the vision of] Ezekiel as this is the Tree of Knowledge of Good and Evil, as is known.
>
> At that time [will be fulfilled the verse in Isaiah 11-8, 9], "The nursing infant will play on the hole of the cobra...they will not hurt nor destroy in all my holy mountain: for the earth will be full of Knowledge...". This is the [teachings of the] Torah that have been given over to the *external forces*, but which will then be spread out upon the walls of Jerusalem. This is what is written there, "Nations will walk in your light, and kings in the radiance of your raising" (Isaiah 60-3). "For then I will transform the nations to a pure language..." (Zephaniah 3-9). This is because then the evil aspect of *nogah* will return to good. Therefore, "...and kings will walk in the nogah of your rising".

The full meaning of this highly esoteric passage from the hand of the Gaon is beyond our scope even if such a feat were possible. This is especially true as the Gaon himself wrote that the underlying principle of Jerusalem's radiating "wall of fire" is a "great secret and exceedingly concealed" (which is not a common expression for the Gaon). It is obviously of a nature that still yet in the time of the Gaon (over two hundred years ago) was forbidden to be openly discussed. The historical unfolding of events, however, in the cosmology of the Gaon is mirroring the development of higher levels of consciousness. With the increasing of the spiritual light above so there also follows the increase of the light of knowledge below.

A significant part of the Gaon's Doctrine of Redemption, as explained in Volume I, revolves around the words of the Zohar:

> In the sixth century of the 6th millennium (5,500-5,600 = 1740-1840 C.E.) the Gates of Wisdom from above (Kabbalah) and the fountains of wisdom from below (science) will be opened up... [i.e., simultaneously with each one being the source of stimulation for the other.]

Expounding upon the increasing ability of the more recent generations' Torah scholars to grasp extremely secret and even forbidden truths, the master Kabbalist and one of the leading systematic exponents of the Gaon's system of thought, the *Leshem,* wrote in the beginning of the 20th-century:[15]

> What was forbidden to investigate and to expound upon the day before now becomes permissible the day after. This is felt by every true exegete. Numerous matters during any particular period in the past whose awesome nature repelled one from even approaching... Behold, in the time following the same matter is easily grasped. This is because the gates of human understanding below have been opened up as a result of the steadily increasing Divine revelations above.

In fact, the *Leshem,* who also represents one of the most orthodox schools of Lurianic Kabbalah (the non-Hasidic tradition of the *"mitnagdim"*), has explained to us what was the Gaon's "great secret that is exceedingly concealed". He wrote:

> It is in the secret of "He transforms sin" (Micah 7-18) that he [the Gaon] explained further in Chapter Two [of *Sifra DiTzniuta*] that there is produced from the sin a divine radiance [the two words, *pesha*/sin and *shefa*/divine radiance, share the same three letters only the order of the first two letters are reversed]. This is because when the source of evil is eradicated the powers of constriction (*gevurot*) are sweetened and they are the force through whose agency the sin is materialized. Then, from the [remnant of] sin will be produced a divine radiance. This is also the matter of the Tree of Knowledge returning to its [original] holiness that our master [the Gaon] has mentioned.

What the Gaon is saying, as amplified by the *Leshem,*[16] is that ultimately good and evil are rooted in a common source. More specifically, evil is a fallen and concretized version of the original higher good. The "garments of Light" fall and become "garments of skin"; the *ohr* (with an *aleph*) becomes *o'hr* (with an *a'yin*); and the Tree

of Life's singularity becomes the duality of the Tree of Knowledge; the heavenly Jerusalem's halo of fire collapses into the earthly Jerusalem's walls of stone. Most important here is the model of the relationship between the *o'rlah* and the crown of the sacred phallus, known in Hebrew as the *Brit Kodesh* (lit., the Holy [circumcised phallic] Covenant, i.e., the place of the Sign of the Covenant).

The *o'rlah*/foreskin is a covering that grows around the corona - *ataret hayesod* - of the sacred phallus, yet it too, as the Gaon explained, was once originally rooted in complete holiness. More correctly, it was holiness *itself*. It only now has to be severed ("circumcised") in the present condition of the world because the body, along with the world and consciousness itself, is in a collapsed state. It is, so to speak, infected with over-dominant corporeality. It is now, by way of example, of an "opaque" nature whereas previously its nature was "transparent". The *o'rlah* in its true form is a radiant light that surrounds, like a halo, the place of the crown itself. Just as in the case of a flame whose illuminating light is always surrounded by a glow, so also the Light of holiness (*kedusha*) is always nested within a secondary field of radiance. This is the "*nogah*/radiance surrounding it" (the "it" here in Ezekiel's vision is the *chashmal*/*electrum* of the sacred Adamic *yesodic*/phallic Light, as we will see below). *Nogah* is not the light itself but rather it is the glow emanating out of, interfacing with and surrounding the Light. The Gaon himself states this in his commentary on *Sefer Yetzirah*, the Book of Formation.[17]

Here now is the unexpected novel concept. This secondary *nogah* field of light, just as with the radiance emanating out of and surrounding a flame, is being fueled and projected outward from the very *center* of the source of the light itself! This being the case, the *nogah*/radiance cannot be existentially separated from its source. It is only when any spiritual essence of the surrounding radiance "falls" into a lower, material dimension that its corresponding *nogah*, although neutral in itself and truly an integral part of the sacred source, now thickens into an "opaque" covering called *o'rlah* – a foreskin.

The principle is that the field of *nogah* has always two modes of possible manifestation. If it adheres to the higher or more "inner" source then it becomes a spring of radiating effulgence. If, on the other hand, it succumbs to the "other side" and becomes adhered to the evil it becomes an agent for capturing the essence of the *nogah* and radiating darkness in the world. Consequently, wherever possible it then must be removed or dealt with accordingly.[18]

The *Leshem* clarifies this relationship. He writes:

> When God will purify the entire earth and extinguish evil and all of its manifestations in their entirety, then corporeality and physicality will be distilled and all of it will be transformed into supernal luminosity. Then, the entire Tree of Knowledge of Good and Evil will literally be transformed back into the Tree of Life. Behold, the skin of Leviathan will then also be reconverted from "garments of light" with an *ayin* to "garments of Light" with an *aleph* and that which is now the skin of the *o'rlah* [both spiritually as well as anatomically] will be in the future also part of the corona [of the *Brit Kodesh*] itself. The skin will become [absorbed into] the flesh, all of it now 'consecrated onto God'... [The three klipot/shells of the essence of evil will be nullified, but the covering of] nogah will remain and return to holiness. This is the essential essence that constitutes the skin and therefore, it will remain and return to become holy flesh – [the original Light-body of Adam].[19]

We now have a basic understanding of the relationship between *ohr*/light and its glow of surrounding *nogah* that concretizes into *o'hr*/"skin" and it's covering of *o'rlah*. This relationship is true on the spiritual level as well as on the physical level as each one is an iterating fractal of the other. As this relationship is true on the conceptual level it is also manifested on the anatomical level and this is the secret behind perhaps the most "Jewish" of all rituals - the *mitzvah* of *milah*/circumcision.

Originally, before Adam ate from the potential essence of lower dimensionality (the Tree of Knowledge of Duality), the spiritual light emanating from the crown of his higher-dimensional *yesod*/phallus was naturally enveloped

in a pure aura of radiance - the surrounding and interpenetrating *nogah*. This was, in fact, the reality throughout Adam's higher-dimensional body from head to foot. Thus, Adam actually had two "crowns" - one above surrounding his head called *keter*/crown and one below surrounding the head of his *yesod* called *atarah*, also meaning crown or diadem. They are really two modes of the same spiritual essence mirroring two distinct, yet parallel centers of consciousness or knowledge (both are also refered to as *da'at* - knowledge and union, as explained above).[20]

Only after the "fall" did the spiritual light of his entire body corporealize into our current flesh and thus also the aura surrounding his *Brit Kodesh* mutated into an even thicker type of skin - the *o'rlah*. Previously, in its higher state the function of *nogah* was integral in enhancing and even revealing the true and complete splendor of the Light itself. Now, in its fallen state the aspect of *nogah* requires for the Nation of Israel a *tikkun* - an act of rectification. This is because not only does the *nogah* not reveal the spiritual Light but, due to its corporealization into an *o'rlah*, it conceals its spiritual emanation that is vital for the collective mission of the Jewish people as well as for the ultimate perfection of the world. Therefore, the only remedy for the *Brit Kodesh* is to have the *o'rlah* removed. This is the commandment of circumscion performed when a male is 8 days old.

The necessity of the *o'rlah*'s removal, however, is only temporary. In the Messianic Era of Machiach ben David, the rectification of the *yesod* by way of the ritual of circumcision will no longer be required - not "below" physically and not "above" spiritually.[21] "This is because then", as the Gaon wrote, "the evil aspect of *nogah* will return to good". The holiness bound up within all aspects of *o'rlah* will once again return to the secret of *"nogah lo saveev"* - a radiance interpenetrating and surrounding the holy. This is because the true essence of *nogah* – and all that is associated with it - never dies, it only goes into exile.

The "great secret that is exceedingly concealed" to which the Gaon alludes, is the relationship between *shefa*/radiance and *pesha*/sin, between *ohr*/Light with an *aleph* and *o'hr*/skin with an *ayin*, between the Tree of Life and the Tree of Knowledge, between *nogah* and its ever-potential state of *o'rlah*. A question, however, remains. What does the Gaon mean when he writes, "The *nogah* that has become an *o'rlah* symbolizes the Torah that has been given over to the *external forces* (*sitra achara*). Only in the future will it revert to its original holiness and be "spread out upon the walls of Jerusalem". What is this aspect of Torah and why was it given over to the *external forces*? What are these *external forces* and what do they have to do with the skin of Leviathan and the walls of Jerusalem? We are now going to take an amazing detour but one which will enable us to gain even more grasp of the paradoxical phenomenon of *nogah*.

Fractal 3:
Torah in Exile

Historically we are all aware that for 3,500 years of history the Jewish Nation has been in various states of exile – not being able to live autonomously in their home land under their own laws and teachings of the Torah. That is one mode of exile. Some of us are familiar with an additional concept of exile, that of the *Shechinah* - God's presence – also going into forced exile along with the Nation of Israel. There is, however, another concept of exile that is not familiar to even most Jews due to it being so well hidden. It is an exile within an exile. This is the concept of the Torah *itself* going into exile and being held captive throughout history, as it were, by the "*external forces*" – the roots of evil as they are called in the Kabbalah.

This is a strange concept. We have the Torah in our hands - both the Written Torah and the Oral Torah? Torah is being studied and taught now in more *yeshivot* in Israel, America and elsewhere in the world than perhaps any time in history. How can the Torah be in exile?

There are different aspects of Torah in exile. One of them concerns the corpus of the Oral Torah known as *midrash* and *aggadah*. These are the non-legal and non-

ritualistic layers of the Torah revealed and handed down from Moses and the sage-mystics in every generation.[22]

The Feast of Leviathan and related traditions of the Jewish sages are sections from the *midrash* and *aggadah*. Before one can approach the secret of Leviathan one must first be initiated into the secret behind this third mode of exile. Concerning these strange and "fairy tale-like" concepts throughout rabbinical and kabbalistic literature the Gaon wrote:[23]

> The *aggadot* on the surface appear as wasted expressions, God forbid, yet within them are concealed all the secrets. This is alluded to in the verse, *"And he is afflicted because of our sins"* (Isaiah 53:5).
>
> This passage [*"Behold, my servant will prosper... And he is afflicted because of our sins..."*] is referring to Moses.[24] The intention is that due to the sin of the Bitter Waters (*May Mareeva*) it was decreed upon Moses that the Torah of Moses (*Torat Moshe)* - his holy teachings - would be desecrated by being clothed in forms such as these [superficially strange *aggadic* tales] which have given a place for the scoffers in each generation to belittle them. This is what Moses petitioned from God: not to conceal the secrets of the Torah in these forms, but it was not granted to him. This is the matter of Moses' death and his burial outside of the Land of Israel. In the future the secrets within them will be revealed and this is the New Torah that will be revealed in the future".[25]

The concept of the Torah – the very verses of Scripture itself – being in a state of exile is discussed in the Talmud itself.

> "R. Shimon ben Lakish said, 'There are many verses in the Torah which to all appearances ought to be burnt like the books of the heretics but are really the very essence of the Torah (*Hain, hain gufay haTorah*).[26]

The Leshem explains:

> [Now, consequent to the Fall of Adam] the *external forces* have control over the emanations of the Light of Knowledge that descends below and... this is the exile of the Torah.

> Therefore, the Torah has become clothed in this world in garments and foreign *klipot*/shells that are not befitting her nor comely to her as, for example, the section at the end of section *VaYeshlach*, "And these are the kings that reigned in the land of Edom..." [This one short paragraph contains the foundations for the Zohar's *Sifra DiTzniuta* upon which the Gaon wrote his extensive commentary and forms, as well, the basis for most of Lurianic Kabbalah]. Likewise, is this so in the section of Deuteronomy, 'And the *Ivvim* who dwelt in *Hatzerim*...' [The entire passage appears to be superfluous] and similarly in many places as it is discussed in Talmud Tractate, *Hullin* 60b. In the same manner there are numerous *aggadot* of the Sages which are difficult to even listen to and one's sensibilities are astonished at them. Yet, within them are hidden the secrets of the Torah. This is all due to the emanations of the Light of Knowledge becoming clothed in the *klipot*/shells and in the *external forces*, God save us. The exile of the *Shechinah*, the exile of the People of Israel and the exile of the Torah are all due to the original fall of Adam". [27]

This is the concept of the Torah forced into exile. The secrets of the Torah are temporarily forced to conceal themselves within lowly and unbecoming forms – fantastical, unbelievable and child-like stories. Although there are many hundreds of examples of this genre, the secret of Leviathan is our case in point. Who would think that, among many other fundamental precepts, the relationship between science and religion and the secular and the holy are ingeniously concealed within this impossible "fish tale"?

For sure, the principle of Torah in exile is well known within the Kabbalah. Throughout Jewish history different aspects of the Torah - the virtual "Mind of God" - become fragmented and collapses into various forms of exile. In all cases, however, these aspects of the Torah take refuge or become captive in the last of all places we would think to look, "clothed in garments and foreign *klipot*/shells that are not befitting her nor comely to her". In this form of exile the fountainhead of Supernal Wisdom is subjected to a very different mode of being cast out. The *external forces* involved in this drama are also of a different type and, in some ways, even more dramatic.

In *Kol HaTor* R. Hillel writes (section 6):

Fractal 4:
The Subtle Channel

The most fundamental principle throughout all of creation - all the higher and lower worlds and all that is within them - is the Light of Supernal Wisdom. "The Wisdom of God in the Holiness of Above" contains a unique divine power from whence flows all the spiritual and material properties of the creation... . Not only the general characteristics but also all the details and the fine minutiae throughout all generations are encoded within the Torah. According to the great principle of our Master the Gaon... all the unique characteristics of the upper lights flow from the sublime and holy power of the Light of Supernal Wisdom. Their fractal chips (*nitzotzot*) descend from above to below until [reaching] the world of final manifestation *(Asiyah)* and become concretized in the lower external world. [Thus, it is with] every single characteristic according to its respective source and line of connection, both general and particular. Accordingly, all natural phenomena of the external world are drawn from the power of the Light of Supernal Wisdom. All the essential characteristics that descend from above to below [then] become centralized in seven departments... . These are the Seven Wisdoms... .

All of them [the Seven Wisdoms], all creation, all realities above and below and all that is in them are connected to the Light of Supernal Wisdom via a subtle channel (*tzinor dak)* in the mystery of, "*He suspends the world upon Nothingness* (*bleemah*) (Job 26-6)". This is the filament of "radiance" *(nogah)* in the mystery of *"as the appearance of Electrum (Chashmal)"* (Ezekiel 1-4) which is an acrostic for "Wisdom of Above" *[Chochmah Shel Ma'alah]* which [in turn] are all drawn from the original root in the Light of the Infinite One (*Ain Sof*).[28] All of this is included within the codes of the Torah since *"there is nothing that is not alluded to in the Torah"* and the entirety of the Torah flows from the Wisdom of Above in accordance with the words of the Midrash, *"The distillations of Supernal Wisdom is Torah."*[29] And our Master added, "The distillations of Torah are the natural wisdoms (sciences) of the world below".

The rabbinic principle that *"there is nothing that is not alluded to in the Torah"* is not novel to *Kol HaTor.* It is known elsewhere in the Kabbalah teachings of the Gaon. Once again in his commentary on the Zohar's *Sifra DiTzniuta* he writes:[30]

> The principle is that all which has existed, all which now exists and all which will exist till eternity is all contained in the written Torah from [the first word] 'In the beginning' till [the last words] 'in the eyes of all of Israel'. [This principle refers to] not only the generalities but even the particulars of every single species. [This includes] every individual and all that will occur to him (or her) from the day of birth until his end, as well as all of his transmigrations and all of their particulars and minute details. This is likewise true with every species of animal, beast and every living entity in the world as well as with every herb growing seed, vegetation and mineral - all of their particulars and the minute details of each and every form and sub-species for all eternity. [This includes] what will occur to them and their root.
>
> Likewise, all which occurred to the Patriarchs, to Moses and to the Nation of Israel are all present in each generation as all of their sparks transmigrate in each and every generation, as is known. Similarly, all of the events from the First Man until the end of the Torah are present in every generation, as is known to the one who understands. [Furthermore,] this is the case with every individual person as the *Midrash haNe'elam* (a section of the *Zohar*) began to explain by way of allusion.
>
> All of this is contained in its entirety from the verse 'In the beginning...' till [the chapter beginning with] Noach, as I will explain here, God willing. Its entirety, in turn, is contained within the first passage from 'In the beginning...' till 'that God created', as above. The entirety of this, in turn, is contained in the first verse within its seven words [which contain the information for] the seven millennia of creation as it is written in the first chapter [of the *Sifra DiTzniuta*] "the six millennia are dependent upon the original six days of creation.
>
> Know that all these days [of Genesis] allude to the six thousand years [that creation is to exist in its present form] which are six [macrocosmic] days as it is stated above (*Sifra DiTzniuta* chapter 1), "The six thousand years

> [of creation] depend upon the pre-existing six days [of Genesis]. All of the details of these six days reappear during the six thousand, each one in its day and in its hour. From here [the principle of exact correspondence] you can know the [date of] the final end... and I adjure the reader in the name of the God of Israel not to reveal this." (ibid. previous paragraph)

Thus, we see that all secular knowledge including the current explosion of high technology is securely contained within the Torah. What R. Hillel, in the name of the Gaon, is teaching us here is the very unique inter-relationship between higher wisdom and lower wisdom. The key to this connection is known as the secret of the *Chashmal.*

Chashmal, along with *nogah,* which we have explained above, are two concepts which occur elsewhere in the teachings of the Gaon as well as throughout the teachings of the Kabbalah (e.g., the Ari has entire chapters devoted to the subject). Both terms are mentioned in the Tanach, the Talmud, the Midrash and the Zohar. *Chashmal* is one of the most difficult principles in all of the Kabbalah to understand and it has many far-reaching and abstruse applications. Here we will limit ourselves to the specific context to which the Gaon is referring - the essence of scientific knowledge and its role in future planetary evolution. Also, to the extent that one understands the secret of *nogah's* relationship to *Chashmal,* one will also understand the secret of the relationship in the messianic future of the Seventy Nations to the Nation of Israel.[31]

What this passage from *Kol HaTor* teaches us is that *nogah* is really an aspect in the phenomenon of *Chashmal. Nogah* and *Chashmal* are inseparable and wherever you find one you will find the other. The Gaon, elsewhere, and the Ari state this.[32] Furthermore, we see that *Chashmal* is a concept in wisdom - Wisdom above and wisdom below. *Chashmal* is inseparable from the source of Supernal Wisdom. Therefore, as we have learned, every aspect of *Chashmal*-Wisdom must have an intrinsic surrounding glow of *nogah*-knowledge. Yet, in a state of exile, as we know very well, wherever there was the glow of *nogah* there will now be

the covering of the *o'rlah*. Then, by definition, every aspect of *nogah*-knowledge will have a corresponding covering of *o'rlah*-knowledge. This is what is known as "fallen knowledge" (*N'filat HaDa'at*) and this is what allows for the phenomenon of Torah in exile. *Chashmal*, being the transmitter of Wisdom of Above, should then have a very direct connection with Leviathan, which is the grand archetype for Universal Wisdom and God Consciousness, as we have learned. But before we return to the secret of Leviathan let us first look at the original source for *Chashmal* and *nogah*. The origin for these divine principles were detailed some 2,500 years in one of the most famous Biblical visions - Ezekiel's *Ma'aseh Merkava* – the Workings of the Chariot.

The book of Ezekiel begins:

Fractal 5:
Ma'aseh Merkava and the Glowing Membrane

It happened in the thirtieth year in the fourth month on the fifth of the month, as I was among the exile by the river Kevar; the heavens opened and I saw visions of God. ...Then I looked and behold! A stormy wind was coming from the north, a great cloud with flashing fire and a radiance (*nogah*) surrounding it; and from its midst came a semblance of *Chashmal* from the midst of the fire...

Ma'aseh Merkava - the Workings of the Chariot - is the name given to the collective body of knowledge experienced by the prophet Ezekiel while in a visionary state as he was meditating on the banks of the waters of Babylon. Ezekiel, and the nation of Israel, had been exiled from their home by the hordes of Nebuchadnezzar, King of Babylon and were now in captivity.

His vision contained vital information that was necessary for the Jewish people to understand, including the divine role exile plays in life's drama in general, and in the unique mission of the Jewish people, in particular. The *Ma'aseh Merkava* also revealed knowledge about the deeper reality of exile that would be necessary for future generations. In regards to our own and recent generation -

the Final Generation in the period of the Footsteps of the Messiah - the *Ma'aseh Merkava* contains the blueprint to understand one of the last unexplored frontiers - the exile of Torah into the Seven Wisdoms of the natural world, as we will now explain more fully.

The term chariot or vehicle refers to the virtually endless interconnecting and interdependent parts and processes of creation. The root of the word *merkava* is *r-k-v*, meaning to ride one thing upon another and thus to connect them together (*rechev* - an automobile and *rakevet* - a train - are words created in Modern Hebrew from this root that connotes both linking together and mobility). The "Workings" is the mechanics of how the great interlocking matrix of creation operates. *Ma'aseh Merkava*, then, is the archetypal model or Grand Unified Theory of the entirety of creation, the Divine or spiritual realm, and how the gross, material realm of reality interfaces with the spiritual. Most importantly, *Ma'aseh Merkava* defines and maps out how and at what point the spiritual become physical, the infinite become finite, the internal become external and ultimately how the Light of Supernal Wisdom become "distilled" and iterates into the secular wisdom of the Seven Sciences. Thus, *Ma'aseh Merkava* is also the description of the internal design (the "flesh") and the external design (the "skin") of Leviathan.

Chashmal plays a central role in the theophany of *Ma'aseh Merkava*. *Chashmal* is a type of "garment". It is a garment of spiritual Light for divinity much as our skin is a garment that covers the flesh of the body. It is the final boundary for the inner light of the soul as it completes its infinite descent and makes its initial contact with the external world. This external environment, relative to the internal environment, is the domain of the "*external forces*". Just as our skin protects our bodies from injury and infection *Chashmal* protects every level of holiness from becoming "infected" by its corresponding level of impurity. The skin-like quality of the *Chashmal* acts as the garment or surrounding field of light that protects as well as bridges the two dimensions. (The protective skin-like aspect of

Chashmal is well known in the Kabbalah as the *gematria* of *malbush*/garment (378) is the same as *chashmal* (378)).

Being the border itself between dimensions, *Chashmal* has a very paradoxical nature. It is both inside and outside, it is both *ohr*-Light from within and *o'hr*-skin from without. Yet, the *Chashmal* never actually becomes corporialized "skin", i.e., a true opaque barrier. It only exists in a state of *potential* skin. It is as if it is always on the verge of becoming skin but it never actually does. *Chashmal* is a covering of higher-dimensional Light that oscillates between spirit and matter without actually ever congealing into the "skin" of matter. It is always in a perpetual state of "running to and fro". This was the original "bodily" state that Adam was in before the fall. The "skin" of his boundaries consisted of pure light - *ohr.* Only after the fall the light congealed into skin as we now know it. This is what the verse states, "And the Lord God made for Adam and his wife garments of skin and clothed them".

Once again, in our context *Chashmal* is referring to Supernal Knowledge - "Wisdom of Above" - *Chochmah Shel Ma'alah.* More specifically, *Chashmal* is the boundary that surrounds Supernal Knowledge. This edge is, per force, of a paradoxical nature as it exists in a void of "nothingness", a virtual no-man's and "no-God's" land. This is what R. Hillel referred to above: "..all creation, all realities above and below and all that is in them are connected to the Light of Supernal Wisdom via a subtle channel in the mystery of, "He suspends the world upon No-thingness". This is because it is not a "this" or "that", but rather *Chashmal* is a field of divine energy oscillating "to and fro like the appearance of lightening". Now, as we learned above wherever there is the light of *Chashmal* there is the glow of *nogah* and, in fact, it is the alternating current of the *Chashmal* that generates *nogah* - the radiating halo that surrounds the *Chashmal.* The double rhythmic nature of the *Chashmal* is alluded to by the sages in their homiletic explanation of the term as deriving from the two components of "*chash*" (silent) and "*mal*" (speaking), i.e., alternating between passive and active or negative and positive currents. It is the lightening quick exchange between the two polarities of the *Chashmal* - spirit

and matter - which then radiates outward creating luminosity - the surrounding, glowing *nogah.*

Ezekiel, however, did not immediately behold the *Chashmal* - the Wisdom of Above. Rather, he approached the inner light only after having first passed through three thick membranes of obscured knowledge. This is what he described, "(1) A stormy wind was coming from the north, (2) a great cloud with (3) flashing fire..." These three phenomena are the three known layers of *external forces* that, in a state of exile, will always precede the revelation of the holy. These three layers are the three aspects of the surrounding *o'rlah.*[33] Remember, Ezekiel and the Jewish people were in exile, the *Shechinah* was in exile and so was the Wisdom of Torah in exile. Only after passing through the lower, opaque layers of knowledge did Ezekiel encounter the fourth level which was none other than the radiance of *nogah* "and a radiance (*nogah*) surrounding it; and from its midst came a semblance of *Chashmal* from the midst of the [flashing] fire..."

But, this *nogah* is not exactly the same *nogah* we have been discussing so far, for two reasons. First, we have always been describing the chashmal-*nogah* relationship from "within" the core of divinity extending outward. The aspect of *nogah* in Ezekiel's vision, however, has been approached literally from the "other side" or "backside" of *nogah.* In the Kabbalah these two terms are synonyms for the "*external forces*". Secondly, Ezekiel's *nogah* is no longer a radiance surrounding the holiness, but rather it is a dark glow surrounding and helping to sustain the *external forces,* because it is now in their possession. This is the evil aspect of *nogah* which becomes evil, or more correctly, it reveals its evil potential when the *Chashmal* within it, due to collective transgression, is forced to leave. The ever present halo of *nogah* still remains but now, left naked and unprotected, is vulnerable to spiritual infection and must now play host to a parasitic form of life. *Nogah*'s glowing radiance, previously generated by the oscillation between the *Chashmal's* two modes of *ohr* - "transparent skin" and "translucent skin" now mutates into *o'hr* - an "opaque skin" and becomes the fourth layer or membrane added onto the three original and

external forces. The "inside" has inverted and collapsed upon its own self and become the "outside". The higher-dimensional radiance of *nogah* has fallen into exile.

The process of the membrane of *nogah* being turned, as it were, "inside out" is true on all levels with the ratio of parts to each other always remaining constant (also understood as fractal iteration). As the original sacred glow of the *nogah* goes into exile and it *itself* becomes transformed into the surrounding *o'rlah* so does the *nogah* of Torah Knowledge. An aspect of the essence of the Supernal Wisdom of Above also goes into exile and develops a surrounding thickened membrane - the *o'rlah* of secular knowledge. The laws of the physical universe, all the fields of science and ever-evolving technology are simply the "discovery" and analysis of this aspect of the *o'rlah* surrounding the *"Brit Kodesh"* of Torah. This is Torah in Exile and this is the Gaon's intention that, "This is the Torah that has been given over to the *external forces*" and "it is a great secret and exceedingly concealed".

In truth, the entire physical world is in a temporary "fallen" state covered by an *o'rlah* of thick corporeality and petrified spirituality. Higher-dimensional reality has gone into exile and become the very dimension of the material world as we now perceive it. Life's *o'rlah*, like a thick coating of opaque glue, has been poured out upon all existence revealing now only a faint shadow of its original higher-dimensional transparent luminosity.

This phenomenon is also known in the Kabbalah as *Mishcha D'Chivya* - the "Skin of the (evil) Serpent". Our personal thoughts, memories and very consciousness are also presently concealed beneath a thick *o'rlah* of universal nescience. The Gaon states this as he points out the apparent contradiction in the order of the creation of light in the Genesis cosmogony.[34] The first verse states (Genesis 1, 3-5), *"And God said: Let there be light... and there was evening, and there was morning, one day"*, but a later verse also states (14-19) *"And God said: Let there be lights... and there was evening and there was morning, a fourth day"*. He explains:

> The light which was created on the first day of cre
> was that light with which Adam saw from one end o.
> creation to the other [as mentioned above], but which was hidden away for the [messianic] future. This original light is the light of consciousness (*Ohr HaSechel*), the light which illumines in the heart of the Hidden Consciousness (*Mocha Steema'ah*, lit. the "Concealed Brain"). It is through this which Adam perceived and grasped the entirety of the universe. This is the Light that is hidden away for the future when then, "The land will be filled with knowledge" (Isaiah 11:9).

Aside from the *Leshem,* another chief expounder of the Kabbalah of the Gaon is R. Yitchak Izik Chaver who adds an important amplification upon the comment of the Gaon:

> I have already written in another place at length that the concealment of the first Light is in the sun itself and all of the lights that were created on the fourth day are bodily forms for the first light. This is its place of concealment until the future when then "the Holy One will strip the sun out of its sheath [i.e., its *o'rlah*]... ". Concerning this the prophet said (Isaiah 24:23) "Then the moon will be confounded and the sun ashamed..." [in juxtaposition to the original higher-dimensional Light of the moon and sun]. Likewise, was it the case with Adam. In truth, it was the very light of consciousness itself through which he grasped the entire universe with all of its creations. This is the original light that Adam functioned with before the "fall"... And now this light of consciousness is concealed in the senses which are natural perception via the sensory apparatus. All the approaches of the natural sciences which are attained through the senses and the intellect are clothed within it [physical sensory perception]. Yet, their wisdom is not clear because, in truth, [its true source] is hidden and only shines through the "backside" (lit. the "other side of the wall"). [However], the essence of intellect is the wisdom of Torah which transcends the senses. It is the [universal] Torah which is their soul, the inner light, and it is that which will be revealed in the future as it is written, "And the land will be filled with knowledge...". It is the Torah which is the inner light of the sun and the moon...because the inner light, Supernal Wisdom, is

hidden there and this is what is said, "The distillation (i.e., iteration) of Supernal Wisdom is Torah".

The inner light of the physical world and its exploration - science - will be revealed in the Davidic Messianic Era. This is what the Gaon referred to above when he wrote, "In the future the Tree of Knowledge will completely return to holiness and will, in its entirety, become as an enveloping aura to the [source of] holiness in the secret of "a radiance surrounding it", for the evil aspect of the *nogah* will be reconverted to good and therefore, "kings will walk in the glowing *nogah* of your rising."[35]

Wrapping up this one aspect of Leviathan's tale, when we unify together *Kol HaTor's* disclosure that the higher-dimensional *Chashmal* is also as a code for the Supernal Knowledge of *Chachmah Shel Ma'ala*, together with the Gaon's explanation of the formula, "Kings will walk in the *nogah* of your rising", a breathtaking vision of a futuristic messianic interface between Torah and science emerges. What is emerging from the higher-dimensional inner-depths is that the Seven Wisdoms of science with all of their many branches, leaves and twigs will be stripped of its present *o'rlah.* The essence of their *nogah* will then be revealed as an oscillating aura of ecstatic waves of divinity radiating out of and surrounding the Light of the Torah as an eternal infinite spectrum of halos within halos! The Seven Natural Sciences, their ever growing disciplines and all their technological applications are the very glow emanating out of the Torah. In turn, the entire body of Torah *and* the full spectrum of science will be emanating out of the higher-dimensional Torah - the Supernal Light of Divine Consciousness.

This is the profound and truly messianic revelation of what *Kol HaTor* states in the name of the Gaon, "The distillation of Supernal Wisdom is Torah and the distillation of Torah is the seven natural wisdoms of the world below." This is the secret of "the rest of the radiant skin (*nogah*) of Leviathan that will be spread out by the Holy One upon the walls of Jerusalem, and its radiance will shine from one end of the world to the other, as it is said: "Nations will walk in your light, and kings in the radiance (*nogah*) of your rising"

(Isaiah 60-3).[36] This is the matter of the Tree of Knowledge returning to its holiness that the Gaon explained. This is a small taste of the divine "matter" – the higher-dimensional flesh of the Messianic Age. This is a taste of the Feast of Leviathan. This is the resurrection of Adamic consciousness. And this is the Gaon's secret "back door" entrance to the soul of the Seven Sciences.

Fractal 6:
The Secret Soul of the Seven Sciences

Our ever-fractaling Torah tale of Leviathan is almost over but not quite yet. The virtually never-ending "tail" of Leviathan's higher-dimensional structure will continue to reveal secrets within secrets about consciousness and reality. Concurently, the mystery of the relationship between the Nation of Israel and the Seventy Nations, together with the messianic role of science, will be revealed. The principle of the two "faces" of *nogah* also enables us to unravel another baffling statement of the Gaon of Vilna that we are now going to investigate. In fact, this statement is so controversial (read: delving right into the heart of the matter) that many – both secular and religious scholars – question whether the Gaon could ever had even said such a thing!

R. Dr. Baruch Schick of Shklov was another member of the Gaon's circle and an older colleague of R. Hillel. In the year 1776, a young eighteen year old R. Hillel appeared before the Gaon together with R. Schick and a number of sages from Shklov. Although R. Hillel's eyewitness account is translated in Volume I of the Secret Doctrine of the Gaon of Vilna, it is being brought here again due to its direct relevancy to revealing the Gaon's secret soul of the Seven Sciences. This episode also prepares us for the peculiar case of Rabbi Dr. Baruch Schick.

In the (often deleted[37]) second section of the fifth chapter of *Kol HaTor* entitled *Sha'ar Be'er Sheva* R. Hillel wrote:

> The following episode left a powerful and indelible impression on all of us [who were present at the time]. It

happened in the year 5536 (1776) when I was a young man of eighteen. News spread that a number of anti-Semitic Ukrainian priests were preaching inflammatory sermons in their churches against the Jews. Drawing on false libels that had no basis in fact, they denigrated the ethical conduct and material life of the Jews. One of the priests in the city of Kiev was a Jewish apostate, who spoke out of hatred for his own people. Among other outrages he declared, "The Jews think of themselves as a wise and understanding people. With what are they wise? They swindle and conspire against the gentiles in order to exploit them." The words of the priest stirred up great waves [of hatred] among the masses who heard him.

In the wake of this foreboding news, the heads and leaders of our community in Shklov gathered to confer on what course of action to take in order to forestall any evil. Individuals were chosen from the leaders of the community: my father R. Benyamin [Rivlin], R. Yehoshua Zeitlin,[38] my cousin R. Nota Natkin,[39] and R. Dr. Baruch [Schick]. As is known, all of these men were respected in the court of the king.

They traveled to the capital, Petersburg, and they were received there with honor. This was partly due to a number of important innovations in the area of cures for infectious diseases, as well as in the science of geometry, etc., that had previously been developed by members of this group and which the government was already using. They recounted the actions of the aforementioned priests to the king's ministers. In return they were given positive assurance that a strong order would be issued to prevent the provocations of the priests and their lies about the Jews from continuing.

Upon their return from Petersburg they all traveled to Vilna to our master, the Gaon, and I also traveled with them. They spoke at length with our master about the matter. The Gaon said to them, "Happy are you that you have merited to perform a great *mitzvah*! For not one alone has risen up against us to annihilate us. And the Holy One sends worthy messengers and rescues us from their hands."[40]

Our master continued: "We must know, however, that not only with this do we fulfill our obligation, and not only with this will the matter always be rectified. It is well known

that the greatest weapon of the enemies of Israel is the oft-uttered expression: 'Where is the "wisdom of the Jews" with which they are glorified in their scriptures as a "wise and understanding nation"?' They ridicule us in every generation with similar insults."

"True, there have been unique individuals from among the Torah sages of Israel who have applied their great wisdom to understanding the underlying principles of nature, and thus succeeded in producing significant inventions. To our great sorrow, however, the majority of Torah sages have abandoned the study of the laws of nature, which are all contained and hidden within the wisdom of our holy Torah. [They have done so] despite the fact that this is God's desire, as revealed in our Torah when it states: *'She* [the Torah] *is your wisdom and your understanding in the eyes of the nations'* (Deuteronomy 4:6)."

"We can learn with sufficient clarity what the Torah's intention is [with regard to defining the exact obligation that is implied] in this verse from its actual wording. Nevertheless, at first sight, there is an apparent difficulty [in whichever way one tries to make sense of it]. If, on the one hand, the gentiles would be able to understand the wisdom of our Torah from its simple, literal meaning alone, behold, they can already do this themselves [by simply studying the written Bible]. If, on the other hand, the verse is referring to the wisdom of the Torah that is hidden in the depths of its kabbalistic mysteries, behold, they will never fully know or comprehend this."[41]

"The question is, therefore, how, and under what circumstances, will the gentiles recognize the wisdom of Israel as stated in the verse: 'She is your wisdom and your understanding in the eyes of the nations?'"

"There is no other way to explain the intention of the verse except as follows: First the gentiles will recognize Israel's superior wisdom in the natural sciences. Then they will realize that this wisdom is derived from the esoteric secrets of the wisdom of the Torah. Only then will the verse be fulfilled: 'She is your wisdom and your understanding in the eyes of the nations.' And they will proclaim [the concluding words of the verse,] 'This great nation is surely a wise and understanding people,' i.e. great in wisdom (*chochmah*) and understanding (*binah*). Only thus will the verse be fulfilled, 'God will grant you ascendancy above all

the nations He has made, for praise, fame, and glory.'"

"There is no other avenue to attain this ascendancy except through extensive and well-founded training in both extremities, i.e., from the depths of the earth [science] to the heights of the heavens [Kabbalah]. This is the intention of the verse: *'[Yours, O God, is the greatness and the power, the harmony, the eternity, the splendor and] all that binds heaven and earth'* (I Chronicles 29:11).[42] We must be well versed in the secrets of our Torah that derive from the Supernal Wisdom. And we must be equally well versed in the secret depths of the laws of nature that derive from the wisdom of the Torah. These [two extremities] are interdependent, as indicated in the statement of the holy *Zohar:* 'In the six hundredth year of the sixth millennium, the Gates of Wisdom above, together with the wellsprings of wisdom below, will be opened up, and the world will prepare to usher in the seventh millennium.'"

"It is impossible to climb a ladder whose top reaches towards the heavens without first stepping on the rungs of the ladder that are stationed near the earth. [In the same way it is impossible to grasp the full implications of spiritual truth without understanding its relationship to scientific fact.] This is the essential idea that was conveyed to our father Jacob in his vision of the ladder."[43]

"There is no greater way to sanctify God's Name and save the honor of Israel in the eyes of the nations than to achieve this great end. This is true to an even greater extent now that we are approaching the most opportune time for this vision of the *Zohar* [to unfold], i.e., from 5600 (1840) onwards. Why should we abandon this great repository of the wisdom of our holy Torah, or any part of it, to others, when it will only result in profaning the Name of Heaven and increase the humiliation of the Torah?"

Our master said these things and spoke at even greater length with such powerful fervor that it is impossible to describe in words or in writing. He expressed his happiness and his recognition for those of his students who had, with God's help, expended every effort to fulfill this great mission for the sanctification of the Name of Heaven and the [elevation of the] name of Israel.

Our master said that every single Torah scholar, especially of those initiated into the esoteric wisdom of the Kabbalah,

is obligated to learn at least one of the Seven Sciences enumerated above and teach it to other God-fearing Torah scholars. According to his aptitude and his natural and intellectual inclination, each one should choose one of these wisdoms.

[As a result] many of the sages of our community in Shklov, as well as those from other cities, came to our master the Gaon in order to request his advice in this matter. The Gaon would determine the area of study that was suitable for each and every individual based on his particular aptitude and inclination. In addition, with his divine inspiration (*ruach hakodesh*), he would reveal where each individual's name and mission was alluded to in certain verses of the Bible. At times he would do this by means of a [special system of] divination (*goral*).[44]

The Controversy of Rabbi Dr. Baruch Schick

Rabbi Dr. Baruch Schick (1744-1808) was born in the town of Shklov to a distinguished rabbinical family. He was a Talmudist as well as a *dayan* (rabbinical court judge) and physician. He wrote on medicine, hygiene, physiology, astronomy, trigonometry, geography, the arts and sciences. His father, a Talmudist and *halachic* authority, was the communal rabbi of Shklov for roughly twenty years. Most telling about his rabbinic stature was that R. Schick's uncle was the famed Rabbi Arye Leib Ginzburg known to this day in Torah circles as the "*Sha'agat Arye*" ("Roar of the Lion", after the name of one of his most important published works). R. Schick's uncle, the "*Sha'agat Arye*" is generally considered the greatest Lithuanian Torah authority only next to the Gaon of Vilna himself! But moreover, R. Schick was, like many of his colleagues in Shklov, a unique emerging model of a Torah renaissance man advocating the reunification of Talmud, Kabbalah and science. He is known to the world at large, however, for having translated Euclid's *Elements* into Hebrew, at the Gaon's request as we will see below.

But where R. Dr. Schick really left his imprint – and controversy - in modern Jewish history was recorded in an additional statement that he heard directly from the Gaon

two years after the event recorded above in Kol HaTor. He wrote:

> And while I was in the holy congregation of the crowning glory of Vilna by the Rabbi, the Light, the great Gaon, our teacher and master, the illuminator of the eyes of the exile, the well known saint, honor to our teacher and master Eliyahu, may God guard and bless him. In the month of Tevet, 5538 (Feb. 1778) I heard from his holy mouth, 'To the degree that one is lacking in understanding of the properties of the natural forces he will be lacking a hundred fold in the wisdom of the Torah for Torah and the sciences are intimately connected one to another.[45]

It is due to this quote from the Gaon that R. Dr. Schick recorded in his introduction to his translation of Euclid into Hebrew that he is remembered beyond the few scholars who study the Gaon and his circle. It is also due to this quote (and more below) that the integrity of R. Schick has been questioned. His statement in the name of Gaon has met opposition declaring that the Gaon of Vilna could never have said such a thing with the implication of an absolutely necessary confluence between Torah and science. But rather, it is maintained that R. Schick misunderstood his master's intention due to his being influenced by ideas antithetical to authentic Torah values![46] The section quoted above, however, demonstrates that the enigmatic manuscript of *Kol HaTor* once again resolves unanswered questions and apparent mysteries surrounding the Gaon of Vilna. As we see here, a more detailed parallel of the Gaon's words recorded by R. Schick are verbatim recorded separately by R. Hillel of Shklov!

The controversy surrounding the unexpected image of the Gaon being depicted and quoted in *Kol HaTor* has been described at length in Volume I. This section from *Kol HaTor* above, which is one of many quoting or paraphrasing the Gaon, has compelled some to accuse R. Hillel (or some later Torah scholar and disciple of the Gaon's messianic doctrine) of at best not understanding the Gaon properly and at worse being guilty of falsification, not to mention the appalling offence committed against the Gaon himself of

putting words in his mouth! And now, R. Schick is being accused of the same offence!

Moreover, what makes the case of R. Schick so peculiar is that, despite his being a God-fearing Torah scholar par excellence, a rabbinical judge, and a man of deep integrity, his words are dismissed because in the minds of some it is not possible the Gaon could have said such things or that the Gaon was "misunderstood". It is important to understand the underlying *raison d'être* for these extreme reactions as it enables us to better appreciate how radical the Secret Doctrine of the Gaon of Vilna really is. The reaction of the detractors to both R. Hillel and R. Schick is explicable only because the Gaon was a true Torah "futurist" – a seer whose inner vision of the messianic role of science and technology was so far into the future and so deep in the primordial past - that his doctrine appears, from a simple Torah or religious world view, bizarre and even sacrilegious and heretical. The "great secret that is exceedingly concealed", however, is what the Gaon and his school revealed about the Feast of Leviathan, the future walls of Jerusalem and the glowing *nogah,* which clearly lays out the logical and cosmic template for his unprecedented messianic vision and the role the Seven Sciences *must* play.

But the intention of the Gaon becomes more complex and even more controversial. It is not widely known that R. Schick, in his introduction to his translation of Euclid, continued to write in the name of the Gaon:

> ... and he [the Gaon] gave an analogy to one who has been imprisoned, his mind becomes confused even to the extent that he finds all food repugnant. See the Gate of Spiritual Accounting in the book, Duties of the Heart and the discerning one will understand.[47] He commanded me to translate as much as possible from the sciences into our holy tongue in order to extract from their words that [knowledge] which they have swallowed up.[48]

Echoing the Gaon's own unequivocal language and messianic fervor quoted in part above from *Sha'ar Be'er Sheva*, R. Schick continues quoting his teacher:

> ...and the multitudes will roam free [in knowledge] and understanding will increase among our people of Israel. And [also in order] to remove the boastful arrogance of the tyrants, the multitude of nations who roar at us like the crashing of great waves and raise their voice against us, saying, 'where is your wisdom?' and thus the Name of Heaven is desecrated. ...Also for this reason God's Name, which is desecrated among the gentiles by abusing us and say that we are a foolish people, not a wise one, will be sanctified. Because of this they mock the words of our sages, and say that whoever studies them becomes separated from the norms of civility and from the "real world". Such was not the way of our sages. No mystery, discipline, or science eluded them. This is evident from many statements in the Talmud, made in just a few words. ...Therefore, I have dedicated myself to the sanctification of the name of Heaven by fulfilling the will of the *tzadik*, our Teacher, the saint, may God guard and protect him, to translate everything that is within my power into our holy tongue in order to extract from their words that which they have swallowed up.

Now, what was the Gaon's intention with this puzzling statement? What does he mean that the nations of the world have "swallowed" the Seven Wisdoms of science and that is it vital that the Torah leaders get it back?

As stated and explained at length in *Sha'ar Be'er Sheva* of *Kol HaTor,* the obligation for Torah scholars and kabbalists to study the Seven Wisdoms according to the Gaon is in order to:

1. Perceive the inner wisdom of the Torah
2. Sanctify the Name of God
3. Accelerate the redemption

Clearly, in this episode recorded in Vilna, both the Gaon and R. Schick are exhorting us towards a Seven Sciences consciousness and spiritual activism of obligations one and two - perceiving the inner wisdom of the Torah and

sanctifying the Name of God. But where is the reference to the third obligation, to accelerate the redemption, which as has been explained, is virtually unique within the entire corpus of rabbinical and kabbalistic literature to the Secret Doctrine of the Gaon of Vilna? It would appear that the ability and obligation to help stimulate the redemption process through the phenomenon of the maps, models and metaphors of science is altogether missing from this crucial mission statement of both the R. Schick and his teacher, the Gaon. Or is it?

The Gaon's Methodology

It is a well-known principle in Torah methodology that, "The words of Torah are poor in one place and rich in another". In order to understand the hidden depths of the Gaon's words quoted by R. Baruch of Shklov we must look again into the esoteric writings of the Gaon quoted above along with everything discussed in the previous sub-headings of this chapter (as well as throughout both volumes of the Secret Doctrine of the Gaon of Vilna). When attempting to understand the esoteric teaching of the Gaon we must remember what the Gaon himself emphasized, "All the words of the Kabbalah are a *mashal* ", i.e., a metaphor or analogy that demands a methodological approach in order to uncover the hidden intention.

The Gaon was the synthesis of the true sage-mystic (*chacham-m'kubal*). Yet, as explained in Volume I, he was first and foremost an absolute master of the entire spectrum of esoteric Judaism – the Kabbalah. Along with his absolute allegiance to the Talmud and the sacred minutiae of *halachah*, everything that he analyzed or assessed was also simultaneously done from the perspective of the Zohar and the entire spectrum – both revealed and concealed – of the Kabbalah. Everything he wrote or said was done from a clearly defined system of Kabbalah. His view of history as well as of events destined to unfold in the future followed the most rigorous esoteric cosmology.

Even the apparently simple statements of the Gaon cannot be fully understood without recourse to his esoteric intention. This fact was witnessed by R. Menachem Mendel

of Shklov, one of the Gaon's most outstanding disciples when he wrote:

> I heard from my master on numerous occasions that every one of his explanations of the simple meaning (*pshat*) of the Torah concealed an even deeper significance (*sod*/secret). "Without the secret level", he said, "the simple meaning is simply not true."

Again R. Menachem Mendel of Shklov wrote:

> I am obligated to proclaim that which I heard explicitly from his holy mouth, namely, that he never explained the simple pshat of a single verse if he did not know its inner secret. Only then did he dress the secret in the literal narrative.

As much as is being attempted here to reveal even a fraction of the Gaon's futuristic synthetic vision of science and mysticism, the onus of responsibility falls on the reader "to understand one thing from another".[49] Likewise, we may do well to remember the admonition of the Zohar, "Not every mind can handle this".[50] With that having been said, let us now continue delving into the breath and depth of the Gaon's theory of consciousness and the process through which universal knowledge in the Messianic Era is being slowly, yet steadily, revealed.

What was the Gaon's intent with his command to R. Schick "to translate as much as possible from the sciences into our holy tongue in order to extract from their words that which they have swallowed up"? Bringing together and unifying the various statements of the Gaon, it should be readily apparent as to his intention. The key is the secret of *chashmal* with its oscillating nature of the "inner *nogah* radiating-skin" versus the "outer *nogah* thick *o'rlah*-skin. The Gaon's above quoted expression, "the Torah that has been given over to the *external forces*", is being recast during R. Schick's audience with the Gaon, with the metaphor "to extract from their words that which they have swallowed up". Through a dreadful cacophony of iterating cosmic events, beginning with the collapse of Adamic consciousness, through the Destruction of the two Temples in Jerusalem and up until this very day, Supernal Wisdom's

holy "concealed *nogah*" became lower wisdom's often malevolent "congealed *nogah*". The glow emanating from Supernal Wisdom iterating and scaling down into our earthly Torah has become trapped and held "captive" in the o'rlah of the Seven Sciences. The *shefa*/radiance has inverted on itself to become the *pesha*/"sin", as explained and fleshed out above. It is now the "mission impossible" of the Torah sages and kabbalists to go in, dig it out and bring it back. In accord with the Secret Doctrine of the Gaon of Vilna, this effort at reclamation is integral to the resurrection of Adamic consciousness as well as to stimulation and acceleration of all humanity towards the Feast of Leviathan. To "extract from their words that which they have swallowed up" is "the Torah that has been given over to the *external forces*" and this is "the secret that is exceedingly concealed". And all this is just another day in the life of the covert mission of Mashiach ben Yoseph.

The Secret Soul of the Seven Sciences

It is now clear, together with the previous volume and chapters, that science with its accelerating technology and especially its proliferation of maps, models and metaphors, is a crucial agent in the Gaon's Doctrine of Redemption. The "messianic question" relating to our present era of Mashiach ben Yoseph is, in the larger picture, what science could have played, should have played and theoretically can still play in the hands of Torah-based scholars and kabbalists. The "messianic question", however, concerning the role of science in the higher-dimensional future of the Messianic Era of Mashiach ben David and beyond, is quite different. This realm is literally the Garden of Eden of pure consciousness and supernal wisdom.[51] In a dimension of life where the material world as we now know it will be radically transformed, a reality in which true spirituality will reign supreme and all secrets revealed and every question about life and history will be answered, what role could science, which is the systematic analysis of the structure of nature, possibly play? Can we conceive of the need for mathematics, biology, physics, astronomy, parapsychology, laser optics, paleontology, etc. in "Heaven"? What manifestations could science and technology possibly

take in a dimension where everything will be governed by a new set of cosmic laws - the New Torah of Mashiach ben David and beyond?

From a simple religious or even "spiritual" point of view, once science and technology have fulfilled their purpose in serving humanity and spirituality in this world, it is logical to assume that when the entirety of existence, beginning with the Messianic Era, evolves into the next world, it should then be discarded along with the rest of the trappings of the gross, material world. This is the simple relationship between science and religion in the popular mind of a religious person, even among those who consider themselves "mystical", "new age" and even "kabbalistic". This, however, is far from the essence and the heart of the Gaon's futuristic Doctrine of Science and Kabbalah.

In attempting to probe into the secret soul of science we must reveal the "open secret" about science and technology. Virtually everyone is awed and amazed by technology and its unprecedented achievements. We must ask, however, a deeper question: why is scientific theory and research so exciting, why has it taken the entire world by storm and why do multi-millions worship its methodology, discoveries and achievements as if it were a new religion - "scientism". At the same time, science has often been the modern world's chief source of atheism, disbelief, amorality and anti-spirituality. What is the source of this awesome power with such a paradoxical nature? In a Torah world view and certainly in the Gaon's world view, nothing simply exists by accident or coincidence. Everything has an underlying system and it follows recurring patterns whether through the "front side" or though its own corresponding "backside". Something, therefore, must lie beneath the secular surface of science and technology that is animating it, infusing it with pulsating life and extending itself outward with increasing rapidity. One can sense something growing, something huge, something even "consecrated" and something even transcending most people's concept of religion. Every true lover of science intuitively knows this. To simply attribute such a phenomenon to the "evil forces", the evil inclination or the "other god" is not what the Gaon

has in mind. To philosophy yes, but not to the Seven Wisdoms.[52]

According to the Gaon, aside from the powerful source of messianic stimulation that technology is releasing in its part towards ushering in the next stage of the Creator's plan, there is yet another manner in which science plays a key role. Simply the knowledge of science alone and the theory of its technology when united in the minds of the possessors of the Torah hasten the redemption. In order to understand this unique approach to the study of scientific knowledge we must ask what exactly, in the Gaon's Doctrine of Redemption, is science? In other words, when the Gaon, who was the master kabbalist, was studying or doing science what exactly was he doing? Not what *we* would be doing, with our present conceptions of science and religion, but what was the Gaon doing with science in *his* terms, in *his* reality. We are now looking at science from the inner eyes of the Gaon of Vilna, a vision that challenges virtually everyone.

In *Sha'ar Be'er Sheva* R. Hillel Rivlin of Shklov writes:[53]

> The Torah of our righteous Mashiach derives from the level of the Light of Supernal Wisdom (*Chochmah Shel Ma'alah*). This Torah will be revealed at the end of days by our master Moses with the arrival of Mashiach ben David. Still, to the degree that we are drawn ever closer to the Complete Redemption during the preparatory period of the Beginning of the Redemption, the Torah of our righteous Mashiach will be revealed little by little to select individuals by the Messiah of the Beginning, Mashiach ben Yoseph. His mission thus includes the revelation of all the esoteric truths of the Torah as a preparation for the final redemption, in addition to the ingathering of the exiles and the liberation from foreign domination.

As explained above, "The fractal distillation of Supernal Wisdom is the present Torah." The state of the current Torah is a concretized distillation of the Supernal Torah which we – the equivalent of two-dimensional "flatlanders" - presently have virtually no ability to grasp.[54]

Our current Torah is a "fractured fraction" of God's Supernal Wisdom that has replicated itself by "scaling" down into this dimension (Each dimension itself is a self-replicating iteration of the Light of the *Ain Sof* scaling Itself "up" and "down"). The Torah of the messianic future, on the other hand, is none other than this self-same primordial and eternal Supernal Torah stripped of its present "skin" of corporeality and lower iterations. The revelation of this Supernal Torah with the advent of the Messianic Era of Mashiach ben David, will entail a complete transformation in the very fabric of creation, down to the atomic level, "quantum foam" and beyond, as well as in consciousness itself. This is the New Torah where the most ancient past unfolds into the higher-dimensional future.

The spiritual root of the Seven Wisdoms and all of their many branches, from the perspective of the Gaon's Kabbalah, has been a well-guarded secret by him and his disciples. It is only with the publication of the chapter *Sha'ar Be'er Sheva* from *Kol HaTor,* that a number of the missing links to some of the most esoteric aspects of his system have been released. Even then, we have to appreciate that *Kol HaTor,* written for fellow sage-mystics as a manual for practical application, cross-referencing to his other works and statements, is essential, and is repeatedly done throughout *Kol HaTor.* Because of the great difficulty in understanding *Kol HaTor's* chapter on the messianic role of science and its reconciliation with other statements of the Gaon it remains one of the most controversial concepts in the teachings of *Kol HaTor* (and for this reason it was deleted from one of its two editions, as explained above). Yet, we can now appreciate that concern and even fear is only due to unfamiliarity with the Kabbalah's secret of the fractal iterations of Supernal Wisdom and the phenomenon of "congealed" *nogah.*

The relationship between Torah and natural wisdom goes very deep. We have now seen that they are really both expressions of one unbroken continuum of Divine Wisdom. Furthermore, their distinction is only in quality and not in quantity as each is an exact duplicate of every other, with

both together reflecting and revealing the higher unity of Supernal Wisdom - the Torah of the Future. The present Torah analogues the Supernal Wisdom in the spiritual dimension, and science analogues the Supernal Wisdom in the physical dimension. Because the fabric of the physical plane contains, in exact ration, all the elements of the spiritual and vise versa, each dimension can effect and stimulate each other's own development as prophesied by the Zohar.

The unification between Kabbalah and science cannot be applied simply by pasting the two together or by coercing them to serve side by side on the same university campus. Rather, one must enter into a unique state of inner vision to meld these two extremities together without sacrificing the unique quality of either one. The new synthesis that is created is the *da'at* – the new remerging middle of the intimate union of two modes of wisdom. Referring to such a unique perception R. Menachem Mendel of Shklov writes:[55]

> ...Upper Waters in the secret of Supernal Wisdom and Lower Waters in the secret of wisdom which is the lower creations. They unite in the mind of man....

It is this intimate union that the Gaon is also referring to in the now famous quote from Rabbi Baruch Schick of Shklov:

> To the degree that one is lacking in understanding of the properties of the natural forces he will be lacking a hundred fold in the wisdom of the Torah for Torah and the sciences are interconnected one to another.

And once again the full intent of the Gaon's statement appears in *Kol HaTor* leaving little room for ambiguity where R. Hillel writes:

> An oft repeated expression of his was, "To the degree that one is lacking in understanding of the properties of the natural forces, he will be lacking a hundred measures in the wisdom of the Torah and to the degree which the Torah sages will attain in the research of natural

> phenomena they will add a hundred measures in the wisdom of the Torah.

The isomorphic-like relationship between the two modes of consciousness is further graphically portrayed by R. Yitzchok Izik Chaver (a disciple of a disciple of the Gaon) when he writes:[56]

> The wisdom of the sciences is called external wisdom which is in the mystery of the [surrounding] membranes of the [right, left and middle] brains as well as the brain matter itself relative to the vital forces - *nefesh, ruach* and *neshamah* - that reside within [the physical brain structure].

How will science manifest in the Messianic Age? What is the hidden Leviathanic nature of technology? What is the secret soul of the Seven Science? The radiance of the essence of scientific wisdom in its destined form of the higher-dimensional future is the effulgence radiating out through the membranes of the "walls" of Jerusalem, with Jerusalem itself being the source of the Light. It is the oscillating aura of this surrounding radiance - the *nogah* - that spreads outward through the concentric "walls of waves" of the Jerusalem of the higher-dimensional future. The heavenly city of Light is a vortex of the three "C's" of Consciousness canopied within the "skin" of Leviathan, "and its radiance will shine from one end of the world to the other".

Yet, before science can reveal its true radiant colors it must undergo a transformation of an awesome and even ominous nature. Its present material form must be reconverted back into the Divinity from whence it has originally come. Correspondingly, as we have learned, the same will be true, in exact ratio, with the "garments of skin" and the *o'rlah* of Adam. Currently, science and technology is the aspect of *nogah* that surrounds the *Chashmal* light of the wisdom of the Torah. Only now in its present form science is the "*o'rlah*" of the Supernal Wisdom of the Torah.[57] But when the "good" *nogah* from within the *o'rlah* of scientific wisdom is redeemed and returned to its source in the *Chashmal* light of the Torah, then the "good" *nogah* of

science will also be revealed. The entire world will then know that, in fact, it was the *nogah* of the *Chashmal* of the Supernal Torah that was animating and giving life to scientific wisdom and its manifest destiny. The atheism, disbelief and amorality that science has been so much responsible for, especially during the last 150 years, is only due to the three layers of the "*external forces*" that have grabbed onto the glow emanating out of the higher truth. They are the force behind the false religion of scientism, the misusage, the misinterpretations and the hidden agendas. Without the source of the inner holiness of the trapped radiance, all of the Seven Wisdoms and their technologies would vanish. When the *o'rlah* of Knowledge will be cut off and the heart of mankind will become circumcised, then the holy and eternal essence of science and technology will return to a state of complete holiness.

This process of reclamation, distillation, reintegration and elevation is the ultimate purpose not only of Jerusalem as the world's center of wisdom, but also as the ultimate purpose of the Jewish people. This is what the Sages have said, "This is the grandeur of Israel that was taken away from them and given to the nations of the world".[58] Reclamation and reintegration of secular knowledge is the necessary first step for the sage-mystic towards rectification of the higher realms of spirituality.[59] Yes, scientific theory and technological know-how is only the external aspect of our dimensionality and the lower rungs of the ladder that extends heavenward, but, as we have seen, the very concept of "external" must be completely re-analyzed and turned "outside in" to reveal its hidden divinity - the aspect of *nogah* trapped within the *o'rlah*.

That which appears from a simplified religious and fundamentalist perspective to be a dead, outer crust of external knowledge now reveals itself to be the living skin of an eternal creation - the skin of the great and awesome Leviathan that playfully swims in the Creator's Ocean of Universal Consciousness. Leviathan is a concept that is inherently Jewish. Yet to touch even the outer skin of Leviathan requires a profound intimacy with the secret of the soul of the Seven Wisdoms. It is this layer of

consciousness, when re-absorbed back into the "flesh" of Supernal Wisdom, will reveal itself to be the very "radiant walls of fire" that surround the holy city of Jerusalem like concentric ripples swelling and undulating outward in all directions. This is what R. Hillel writes in *Kol HaTor* in the name of the Midrash: *"In the future Jerusalem will be a beacon to the nations of the world as it is said, 'Nations will walk in your light [and kings in the radiance of your raising".*]

Additionally, R. Hillel writes: "The source and center of the revelation of Israel's wisdom is in Jerusalem". Quoting Isaiah (62-7), *"Don't allow Him to be silent until He will establish, until He will place Jerusalem a praise in the earth",* he also explains that this verse is referring to the praise of Israel's wisdom whose center will be in rebuilt Jerusalem. The inner meaning of the vision of Jerusalem's walls as a great radiating fire becomes clear because on the future map of reality Jerusalem is the center and vortex of the Wisdom of Above.

And again:

> On a number of occasions our Master told us that the most opportune place for the attainment of the "Gates of Wisdom above" and the "fountains of wisdom from below" is in the holy city of Jerusalem - may she be rebuilt and prepared.[60]

The end of science, in the Gaon's Doctrine of Redemption, is the beginning of higher wisdom and Universal Consciousness. A wholly new paradigm of scientific thought has been emerging with ever-increasing velocity since the middle 1800's, and beginning to force in its wake a new mode of messianic consciousness. The hidden light, that will be revealed when science and technology are stripped of their *o'rlah,* is an integral part in the creation story. The secret of science is *not* that of a minor role, an "extra". The explosion of science in the last 150 years is center stage as much as is the return of the Jewish People to the Land of Israel. The "myth" of Leviathan is ringing true. It contains the script for both ancient Jewish spiritual wisdom as well as for what appears as modern secular, non-Jewish wisdom. It is arousing itself

from a deep and ancient slumber. And we have only begun to feel the flexing of its skin: Electromagnetic theory, radio waves, telecommunications, television, computers, atomic energy and the atomic bomb, new psychological and neurological description of the brain, black hole phenomenon, genetic engineering, lasers and the holographic model, relativity, quantum mechanics, fractal geometry, string theory and beyond. The outer *klipot*/shells of the religion of "scientism" - will be discarded, but the spiritual essence that animates and accelerates the phenomena of "external wisdom" will always remain to be eternal and holy as it truly always was.

Furthermore, without the vehicles of the purified Seven Wisdoms of the natural order that are now being revealed at a staggering rate—the "new physics", the "new" biology, the "new chemistry, the "new brain sciences", etc.—we will not be able to tolerate the Inner Light of the New Torah. Without the knowledge of the secrets of the aspect of the natural order that will continue to exist even in the Messianic Era, one will be blinded by the light of the Kabbalah secrets of the Torah revealed at that time. Without the body the soul cannot be fully experienced. Of course, it goes without saying that the body of external science without the soul of Torah is "dead" and all the knowledge of the sciences – the outer *o'rlah* skin of the universe - will not produce any source of true light. And it all goes to show that, as stated above, "You can't tell a sacred serpent by its skin".

R. Hillel writes:

> He [the Gaon] used to say that all that had been revealed, and all that was being revealed, in the exploration of the world through scientific methodology is only as a drop in the great ocean compared to what is [still] concealed in the [universal] wisdom of the Torah and will be revealed in the future, together with the teachings of our Righteous Messiah. These revelations will take place, however, "little by little" to select individuals in the period of the Feet of the Messiah.

On the surface this statement could appear that the Gaon, from a simple religious perspective, is minimizing scientific discovery and its purpose and only has, at best, a secondary role to Torah. Rather, as we have seen, this is far from the Gaon's understanding of science. Traveling in space, the harnessing of atomic energy, probing microscopic worlds, studying the geological record, revelations of the theory of relativity, the invention of the hologram and, of course, the ever-increasing capabilities of the computer itself is not a mere, minor "drop in a ocean". The existence of an outer layer of creation, the world of nature - a very thin, skin-like membrane that clings to every aspect of the outer surface of Higher Wisdom like a form-fitting glove - is also an integral part of the purpose of creation. Rather, the current state of science is "only a drop in the ocean" because this membrane has become disconnected from its source – the great, all-encompassing ocean of Leviathanic Consciousness and Universal Knowledge.

But soon, just like the *klipah*/membrane of the collapsed *nogah* on the anatomical level will be reabsorbed back into the sacred mystery of the *Brit Kodesh*, so also will all aspects of science and technology—and certainly the maps, models and metaphors—be absorbed back into the Universal Torah. Consequently, from an over-simplified "religious" world view, one who rejects the soul of science is cutting off too much *o'rlah*, thus affecting the source of the *Chashmal* – the Torah itself. Regarding this reaction to the essence of the Seven Sciences the Gaon, quoted above by R. Schick, he gave the example of a delirious prisoner rejecting even healthy food as a sign of sickness.

Nothing can stop the rebirth of Leviathan - not its Wisdom from Above nor its wisdom from below. It will come in its destined time, but as the Gaon emphasized in the strongest possible terms the Nation of Israel, the source of the "arousal from below", has the power to hasten the end time, as it is written, "I, God, will hasten it (lit. "her") in its time." Mashiach ben Yosef is a process of gradual redemption initiated and carried out through human creativity and human effort.

It is now clear that a critical part of the mission of Mashiach ben Yosef is fulfilled by the Torah scholars and kabbalists in each generation familiarizing themselves with the Seven Wisdoms. This is in order to redeem the hidden lights being revealed in scientific wisdom and technology. According to the Secret Doctrine of the Gaon of Vilna, when science is studied and integrated into the Kabbalah, this is accelerating the construction of Jerusalem's future "great wall of radiant fire".

The Light of Mashiach ben Yoseph, the Gaon, Rabbienu Eliyahu ben Shlomo Zalman's mission was to help initiate the final stages of redemption. The redemption of the Land of Israel and the redemption of knowledge, both of the Kabbalah and of the sciences. Only with the redemption of the Land of Israel together with the synthesis of knowledge will the people of Israel have true redemption. This is, once again, the inner meaning of what the Gaon told R. Baruch Schick of Shklov, *"And he commanded me to translate as much as possible from the sciences into our holy tongue in order to distill from their words that which they have swallowed...."*.

And when the skin will reunite with the body - the flesh of Leviathan—the great banquet of the righteous/*tzadikim* will begin. The "flesh" is the knowledge of all the secrets of the Torah – the heavenly expanse of the written Scriptures, the oceanic depths of the Talmud and Midrash and the mountains upon mountains of *halachah* all woven together into a seamless unity through the eyes of the Kabbalah. The act of eating, knowing and uniting will be the intimate experience of that seamless holographic spectrum of eternal knowledge. This is the messianic reunion of lower wisdom and Higher Wisdom and this is the inner meaning of the short petition recited upon leaving the *succah*/canapy on the last day of the festival, "May it be Your Will that we merit to dwell in the *succah*/canopy of the future made from the skin of Leviathan".

It is the vision of the Seven Wisdoms of the *future* that form the underlying matrix of the Gaon's Secret Doctrine of Science and Torah even *now* in the final stages

Leviathan

of the Messianic Era of *Machiach ben Yosef.* It is a system that is spiritually threatening in the immediate, and requires personal reevaluation of the consequences it forces. This system is aesthetically breathtaking in its eternal and universal beauty. What is at issue here is more than the compatibility of science and religion, or secular knowledge and spiritual truth.

Rather, the Gaon's messianic vision of redemption demands a deep reevaluation of our very experience of what we thought was clearly physical, secular and profane distinctly separate from what we thought was spiritual, religious and holy. The Gaon's doctrine and secret of *nogah* forces us into a paradigm shift in thought, i.e., it is not a matter of simply understanding a new piece of information, rather one's entire *weltanschauung* must shift altogether at once. Essentially nothing remains the same. Religion is no longer simply religion and science is no longer simply science. The Gaon's New Torah of the future is not this or that, but it is not *not* this and not *not* that.[61] Rather it contains both and yet it is more than both - a higher-dimensional futuristic synthesis that is as challenging to the religious soul as it is to the secular mind. According to the oral tradition R. Hillel of Shklov received directly from his master, this is precisely what we should expect from "the Light of Mashiach ben Yosef" for it is he, the Gaon of Vilna who *"was sent from heaven to reveal the allusions of the Torah on a level for which permission was not granted to his predecessors"* in order to prepare the Final Generation to usher in the last stages in the great drama of creation.

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[1] The physical phenomenon of light is often used in the Torah and by the sages as a metaphor for knowledge and consciousness. We naturally do this ourselves as for example in the expression "Do you see the light?" which of course is not referring to the physical properties of this band in the spectrum of electromagnetic radiation, but rather the intention is "Do you get the idea?" Thus, when we refer to the "Light of the *Ain Sof*" or, as in our case, the "Supernal Light of Knowledge" the sages are borrowing from our physical sensory experience to allude to highly abstract and spiritual concepts.

The deeper truth of the matter, however, is that natural (as well as artificial) light is actually a manifestation of the true Light which is the Light of higher consciousness. As in a Copernican revolution of thought, the Kabbalah turns our perception of "light" on its head. The physical properties of our earthly light are borrowed from the true source of light -

the Light of Supernal Wisdom! Light is no longer a metaphor for something etheric, higher-dimensional or divine. To the contrary, all usage of light in the Torah is referring to actual modes of higher dimensional consciousness. In other words, the phenomena of *Chashmal, nogah,* "wall of fire", "lightening", etc. used throughout this chapter are *not* metaphors but rather they are the actual higher-dimensional phenomena themselves. For this reason, the term light has been capitalized throughout this work when referring to the higher dimensional consciousness to emphasize that, in its root, it is sacred and divine. It is God's Light of Consciousness that is the source of our lower-dimensional light. The earthly and human light with a small "l" is but the fractaled, iterated and infinitely scaled down version of the Light with a capital "L". Worldly light is the "personification" of God's Light and God's Light is not the (projected and anthropomorphized) personification of worldly light. For this reason also, I have capitalized the term *Chashmal* to allude to its divine origins and "Higher Wisdom" is capitalized to designate it as the root of lower wisdom. Likewise, other terms have been capitalized to indicate their unique higher-dimensional origins.

The true kabbalists, in sharp contradistinction to the philosophical and rationalist approach, emphasize that all the apparent anthropomorphisms in the Torah – the projection of human qualities onto the Divine, e.g., the hand of God, the wrath of God, God speaking or appearing to have remorse, etc. - are *not* metaphors. Rather, our human attributes are metaphors for the Divine realm. We and creation are the personification of God, and God is not the (projected and anthropomorphized) personification of humanity and creation. This is the deeper meaning in the Genesis narration that the human being (Adam, being both male and female) and even its bodily form, are made in the higher-dimensional image of God. For one who understands, this is the crucial distinction between a kabbalistic worldview versus a philosophical (i.e., "man-made") view of reality.

[2] Talmud Tractate *Bava Batra* 74a

[3] The two additional esoteric beasts are Behemoth – literally "*animals*", also known as *Shor HaBor*, the "Wild Ox", and *Ziz Sadai*, the "[Wild] Bird of the Field". Alongside Leviathan both of these entities are mentioned in Scripture as well as in Talmud, Midrash and Zohar. Altogether Behemoth and Leviathan are mentioned in the Scriptures in the following places; Isaiah 27:1; *ibid.* 30:6; Psalms 50:10, 73:22, 104: 26; Job 3:8; 40:15, 25. These are the major Talmudic and midrashic sources: *Shabbat* 77b; *Bava Batra* 74a-75b; *Avodah Zarah* 3b; *Chulin* 57b; *VaYikra Rabbah* 13:3, 22; *BaMidbar Rabbah* 21:18, 22; *Pesikta d'Rav Kahana* 6, 29; *Pesikta Rabbati;* 16, 23:5; 48:3; *Midrdash Tanchuma Chaye Sarah* 3, *Shemini* 6, end of *Pinchas*; *R'ei* 6; *Nitzavim* 4; *Pirkey d'Rebbe Eliezer* 9-11; *Yalkut Shimoni* Isaiah 501, Jonah 550; Psalms 882, Job 957; Samuel 161. Additional sources in the *Zohar* are; *Zohar* l, 18b; *Zohar* ll 34, 108, 223b; lll 217a; 240a.
Additionally, they are all depicted in *Akdamut*, a well-known liturgical poem recited in some Jewish communities on the festival of Shavuot. An explanation of these two other phenomena is beyond the scope of the present work, but simply they are particulars in the Feast of Leviathan. Together they constellate a triune structure of right, left and middle. The *Ziz*

essence of aviary life-forms ("white meat") is on the right side (*chesed*); the Behemot essence of terrestrial life-forms ("red meat") is on the left side (*gevura* or *din*); and the Leviathanic essence of aquatic life-forms ("pink meat" as in salmon) is in the middle (*rachamim*). The righteous/*tzadikim* dining at the Feast of Leviathan will have their choice of poultry, red meat or fish! This triune structure is also known as "*chabad*" – *Chochma*/Wisdom, *Bina*/Understanding and *Da'at*/Knowledge. This corresponds to the right and left hemispheres and the "middle brain" structures of the "Godhead".

[4] See above Chapter 2, Sacred Serpent for a fuller explanation of the dimensional terminology of the phenomena and events of the Garden of Eden, esp. the quote there from the *Leshem* and the *Ramchal.*

[5] The pineal gland, and DMT, the neurotransmitter that it produces, is covertly refered to in Torah and rabbinical literature as the legendary *City of Luz,* the indestructible *luz bone* from where the resurrection is initiated and the higher dimensional *luz essence,* the *Tal Orot*/Dew of Light. The pineal body is also the physiological analog for *Peniel,* the Presense or Face of God, one of the names and aspects of Metatron. I plan to present a separate book on this important and seminal subject.

[6] This is also known in the Kabbalah as the central column of the cosmic midbrain of *Adam Kadmon,* the Supernal *Da'at*/Knowledge of the Godhead. This layer of divinity in turn is rooted in the primordial Ray of Light of the *Ain Sof* that penetrates the vacated space known as the *Tzimtzum.* (See above Chapter II, Sacred Serpent for more elaboration).

[7] The term holarchy (spelled with an "a") was coined by Arthur Koestler in his 1967 book, The Ghost in the Machine. The spelling here, holoarchy (spelled with an "o"), is also used extensively by the philosopher and writer Ken Wilber.

[8] *Midrash Rabba, VaYikra* 13:3

[9] Tractate *Chullin, Mishnah* 1:2

[10] *Leshem Sh'vo veAchlamah, Sefer De'ah* p. 114 (57b). *Midrash Tehillim* on Psalm 146:7 states that in the future God will also cause the pig to return to its original state of being kosher. Rabbi Yaakov Emden, states explicitly (ibid, beginning of *Perek Shira* Chapter 5), that "Even with regard to the pig, our Sages have told us (*Midrash Tehillim,* ibid.) that in the Future, the Holy One will return it to us and make it permissible".

Similarly, the Ramchal (R. Moshe Chayim Luzatto, 1707-1746) explains (*Kinat HaShem Tzevaot,* Bnei Brak, 5740, p 117): "The Torah itself will not change, but rather it will be revealed in its aspect of *keter*/crown and not as it is now revealed in its [lower] aspect of *chochmah*/wisdom". See more about the future messianic transformation also regarding the *nachash* above in Chapter II, Sacred Serpent.

It should be noted that the novel expression "New Torah", mentioned in the Midrash that the *Leshem* builds upon, has another possible interpretation that he, however, is rejecting. Some of the classical commentaries (loco cit. and e.g., the Soncino English translation of the Midrash here) emphasize

that the Torah proscriptions regarding ritual slaughter (and any of the other prohibitions) will not change, only that a limited, one-time only exemption (known in rabbinical law as "*horaat sha'ah*") will permit the Leviathan to be killed and prepared for the righteous. According to these commentators, they have the Midrash understanding the verse in Isaiah as, "[A new] Instruction (lit. meaning of the word "*torah*") shall go forth from Me", i.e., an exceptional temporary ruling will go forth from me". It is moot as to whether these later commentaries and similar sources elsewhere were not steeped in the deeper cosmology of the Kabbalah or that they did, in fact, understand the secret of the New Torah of the future conforming to a higher-dimension of reality and simply concealed the matter by intentionally limiting the magnitude of its scope. The doctrine of the Kabbalah School of the Gaon, here being championed by the *Leshem*, however, is very clear and explicit that an entire New Torah of the messianic future, defining an entire new reality is the plain meaning and intention of the words of the Midrash.

[11] Tractate *Bava Batra* 74b. *Rashi* does, however, refer first to a simpler narrative meaning of *tannaim* as, "gigantic fish in the sea". Accordingly, Rashi would then be using the *aggadah* of the Talmud to qualify his first definition as to what type of "ginantic fish" these are.

[12] Isaiah 27:1. There are actually two "other" Leviathans – the "backside" to the two holy Leviathans (See the Möbius strip model in the Appendix). It is they to whom are specifically being referred by the prophet Isaiah that will be destroyed in the beginning of the Davidic Messianic Era. This pair of Leviathans of the *klipah*/backside follows the axiom of "two that are four", i.e., every male and female aspect has their respective (potential) *klipah*. These are the "evil" Leviathans, which cannot exist without their holy counterparts. The male and female Leviathans are in Hebrew *nachash bariach* and *nachash akalaton*. Because of the root meaning of the word *bariach*, the masculine aspect of Leviathan has been variously translated through the ages as the "bolted serpent", "bar-like serpent", "fleeing serpent" and "piercing serpent". The feminine aspect of Leviathan due to its multiple root meanings has been variously translated as "torturous serpent", "crooked serpent" and "twisted serpent". "Straight" and "curved", however, are the more logical translations as these terms not only encompass both the holy and evil aspects of Leviathan, but "straight" and "curved" also identify the primal roots of the two Leviathans as the two modes of the Light of the *Ain Sof* – straight light and curved light (which on an even deeper level are the two Divine forces of the *hasadim* and *gevurot*. See the Appendix for more on *HuG*).

There are a phethora of sources that reveal different aspects of the secret of Leviathan. For example, the *"Ben Ish Chai"* (R. Yoseph Chayim of Bagdad – a major halachic and Lurianic Kabbalah authority for Sephardic Jewery) writes that the two Leviathans are alluding to the "straight light" and the "circular light" of the *Ain Sof*. See, *Ben Yehoyada*, commentining on *Bava Batra*, p. 74.

[13] Likewise, the *Leshem* has written (*Hakdamot uShe'arim, Sha'ar HaPoneh Kadeem*, p.121), "Don't be skeptical as to from where did the sages know all this [information concerning the details of future] since it is written, 'No eye

has seen [the future] except for You God...'. Rather, the sages have said in the Midrash *Kohelet Rabba*, chapter 1, end of verse 8, 'They already saw a little'. And there they asked, 'How did they see? R. Berichya said, 'As through the eye of a needle'". That is, although they could not see the entirety of the higher dimensional "next worlds", they saw and experienced a microcosm or fractals of the higher dimensional reality.

[14] *Sifra DiTzniuta*, Chapter 1, page 20 in the first edition.

[15] *Leshem Shevo veAchlamah*, Section *Biurim*, part 1 pg. 21d.

[16] See also, .e.g., the *Leshem's* additional detailed explaination in *Day'ah*, Section II, *drush* 4, *anaf* 11, *siman* 3, (pg. 103).

[17] *Sefer Yetzirah*, Chapter 1, Mishnah 7, "Ten Sefirot without substance, their end is interconnected with their beginning and their beginning with their end as a flame is connected with a coal...". The Gaon explains, "There are five "fires" in a flame. The first is the blue color that surrounds the wick and corresponds to the *Sefira* of *Malchut*. This is [in the *Ma'aseh Merkava* of Ezekiel] the *'Chashmal* from within the fire'. The second is the whitish color that surrounds it and corresponds to the next six Sefirot. This is called 'fire'. The third is similar to *nogah* which envelopes the fire and is not perceptible except by squinting the eyes [which conceals enough of the bright fire in the middle to reveal the subtle surrounding glow]. This corresponds to the *Sefira* of *Binah* which does not allow for [direct] observation and it is called the 'surrounding glow (*nogah*). The fourth is the illuminating brightness (*zohar*) from the flame...which corresponds to the *Sefira* of *Chochmah*. The fifth is that which allows all of these to be attached to the abstract root of fire and whose color is "blackness"... which is not perceptible at all. This corresponds to the *Sefira* of *Keter* which is called 'black'". See also *Barak HaShachar* with the Gra's commentary to the first chapter of Ezekiel with note at end by R. David Luria. For comparison on the study of the colors of the flame in Chabad Hasidut see *Sha'aray Orah, Sha'ar Chanukah*, R. Dov Ber of Lubavitch, pages 34b-44b.

[18] Besides the glow around the candle flame, another model useful in grasping the seemingly paradoxical light of *nogah* is the sun's corona. The sun is a mass of incandescent gas: a gigantic nuclear furnace where millions of tons of its matter are transformed into energy every second. Surrounding the sun's beaming surface is its corona. The corona is the outermost envelope of gases which forms a veil-like halo around the sun. Normally, it can not be seen with the human eye, but during a total eclipse of the sun by the moon (or with protective glasses), the sun's corona is revealed in all of its magnificence extending far beyond the immediate perimeter of the sun.

[19] Besides the glow around the candle flame, another model useful in grasping the seemingly paradoxical light of *nogah* is the sun's corona. The sun is a mass of incandescent gas: a gigantic nuclear furnace where millions of tons of its matter are transformed into energy every second. Surrounding the sun's beaming surface is its corona. The corona is the outermost envelope of gases which forms a veil-like halo around the sun. Normally, it can not be seen with the human eye, but during a total eclipse of the sun by the moon (or with protective glasses), the sun's corona is

revealed in all of its magnificence extending far beyond the immediate perimeter of the sun.

[20] Conceptually it follows that the halo of radiance enveloping Adam's *atarah*/crown centered below was also a powerful source of illumination as was his crown centered above in his head. This appears to be alluded to by the sages in their statement (*VaYikra Rabba* 20-2), "The protrudence of Adam's *eikev*/heel blinded the globe of the sun", where *eikev*/heel in the Kabbalah is an idiom for the protrudence of the *ateret hayesod*. (*Kehilot Ya'akov*, s.v. *eikev*). "*Eikev* is the aspect of *malchut*" (R. Moshe Cordevero, *Ohr Ne'erav*, s.v. *eikev*), where *malchut* refers both to the feet of the human structure as well as to the *ateret hayesod*, as is known. See also, e.g., the Mishnah in Tractate *Berachot* beginning of Chapter 5, "One must not interrupt one's standing prayer (the *Amidah*) even if a snake is wrapped around his *eikev*/heel". The commentaries explain that this is also an allusion to intruding sexual thoughts.
The higher-dimensional "protrudence of Adam's *eikev*" is a highly esoteric concept in the secret of the *aggadic* statement (*Berachot* 17a), "In the World to Come the righteous/*tzadikim* (*tzadik* = phallic *yesod*, as is well known) will recline with their *atarot*/crowns ***in*** their heads basking in the ecstasy of God's radiance", i.e., the *atarah*/crown of the *yesod* will be elevated to its former radiance.

Even now, after the collapse of higher-dimensional reality, the intrinsic holiness of the sexual organs is well known in Torah. In the second chapter of the classic 13th-century treatise known as *Iggeret HaKodesh* or *Da'at HaKedoshah* (English translation, The Holy Letter, translated by Seymour J. Cohen, Ktav Publishing House Inc. 1976, pp. 40-46) the Ramban (Nachmanides, 1194-1270) writes, "Know that the sexual intercourse of man with his wife is holy and pure when done, properly, in the proper time and with the proper intention. No one should think that sexual intercourse is ugly and loathsome, God forbid! Proper sexual intercourse is called 'knowing' (Genesis 4:1) for good reason. As it is said, *'And Elkanah knew his wife Channah'* (1 Samuel 1:19). The secret reason for this is that when the drop of semen is drawn in holiness and purity, it comes from the source of chochmah (wisdom) and binah (understanding) which is the brain. Understand, therefore that unless it involved matters of great holiness, sexual union would not be called *da'at* (knowing). The matter is not as R. Moses (Maimonides) of blessed memory said in his Guide for the Perplexed (2:36). He was incorrect in praising Aristotle for stating that the sense of touch is shameful for us. Heaven forbid? The matter is not like the Greek said. It smacks of imperceptible heresy, because if the accursed Greek believed the world was created purposely, he would not have said it. We, the possessors of the Holy Torah, believe that God, may He be praised, created all, as His wisdom decreed, and did not create anything ugly or shameful. For if sexual intercourse was repulsive then the reproductive organs are also repulsive... He [however] did not create anything repulsive. The evidence is clear. It is said concerning the act of creation in the Garden of Eden, 'And they were both naked, the man and his wife, and were not ashamed' (ibid. 2:25). All this was prior to their sinning. They were engaged in intellectual matters, and all their intention was for the sake of heaven. For them, the sexual organs were only like eyes or hands or the

other organs of the body... When the hands write a Torah scroll in purity, they are honored and praiseworthy. When they do something improper, they are loathsome. So it is with the sex organs of Adam and Eve. Prior to their sinning, it was one way, but after they sinned, quite different. As in every organ, there is that which is laudatory when a person performs what is good, so there is offensiveness when he does evil... Accordingly, it follows that God's ways are just, holy and pure. All that is ugly results from man's activities."

[21] See above concering the New Torah of the future where current prohibitions will no longer be operative.

[22] A general guideline is that when non-legal material is found outside of the Talmud (the six orders of the Mishnah and the sixty tractates of the Gemara) it is referred to as *midrash* ("expounding"). When similar material is found within the Talmud it is call *aggadah* ("telling"). Approximately a quarter to a third of Talmud is *aggadic* in nature. The term *aggadah* is also sometimes written as *aggadata*, the Aramaic version of the Hebrew *aggadah*. (Although derived from the same root, *aggadah* should not be confused with the *Haggadah* that is read from on the Passover night Seder). There are no simple translations for the terms *midrash* and *aggadah*. They are often translated as "legends of the Jews", "tales of the rabbis" or "Jewish mythology". Relating to this vast corpus of literature, wherein are often concealed the deepest secrets of creation, as "legends" or the Jewish equivalent to fairly tales is, in and of itself, another manifestation of the forced exile" of the Torah.

[23] *Even Shleimah*, page 42 quoting the Gaon's comments on the Zohar.

[24] Talmud Tractate *Sota* 14.

[25] *Even Shleimah*, page 42 note by R. Shmuel Malsan, the editor of *Even Shleimah*. See also, e.g., R. M.M. of Shklov, *Mayim Adirim, Biurim and Likutim*, p. 78, Jerusalem, 1987.

[26] Talmud Tractate *Hullin* 60b.

[27] *Leshem Shevo veAchlama, Sefer Day'ah, D'rush Etz haDa'at*, end. There are many other sources for this concept. See also, e.g., the Ari in *Sha'ar haMitzvot* p.43a:

> There is no doubt that one who sees this statement [referring to another apparently ridiculous *aggadah*] will be appalled as to how the sages included in the Talmud wasted words such as these... There are other statements that confound anyone who hears them. [Rather], all of their expressions are like "coals of fire", mysteries of the Torah which they concealed from the eyes of the simple-minded who are not fitting to grasp their secrets. Therefore, they spoke rhetorically and by way of metaphor [to conceal] in the words of the sages and their riddles. Even their mundane words require study.

In his *Ma'amar HaAggadot* (printed at the beginning of all editions of *Ain Ya'acov*) the Ramchal sheds more light on the *aggadic* portions of the Talmud:

> The sages encoded much of the esoteric tradition that they had received in matters relating to nature or astronomy. In other words, they utilized the knowledge of nature and astronomy that was accepted among gentile scholars of their time in order to transmit something else. Thus, they never intended to teach the physical "facts" concerning these phenomena, but rather, to utilize these facts as vehicles for kabbalistic secrets. One should therefore not think that they were wrong because a particular model, which they used, is no longer accepted. Their intention was to clothe the hidden tradition in the accepted knowledge of their generation. That very tradition itself could have been clothed in a different garment according to what was accepted [as scientific fact] in other generations. And, in fact, the originator of that particular *aggadic* statement would have done so himself if he would have stated it in those other generations.

In *Adir BaMarom* (p. 66b), the Ramchal writes further:

> All the *aggadic* statements that you find in the teachings of the sages concerning the sun and the other stars that are no longer accepted [according to current scientific belief] are referring to the inner dimension of Divine Providence. One who is not familiar with the Paths of Wisdom [the Kabbalah] can only grasp the external structure of reality in accord with its physical description... The essence of the matter is that the sages are referring to the inner structure of reality. This is the knowledge of the Torah, which encompasses all wisdom. It is, however, all in the mystery of the internal design and not in the external form.

See also further quotes concerning the hidden nature of *aggadic* material below in Chapter 4 Fractal 2 concerning the *aggadah* about the dialog between Sasson and Simcha.

[28] The Hebrew terms that R. Hillel, in effect, coins here to describe the phenomenon of the graduated descent of the divine "Mind" of God (*Machashava HaElyon*) are *tzinor dak* and *petil nogah*. *Tzinur* is a pipe, channel, canal, wire or conduit and *dak* means faint, delicate, unperceivable, fine or subtle. *Petil* is a wick, thread, strand, string or filament. If one envisions the relationship of the elements being described as a series of graduated concentric fields or bands of radiating light, this otherwise abstract concept becomes graphically tangible. Supernal Wisdom (the "Primordial Torah") is the source in the center generating the Light; Torah is the substance of the Light emanating from the source, and the Seven Wisdoms are the radiating glow surrounding the Light of Torah.

An incandescent light bulb also analogs these three aspects. It is the filament - the threadlike conductor in the center of the bulb that when heated to incandescence by the passage of current - generates the "glow" of the bulb. The "electrical current" can represent the Supernal Torah – the Thought of God, the heated "filament" would then be our current iteration of the Torah and the "light" radiating out through the membrane of the bulb would be the *nogah* of the Seven Sciences. (The light bulb was not commercially developed until the late 19th-century. R. Hillel, however, was writing at the end of the 18th-century).

The light bulb model also exquisitely analogs the Talmudic description quoted above of the Feast of Leviathan. At the center are the "*tzadikim*" acting as the heated filament transforming ("eating") the energy source (the higher dimensional Leviathanic flesh) into divine Light (the indescribable ecstasy) while being contained within a protective bulb (the *succah*/canopy made from the "skin" of Leviathan) causing the radiating glow (the rest of the "skin" – the *nogah*). One who understands the mechanism behind the secret soul of the Seven Sciences will also see that this relationship replicates itself in exact ratio to the future higher dimensional relationship between Israel and the rest of humanity. In essence, there will be only one cosmic "light bulb" because; in essence there is only one humanity. This is Adam and understanding this, both for Jew and Gentile, is the beginning of Leviathanic consciousness.

[29] *Midrash Rabba Bereishit,* 17-5. The term *naval,* here translated "distillations," literally means "faded," "worn," or "withered." In the context of this midrash the analogy is to a leaf that has fallen off of the Tree of Supernal Wisdom and descended downward into our physical dimension.

[30] *Book of Concealment,* chapter 5.

[31] See above end of note 28.

[32] "*Chashmal* in [the numerical/letter code of] *A"L B"M* equals [the 2nd-century Rabbi] Akiva who was a righteous convert [his parents being converts] which emanates from the membrane of *nogah* that has returned to holliness which is the *Chashmal".* (The Gaon in *Likutey HaGra,* p. 183).

[33] The three aspects are *o'rlah* proper which is the outer skin, *pri'ah* which is the inner skin and the minimal drop of blood which is removing the third, a very subtle and invisible aspect of the *o'rlah.* All three are required for the circumcision to be "kosher". It is because the minimal drop of blood is an integral part of the rectification that even if one is born circumcised or if one is a convert who is previously surgically circumcised, the drop of blood is still required to complete the removal of the *o'rlah.* These same three layers of *klipot* that surround the holy are the basis for another apparently unrelated *mitzvah* - *o'rlah* of fruit trees. It is forbidden for a Jew to eat the fruit of a tree growing in the Land of Israel until it enters its fourth year which is now the eatable "shell" of *nogah.*

[34] *Aderet Eliyahu,* p.37, the Gaon's commentary on the Pentateuch.

[35] Likewise, this principle is explicit in the School of the Ramchal: "The "stormy wind", "great cloud", "flashing fire" and the "*nogah*/glow surrounding it" [of Ezekiel's vision] correspond to the "*tohu*/chaos", "*bohu*/void", "*choshech*/darkness" and *tehom*/abyss recorded in Genesis. They also correspond to the "wind", "thunder", "fire" and "small voice" regarding Elijah [the prophet]. Now, this which is written concerning the *klipah* of *nogah,* "and a *nogah*/glow surrounding it", the reason [that this *klipah* is called *nogah*/glow and not another term such as wind, fire, etc.] is because this membrane is close to the holy... the truth is that because of its closeness it is more easily rectified than the other [three] *klipot.* Therefore, regarding [*nogah*] it is stated, "And the *nogah* will become as the Light" (Habakkuk 3:4). This verse is alluding to the mode of rectification for

this membrane which will become as the holiness of the Light". R. Moshe David Valle, *Mamlechet Kohanim* (commentary to Ezekiel), p. 6, Jerusalem, 2008. See the second part of the verse from Habakkuk and the commentaries there that this transformed *nogah* Light is also referring to the rays of light at Mt. Sinai that radiated out of every one present and remained as the "horns" of Light emanating out of the head of Moses.

R. Moshe Chayim Luzzatto himself writes, "When a rectification takes place, it is [the aspect] of *nogah* that is rectified and then integrated into the holy". *Otzrot Ramchal, Netzavim,* p. 125, Bnai Brak, 1986.

[36] In this context it is possible to suggest that the "nations" (*goyim*) of this verse is referring to the collective Seventy Nations. The (apparently superfluous) additional reference to "kings" (*m'lachim*), i.e., "kings of power", however, is alluding to the *essence* of the future redeemed higher-dimensional "scientists" and (what is currently manifesting as) their scientific methodology and discovery.

[37] For the full details behind this "self-censorship" see Volume I of the Secret Doctrine of the Gaon of Vilna.

[38] See Volume I, Part I, Chapter 1, *The Living Legacy of the Gaon of Vilna,* Section: *The History of Kol HaTor and the Rivlin Family.*

[39] He died 1804. He was a champion of the improvement of the status of Russian Jewry. He presented the Russian government with a project for the establishment of large-scale agricultural colonies for the Jews, as well as plans for industrial plants. In spite of the fact that Shklov was a center of opposition to the Hasidic movement (with R. Benyamin Rivlin at its head), R. Natkin was responsible for freeing the first Lubavitcher Rebbe when he was imprisoned in Petersburg by the Russian government on false charges supplied by other opponents. R. Natkin even owed his success in this *mitzvah* of redeeming Jewish captives to R. Benyamin Rivlin. It was due to the pressure he applied on the officials that the Rebbe was finally freed.

[40] This is a paraphrase of the Passover Haggadah: "Not one alone has risen up against us, but in every generation they rise up against us to annihilate us. And the Blessed Holy One rescues us from their hand."

[41] Many fields and aspects of Kabbalah are not relevant to gentiles or even to Noahides, nor are they obligated to know the entire system of Torah observance upon which the majority of the particulars of the Kabbalah theosophically depend. Noahides, however, are permitted and even encouraged when and where appropriate to become familiar with and even master those parts of the Kabbalah relevant to them along with the *halachic*/legal study of the Seven Noahide Laws and their many details.

[42] The 69th of the 156 Aspects of Mashiach ben Yoseph is: "For all that is in heaven and earth." R. Hillel provides two numerical equivalences that connect this verse to Mashiach ben Yoseph. First, *ki kol* ("for all") equals 80, as does the word *yesod.* Second, *kol b'shamayim v'aretz* ("all that is in heaven and earth") equals 741 as does the phrase Mashiach ben Ephraim. According to the *Bahir* and *Zohar* the phrase "all that is in heaven and earth" corresponds to the *Sefirah* of *Yesod* (Channel), which stands between the eight upper *Sefirot* from *Keter* to *Hod* (Heaven) and the tenth *Sefirah*

Malchut (Earth). *Yesod* thus acts as a channel through which Divine illumination (*shefah*) flows from God's Will (*Keter*) into the lower dimensionality of the physical world (*Malchut*). It is in this sense that it "binds" heaven and earth; *Bahir* 22, 78; *Zohar* 1:31a, 2:116a, 3:257a. See *Sha'arey Orah* 2 (p. 29a); *Sha'ar HaKavanot, Inyan Sefirat HaOmer, Drush* #10. For a diagram of the *Sefirotic* template see the Appendix.

[43] This is based on Genesis 28:12: "[Jacob] had a vision in a dream. A ladder was standing on the earth, and its top reached toward heaven." Jacob is traditionally associated with the *Sefirah* of *Tiferet* which is in the center column of the *sefirotic* Tree of Life (see diagram above). The ladder that Jacob sees "standing on the earth and reaching toward heaven" is this center column that "binds" all of the upper *Sefirot* with the ones below it. This is in accord with what we said in the previous note, namely, that the *Sefirah* of *Yesod*, associated with Yoseph, "binds" all of the *Sefirot* from *Keter* to *Malchut*. This is because every upper triad of *Sefirot* is the "root" of the ones below it. Thus, *Keter* (via *Chochmah* and *Binah*) is the root of *Da'at*; *Da'at* (via *Chesed* and *Gevurah*) is the root of *Tiferet*; *Tiferet* (via *Netzach* and *Hod*) is the root of *Yesod*. This also connects to what we said above (note 17) that the root of *Yesod* extends all the way back to the *Kav Ohr Ain Sof* that "extends from one end of the universes to the other." In a sense, all of these *Sefirot* are points or rungs along the ladder that reaches from heaven toward earth and back.

[44] Along with the systematic usage of *gematria* the scholars of Shklov also employed the *Goral* of the Gaon. This is a well-known methodology revealed by the Gaon for using the Scripture as a source of divination.

The Gaon takes this line of thinking to its logical conclusion. In this case, however, the text of the Written Torah [actually the entire Bible or *TaNaKh*, which is an acrostic for *Torah* (the Five Books), *Nevi'im* (Prophets) and *Ketuvim* (Writings)] becomes the means of divination. Based on the sacred number seven as alluded to in the verse, "Upon one stone are seven facets" (Zechariah 3:9), the practitioner holds a special edition of the Tanach that is printed with two columns on each page and silently meditates on the question he wishes to ask. He then (1) opens "randomly" to any page; (2) turns seven additional pages; (3) counts seven columns; (4) counts seven open paragraphs; (5) counts seven lines down; (6) seven sentences; (7) seven words. The *Goral* was used during the Israeli War of Independence to identify the graves of ten men who had been buried. See *Chazon Tziyon*, p. 16; Simcha Raz, *A Tzadik in our Time*, pp. 162-170 (1977, Feldheim, Jerusalem). See Volume I, Chapter 2, *The Messianic Mission of the Gaon of Vilna*, Section: *Gematria, Transmigration, and Divination.*

[45] In a similar vein in his introduction to *Pe'at HaShulchan* R. Israel of Shklov wrote quoting the Gaon that, "All the wisdoms (natural sciences) are necessary to understand our holy Torah and they are all included within it [the Torah]. To what degree this statement of the Gaon is or is not echoing R. Schick's quote and R. Hillel's is a matter of controversy.

[46] See, for example, Betzalel Landau, in his modern classic biography *HaGaon HeChasid MeVilna*, p. 117. We may point out, however, that R. Schick's Euclid was published eighteen years before the Gaon passed away

and thus, was certainly known to him. It should be noted, however, that the second part of the Gaon's statement quoted in *Kol HaTor* is not found in R. Schick's quotations of the Gaon.

[47] The analogy is that the Torah masters of his generation and the immediately preceding ones that the Gaon is critiquing have been in exiled captivity along with the rest of the body of Israel for so long that even the "healthy food" of the seven natural sciences that flow from the Light of the Torah is found to be repugnant.

[48] Based on the Jeremiah 51:54, "I will remove from his mouth (here referring to Babylon) that which he has swallowed". For one familiar with the Kabbalah of the Ari, this verse in general is describing the archetypal extraction and return of the fallen and trapped fractal sparks of Divinity being held captive by the enemy (both physically and spiritually), any time Israel, the Shechinah and the Torah are subjected to some form of exile.

[49] This is the Gaon's description of *binah*/understanding in his commentary on Proverbs, beg. of Chapter 2. Also, "[When you learned Torah] did you infer one thing from another (*davar mitoch davar*)"? (Tractate *Shabbat* 31a).

[50] This phrase from the *Zohar* is also quoted, e.g., in *Nefesh HaHayim*, Chapter 6 (between Gates 3 and 4), R. Hayim of Volozhin, the Gaon's most illustrious disciple (aside from his disciples from Skhlov).

[51] The term "Eden" is known in the Kabbalah as an expression for the quality and *Sefira* of *Chochmah*/Wisdom, e.g., *Kehilot Ya'akov*, s.v. *eden.*

[52] [The Gaon also] mastered the science of philosophy. He found nothing of any worth in [philosophical speculation], however, except for isolated points that had actually originated with the Torah sages. "The remainder," he said, "lacks any logical [foundation] or moral justification and is based on foolish skepticism. *Sha'ar Be'er Sheva* par #7.

In his introduction to *Pe'at HaShulchan*, R. Yisrael of Shklov quotes a similar statement:

> The Gaon said that he had studied the length and breadth of all the great philosophical writings and had found only two ideas worthy of serious consideration. All the rest, he said, is of little consequence.

As is the case with almost all kabbalists, the Gaon's strong opposition to philosophy is well known. See also his glosses on *Shulchan Aruch Yoreh Deah* 179:6:13 and 246:4:18 where he strongly critiques Maimonides and R. Moses Isserles (the Rema) for being influenced by such ideas.

[53] *Sha'ar Be'er Sheva* Par. #7.

[54] That is, unless we familiarize ourselves with and utilize the maps, models and metaphors of the new sciences together with the basics of Torah and Kabbalah. With this reunification of vessels and lights we can, in fact, begin to grasp and actually "see" the higher-dimensional realty and "see your world in your lifetime" (A Talmudic expression from Tractate *Berachot* 17a.) For an amplification of the concept of "seeing one's world" see my translation elsewhere of a sermon delivered by the talmudist and *ba'al mussar*, Rav Nasan Zvi Finkel (1849-1927), the "Sabba of Slovodka".

[55] R. M.M. Shklov, *Mayim Adirim, Biurim & Likutim*, p. 60, Jerusalem, 1987.

[56] R. Yitzchok Izik Chaver, *Pitchay She'arim* - sect. 2, p. 54.

[57] R. Yitchok Izik Chaver, also explains the GRA's intention in the *Sifra DiTzniuta*. He writes (*Petchai She'arim*, section 1, note on pg. 207-209):

> The concept here is the removal of the "*other side*" and the *o'rlah* as it is from that source that emanates atheism and disbelief that increases during the end of the 6th-millennium before the Messianic Age as the sages have stated, 'During the Advent of the Mashiach (lit. 'Heels of the Messiah) arrogance will increase'. ...[This phenomena] is the evil that adheres to the corona of the *Brit* in the secret of the *o'rlah*. But in truth the evil does not have a separate existence because the evil that is within the "*other side*" will be swallowed up and excised completely as it is written, "I will burn out the spirit of impurity from the land" and "I will remove the heart of stone from your flesh". [...These evil essences] are the two skins [of the foreskin] - the *o'rlah* proper [the outer skin] and the *pri'ah* [the inner skin]. It is they that seize and cling to the holy flesh [of the Torah] due to our many transgressions and transform the words of Torah into disbelief. This is the secret of the Torah that has been given over to the *external forces* [that the Gaon mentioned above]. [There is a third aspect, however,] which is the secret of the "membrane of *nogah*" that adheres to [the surface of] the flesh and there only a drop of blood is necessary to transform it into [complete] holiness by revealing the [crown of the] *Brit*. ...This is the spreading out of the skin upon the walls of Jerusalem...and it also will be used to serve the holy.

[58] Talmud Tractate *Hagiga* 5b. See *Leshem, Day'ah* II, pg.17 and *Hakdamot u'She'arim* p. 48 note. See *Sha'ar HaPsukim, Shemot*, p. 20b, and Tractate *Pesachim* 87b, "Why was the Nation of Israel exiled? In order to gather on to them converts". As it is known in the Kabbalah this process refers to both the reclamation and conversion of righteous gentiles and the reclamation and conversion of righteous knowledge, i.e., the soul of the Seven Sciences.

[59] The *Leshem* writes, (*Leshem Shevo veAchlamah, Day'ah,* sect. 2, p. 181):

> ...the analytical wisdom of science which has been accomplished by all of the investigators is the first level upon entering the *PaRDeS*. However, all of this is only the external aspect of lower dimensionality (*Asiyah*) which is the domain of the sciences".

The Gaon himself alludes to this little understood relationship when he is quoted in *Kol HaTor*, "It is not possible to ascend a ladder whose head extends heavenward without first stepping upon the rungs of the ladder that are stationed near the earth. In this [vision] is hidden the essential intention that was conveyed to our father Jacob [in his dream of the ladder revealing the relationship between spiritual wisdom and natural wisdom].

[60] As noted in the preface, I wrote almost the entirety of *The Secret Doctrine of the Gaon of Vilna* in 1990 while living in the heart of Jerusalem.

[61] See "coherent superposition" in the Appendix for this mode of thinking.

Chapter 4

METATRON

The Mystery of Israel

- Fractal 1: The Edge of the Universe
- Fractal 2: Sasson & Simcha - Two Jews' Blues
- Fractal 3: The "Joy" of Heresy
- Fractal 4: Mashiach ben Yoseph Must Die
- Fractal 5: Einstein in the Klipot
- Fractal 6: Yoseph the Redeemer of Wisdom
- Fractal 7: The Well of Salvation
- Fractal 8: The Time of Our "Simcha"
- Fractal 9: The Age of Lost Kabbalah
- Fractal 10: Metatron - The Real Conspiracy

Summary

In this chapter we are introduced to the most puzzling, even ominous, phenomenon in all of traditional Judaism – some higher-dimensional consciousness known as *Metatron* and its clandestine role in the revelation of Kabbalah and in the evolution of science. Even though we will touch upon this subject only as it relates to the messianic role of Kabbalah and science – Metatron, certainly from this perspective, has never been previously presented to the public. We will begin our approach to Metatron from a wholly unexpected viewpoint – through the lens of the modern telescope. As we peer thought the combined eyes of Kabbalah and technology something else appears on the approaching horizon of the Final Generation, a bizarre End of Days "song and dance" of the *Two Jews' Blues*. This is an extremely-coded formula the sages buried within the pages of the Talmud like a "time capsule" only to be opened up in our generation. According to the Gaon of Vilna himself, he alone was able to decipher its message. Consequently, atheism and its contemporary impact will be viewed from a very unique perspective that is equally shocking to both the secular and religious mind-sets.

Additionally, one of the most important axioms regarding Mashiach ben Yoseph – the mystery of his prophesized death - will be revealed. Unexpectedly, this will lead us to a revelatory insight about the three minds having had the greatest impact upon the 20th-century – Einstein, Marx and Freud. Unbeknownst to themselves, along with an entire generation, they have been dancing to the tune of the Two Jews' Blues. Then we will go "way down to Egypt land" to reveal the espionage "mission impossible" of Joseph and what he brought back from there to his father Jacob and to the collective soul of Israel. The role – and lost opportunity – of the Kabbalah in our generation, will also be surveyed. Then the hero of our story, Metatron, will make his long awaited appearance wrapping up the quadratic higher-dimensional structure of the Josephic Messiah, the Sacred Serpent, Leviathan and Metatron. With Israel, in more ways than one, at the center of a cosmic messianic conspiracy, this is truly the greatest story ever to be told.

Over two hundred years ago R. Hillel Rivlin of Shklov, wrote in his secret doctrine of *Kol HaTor*:[1]

Fractal 1:
The Edge of the Universe

With the gradual opening of the Gates of Wisdom above and below, the messianic revelation which will begin from the year 5600 (1840) will resemble the wisdom of King Solomon in his day. Through our arousal from below, this revelation will result in the development of [larger and more powerful] telescopes that will allow mankind to reach the limits of telescopic observation and actually glimpse the Wondrous End (*Ketz HaP'laot*) that lies in the far reaches of the universe.

This [flood of scientific knowledge] will occur through the inscription of the name "Israel" like the *nogah*/radiance from the luster of the holy celestial creatures (*Chayot HaKodesh*). This is the meaning of the Midrash: *"One celestial creature with its name "Israel" engraved on its forehead stands in the center of the universe."* [2] The words, *"Who is like Your people Israel, one nation in the world"?* (2 Samuel 7:23) will then shine forth in brilliant colors. And the verses, *"All the nations of the world will see that you are called by the name of God and they will be in awe of you"* (Deuteronomy 28:10), and *"[God] will grant you ascendance above all the nations that He has made, for praise, fame and beauty" (ibid.* 26:19), will be fulfilled.

This revelation will first manifest in the holy city of Jerusalem, in accord with the verse, *"Your name is upon Your city and Your people"* (Daniel 9:19), and in accord with the words of the sages: *In the future Jerusalem will be a beacon to the nations of the world, as it is said, '"Nations shall walk in your light"* (Isaiah 60:3).

Who is this *"one celestial creature with its name "Israel" engraved on its forehead, standing in the center of the universe"* upon whom the recent explosion of spiritual and secular wisdom is dependent? What is Israel's connection with this awesome angelic force? And if the Gaon's visionary Doctrine of Redemption is being fulfilled, why is there a sharp division - often an outright antagonism - between these two modes of wisdom? Why is it that we don't see the universal recognition of the wisdom of Israel, which is supposed to be dependent upon this great synthesis? Why instead is this

recognition lavished worldwide upon the ever impressive achievements of science and technology? Is something, God forbid, going wrong?

In order to solve this difficult passage in *Sha'ar Be'er Sheva* -- the Gate of the Well [of Seven Wisdoms] - let us first take a look at this amazing invention which, in the words of R. Hillel, will allow us to *"actually glimpse the Wondrous End (Ketz HaP'laot) that lies in the far reaches of the universe."*

The role that the telescope has played in unveiling the secrets of the physical universe in just the past few decades is phenomenal. Many of the experimental proofs for Einstein's theory of relativity and gravity have been gleaned from these optical extensions of the human brain. Yet, it appears that R. Hillel's prediction goes beyond the development of ever larger and more powerful telescopes. If we are correct, he is referring to the parallel developments that these telescopes have made possible in the field of modern cosmology. One short example will be given which appears to be consistent with R. Hillel's meaning. The excitement and wonderment that is taking place in our own generation, however, is certainly his intention.

The scientific field of cosmology, although as ancient as astronomy, has only relatively recently been coming of age. Cosmology is the branch of the Seven Sciences that is concerned with the nature of the universe as a whole. Modern cosmology involves elements of astronomy, physics, mathematics, philosophy and, according to some, even theology. Because cosmology speaks in a language which combines a number of advanced disciplines there are only a handful of cosmologists who can fully understand each other. And it is this elite international group of men and women who were more amazed than anyone else when, in the early 1970's, they announced to the world that they had discovered the "edge of the universe".

> On April 8, 1973, the following headline appeared in the New York Times: "Men Report Seeing Edge of Universe." Astronomy had, indeed, penetrated to nearly the edge of the universe. But how can the universe have an edge? The Big Bang theory of the origin of the universe had predicted that

there should be a distance in space beyond which no galaxies, stars or any object could appear. Then, in 1960, giant cosmic lanterns called "quasars" were discovered. They were extremely distant, yet they were also extremely bright, so that powerful new telescopes could see them across billions of light-years. Beyond a certain point, however, the quasars, or anything else for that matter, were not to be seen. The reason being that there simply weren't any more. The telescope had reached the observable limits of the far reaches of outer space and man had seen the "edge of the universe".

It is an edge not in space but in time. This is because light - the image that we see - takes time to travel. When we peer into the farthest reaches of the universe, we are not seeing what is occurring there now, but rather what occurred some 15 billion years ago (the current figure for the size/age of the universe). We are only just receiving the picture now after it has taken some 15 billion years to travel. Accordingly, we are not looking at the present but peering deep into our cosmic past, the genesis of creation.

Since the first quasar was discovered they have been found to be quite numerous. Yet no one really knows what they are. They are unbelievably energetic and a few astronomers wonder whether they violate the known laws of physics. One of the discoverers remarked, *"It totally changed our insight and outlook upon the future study of the universe. Even now that we've been with quasars for years, we haven't recovered from the surprise. I simply can't believe it."* The night that he and his co-discoverer concluded that these relatively small objects (each with the luminosity of ten galaxies) were, in fact, real, he went home and told his wife that *"Something horrible happened at the office today."* *"I mean,"* he corrected himself, *"something wonderful."* [3]

Today, this state of wonder is the rule and not the exception throughout all the growing branches of the Seven Wisdoms. Just as the ever widening lenses of the telescope are sharpening their focus on the heavens above and redefining our concepts of the macrocosmic universe, the electron-microscope has been peering into the inner recesses of the atom and beyond. Consequently, this is overturning our conception of the micro-cosmos upon which we walk. Still, even for those familiar with what is going on at the far reaches of these two extremities, another surprise is in store.

Their "new" descriptions of reality are uncannily reminiscent of those given in ancient kabbalistic literature all the way up to the esoteric writings of the Gaon and his disciples. The question that we must now ask is, *"Is there an actual basis for this apparent confluence?"*

Solomonic Science

What is R. Hillel referring to when he wrote that those living in the "Final Generation" before the period of Mashiach ben David would *"actually glimpse the Wondrous End (Ketz HaP'laot) that lies in the far reaches of the universe"?* The term *Ketz HaP'laot* is originally used in the book of Daniel 12:6, *"How long to the Keitz HaP'laot?"* The Hebrew root for *p'laot* translates as both "Wondrous End" as well as "Hidden End", and alludes to both the wonders in the far reaches of the physical universe as well as to the corresponding evolving revelations of the spiritual universe of inner consciousness. Accordingly, R. Hillel is referring to the startling confluence that would take place between secular knowledge and spiritual wisdom immediately prior to the advent of the Messianic Era.

As we have seen in the previous chapter, Supernal Wisdom – the collective root of all consciousness - has an intrinsic dual "internal-external" nature. The messianic era, however, will not be the first time these two modes of consciousness will have been reunified. The confluence between Kabbalah and science "will resemble the wisdom of King Solomon in his day". According to tradition it was during his reign that a similar stage of unification was reached. Thus, in the first book of Kings (5:9-13), it is written:

> And God gave Solomon much wisdom and tremendous understanding. He expanded [Solomon's] heart so that he could understand [the details of wisdom that are numerous] like the sand that is on the shore. Solomon's wisdom thus surpassed the [astronomical] wisdom of the east [Babylon and Chaldea] and the [occult] wisdom of Egypt. He was wiser than all men... . He spoke [of the healing properties] of trees, from the cedar in Lebanon to

> the hyssop that comes out of the wall. He spoke of the animals, birds, insects, and fish.

King Solomon was not only the master scientist, but the master kabbalist. Accordingly, the wisdom that he had amassed was not only of a secular nature, but of a corresponding spiritual nature as well. The *Leshem* explains:

> *It was revealed to him* [King Solomon] *the nature of the entirety of the creatures, all their forces and their components in profuse detail. Likewise, he knew the [spiritual] root of each and every one... .*[4]

King Solomon, the traditional author of the book of Ecclesiastes, wrote a formula that states: "God has set the one parallel to the other" (7:14). This means that the Divine Mind has constructed all existence upon a cosmological law of parallelism. This law is axiomatic throughout *Kol HaTor* and the kabbalistic writings of the Gaon. Let's take a deeper look into this cosmic law.

We have already seen in previous chapters that the development of secular knowledge always mirrors the growth of spiritual knowledge. The international recognition 2500 years ago of the crowning glory of *Chochmat Shlomo* - the Wisdom of Solomon - and his uncontested mastery over the Seven Wisdoms was only a parallel reflection in the physical dimension of an increasing ascendancy of spiritual wisdom. This is a cosmic law that is as true today as it was true in ancient times.

Every scientific fact or new technology is a reflection of a specific spiritual energy that is concurrently being revealed on a higher dimension. Without the *a priori* existence of a spiritual "root," no new scientific discovery or technological advancement could take place. Thus, the astounding and unprecedented discoveries that have burst forth with increasing momentum in the fields of scientific exploration and its sister technologies during the past century - and even the past year - are only the protruding surfaces of an invisible landscape. This landscape, in turn, is being generated from a breathtaking and complex array of spiritual energies and processes that are increasing their

momentum. Both are revealing the secrets of the universe and together are included in the *Ketz HaP'laot* - the Wonders of the Messianic End. As we shall see shortly, however, there is more to the mirror image of parallelism than meets the eye.

Science is very much aware that it is uncovering the secrets of the physical universe and, in fact, a wholly new paradigm of scientific thought has been emerging with ever increasing velocity since the middle 1800's. Electromagnetic theory, radio waves, telecommunications, television, computers, atomic energy and the atomic bomb, new psychological and neurological descriptions of the brain, quasars, black hole phenomenon, genetic engineering, lasers and the holographic model, relativity, quantum mechanics, string theory, fractal geometry, chaos theory and more are just a few of the exciting secrets that have been uncovered in the last hundred years. As explained in the previous chapter, these discoveries are only touching the outer "bodily" skin of the universe. Nevertheless, they are beginning to force in their wake a new mode of consciousness that is clearly messianic in its roots.

Yet, the phenomenon of modern science is activating something much more than even a new paradigm of thought about the observable world around us. According to the Secret Doctrine of the Gaon of Vilna we are now already overlapping the *Ketz HaP'laot* - the Era of Secular/Spiritual Wonderment. Anyone who has knowledge of the Kabbalah teachings of the Gaon, the Ari, the Ramchal and the Rashash cannot but be astounded by what he sees pouring forth from these new sciences and technologies.

Numerous principles and components of the most esoteric truths that were formerly impossible to understand (and certainly to explain) if one was not in a near prophetic state or gifted with *Ruach HaKodesh* (divine transmission), are today clearly being reflected in the facts and theories of ever advancing scientific thought! Some of the most arcane secrets which were previously outright forbidden for the master Kabbalist to discuss openly are sprouting external analogues in some of the last places a traditional Torah scholar would think to look. The keys to unlock the sealed

gates of Jewish mysticism can now be found in the previously unrelated fields of anthropology, topology, gynecology, computer graphics, social sciences, astrophysics, etc., (and even in the theory of evolution, as we will see below). This should no longer surprise us as this is the prophetic destiny of Mashiach ben Yoseph - the Revealer of Hidden Things.

One of the 156 Aspects that together constitute the complete gestalt of Mashiach ben Yoseph is #122 - *Tzafenat Pa'aneach:*

> "Revealer of Hidden Things" (Genesis 41:45) - This was the name given to Yoseph. It signifies that one of the missions of Mashiach ben Yoseph is to reveal the secrets of the Torah in every generation. As is known, this is especially true as the *Ikveta DiM'shicha* approaches.[5]

The mission of Mashiach ben Yoseph is to reveal both the secrets of the physical universe and the secrets of the spiritual universe. According to the Torah law of parallelism, the former is the very reflection of the latter. This is the intent of the *Zohar* when it states:

> In the 600th year of the 6th millennium (1840 C.E.) the Gates of Wisdom above (Kabbalah) together with the wellsprings of wisdom below (Science) will be opened up... [i.e., simultaneously with each one being the source of stimulation for the other].

This is also the intent of the *Leshem* concerning the same law of parallelism:[6]

> What was forbidden to investigate and to expound upon yesterday becomes permissible the day after. This is felt by every true exegete. Numerous matters during any particular period in the past whose awesome nature repelled one from even approaching... Behold, in the following period the same matter is easily grasped. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations from above".

In consequence of the opening of the gates of human understanding in the fields of theoretical physics and modern cosmology, the phenomenon of a new accessibility to

understanding the Kabbalah has already reached a point of near incredibility. Maps, models and metaphors for deciphering the most difficult branches of Lurianic (the Ari) and the Gaon's Kabbalah are unfolding on a daily basis before our very eyes. Without using these new maps and models as guiding lights to understand the Kabbalah, it will remain a tightly closed book for the vast majority of Torah scholars. Certainly, without the study and application of these techonological maps, models and metaphors to peer into the soul of the Torah, the Kabbalah will remain a completely sealed book for Jewish non-scholars as well as for aspiring Torah-based gentiles. It is even questionable to what degree the remaining few elite masters will be able to integrate the vast depths of the science of Kabbalah. Certainly they will be severely handicapped in their ability to communicate the higher-dimensional and highly paradoxical principles of the Kabbalah to aspiring students and to an ever thirsty world. It is a virtual truism that:

Anyone who has not seen the "new sciences" from the perspective of the Kabbalah has never seen the revealed wonders of creation.[7]

On the other hand, any physicist, psychoanalyst, geneticist, mathematician, and certainly the cosmologist, etc. who has had the unique opportunity to catch even a glimpse of authentic Lurianic Kabbalah (of which little is accessible in English) or the Gaon's Kabbalah (of which virtually nothing is available in English) cannot but be astounded at the unlimited treasure of ideas and principles relating directing to each and every separate field of modern scientific thought. And here, in the Kabbalah, they are all bound together and integrated into one coherent meta-system! It is also a virtual truism that:

Anyone who has not seen the Kabbalah from the perspective of the "new sciences" has never seen the hidden wonders of creation.

There is, however, a serious problem here. Mankind has already reached Solomonic proportions of knowledge and we are continuing to ascend at breathtaking speeds. We are

reaching to the limits of space and time until we have, in fact, *"actually glimpsed the Wondrous End (Ketz HaP'laot) in the far reaches of the universe."* Yet, although both modes of existence - the Kabbalah via its revelations from above and science via its discoveries from below - continue to evolve side by side at accelerating speeds, they are two co-existing yet non-intersecting worlds that have yet to share true intimate knowledge and union with each other. And where is the Messiah? Where is Mashiach ben Yoseph whose mission is to unite these two great wonders together in the period of the *Keitz HaP'laot* ? And where is the world's acclaim, *"Who is like your people Israel, one nation in the world?"* Why aren't the nations walking in the light of Israel's techno-spiritual knowledge?

It appears that the prophecy regarding Israel's spiritual ascendancy is flawed by a blatant contradiction. According to the Gaon's Doctrine of Redemption Israel's spiritual and material achievements should have been the guiding light for corresponding achievements in the secular world. Yet, not only do we see no signs of Israel's ascending spirituality, i.e., the worldwide recognition of the wisdom of Kabbalah as the Gaon) spells out clearly in *Sha'ar Be'er Sheva,* we see hardly any direct Torah involvement, let alone Torah direction, in the secular field of development.

Furthermore, where is Jerusalem's role to be found in all of this? And in terms of *Kol HaTor,* where is the Mashiach ben Yoseph whose mission is supposed to be bound up with all these matters? To simply answer by saying that we missed the boat is to miss the point. The Divine Drama must go on and nothing - absolutely nothing - can stand in its way. The process of Mashiach ben Yoseph is a cosmological imperative. Therefore, even if we don't see him openly wearing the mantle of Torah spirituality and residing in a rebuilt Jerusalem, it is only because he has gone underground. Mashiach ben Yoseph has taken an alias. In fact, he is so secretive about it that he doesn't even know it himself!

The Talmud records the following tradition:[8]

Fractal 2:
Sasson and Simcha
Two Jews' Blues

Once there were two Jewish heretics,[9] one was called Sasson (joy) and the other was called Simcha (happiness). Sasson said to Simcha, "I am better than you, since it is written, *'They will obtain Sasson [first] and [then] Simcha'* (Isaiah 35:10). "I," said Simcha to Sasson, "am better than you, since it is written, *'The Jews had Simcha [first] and [then] Sasson'* (Esther 8:17). "One day," said Sasson to Simcha, "they will take you out [from heaven] and make you a runner, since it is written, *'For with Simcha they will go forth'* (Isaiah 55:12). "One day," said Simcha to Sasson, "they will take you out [from heaven] and use you to draw water, for it is written, *'You will draw water with Sasson from the wellsprings of salvation'* (Isaiah 12:3).

The Jewish heretic whose name was Sasson once said to R. Abbahu, "You are destined to draw water for me in the World to Come, for it is written, *'Therefore with Sasson you will draw water from the wellsprings of salvation.'* "If," R. Abbahu retorted, "it had been written, *for* Sasson (*l'sasson*) it would be as you say, but since it is written *with* Sasson (*b'sasson*), the meaning must be that a water-pouch will be made of your skin, and water will be drawn with it.

A strange *aggadah*? Yes, and rightly so, as the hidden message of this 1,500 year old formula has been purposefully concealed from anyone who has not been initiated into principles of esoteric Judaism. Remember what the Gaon taught us above in the fractal #3 Torah in Exile from the previous chapter:

> On the surface the *aggadot* appear as wasted expressions, God forbid, yet all the secrets [of the universe] are concealed within them... In the future these secrets will be revealed and this is the *New Torah*[10] that will be revealed in the future.[11]

The *Leshem* has referred to this same *aggadic* passage in a similar context:[12]

> There are *aggadic* passages in the Talmud whose understanding is completely hidden and yet, all the secrets

of the Torah are buried within them. This is necessary because the secrets that are alluded to in those passages have their origin in the most powerful aspect of Divinity *(orot haGevurot).* They must be concealed so that the *external forces* should not gain access to them.[13] There are, however, certain esoteric truths that can be infected even after they are hidden. As a [double] protection, therefore, these truths are forced to assume an outer garment of tall-tales and exaggerated descriptions which shock one's sensibilities. Such is the case, for example, with the story of Sancheriv, all the tales of Rabba bar bar Channa and the dialogue of Sasson and Simcha.

R. Menachem Mendel of Shklov, one of the Gaon's master disciples wrote:[14]

> There were secrets that the Gaon would not reveal to any of his disciples. The secret of Sasson and Simcha was one of these. Concerning this passage we heard from his holy mouth that one of the earlier masters *(g'dolay haRishonim)* fasted numerous fasts in order to be worthy of having the secret of this passage revealed to him from Above. His request was not granted. Our holy Rabbi, his soul be in Eden, confided that the secret of Sasson and Simcha had been revealed to him and that if he had been created only in order to grasp this matter, it would have been sufficient for him...

R. Yitzchak Izik Chaver was a 19th-century disciple of R. Menachem Mendel of Shklov and another great expositor of the Gaon's Kabbalah. What he has to reveal brings us unexpectedly back to the previous chapter hot on the trail of another tale of that omnipresent Leviathan:[15]

> Certainly, we have no conception whatsoever, even one part in a million, as to what was revealed to the Gaon. Still... a deep secret is alluded here... The Sasson and Simcha that are mentioned in the Talmud are the secret of the two Leviathans... Sasson is the male Leviathan which will be revealed in the Messianic Era at the end of the 6th-millennium and Simcha is the female Leviathan which will be revealed in the Future World beginning with the 7th-millennium... Sasson is the [aspect of] joy that will be revealed within the context of time. It is the secret of the Messianic Era [of Mashiach ben David], the crown of the Holy Covenant *(ateret hayesod)* [which corresponds to the

> end of the 6th millennium]... It is also the secret of the verse, *"For the Jews there was light, happiness, joy and honor"* (Esther 8:16), concerning which the sages said, *"Joy (sasson) alludes to the Covenant of Circumcision (Brit Milah)".*[16] Thus, Sasson corresponds to the secret of *Brit Milah* which is the removal of the *o'rlah*/foreskin from the crown of the [collective] *yesod in* the Messianic Era... .
>
> The explanation is as follows: The *o'rlah* must be removed from the *ateret haYesod* [by means of circumcision]. Until then it is the very source of nourishment that sustains the *external forces* and allows heresy and atheism to flourish. This is particularly true towards the end of the 6th millennium before the advent of the Messianic Era [of Mashiach ben David]. As the sages said, *"In the Ikveta DiM'shicha* [i.e., immediately prior to Mashiach ben David] *chutzpah/arrogance will increase."*[17] When the *external forces* and the *o'rlah* will finally be removed, however, the redeemed essence of the two heretics, Sasson and Simcha, will be revealed.

R. Yitzchak Izik is referring to the various rabbinical traditions of the two Leviathans which were discussed at length in the previous chapter. During our present period of the Final Generation, R. Chaver is revealing that the archetypal characters of Sasson and Simcha and their respective heresies are spiritual fractals (i.e., exact ratios) of the male and female Leviathan! Sasson's heresy is none other than congealed *nogah* currently in the fallen form of an entire generational *o'rlah/foreskin* that must be removed in order to reveal his true essence.

The specific nature of Sasson is clarified further in the continuation of this passage. Here R. Yitzchak Izik is very clear about the *Gaon's* intention regarding the secret of Sasson and he has little doubt as to the contents of the Gaon mystical revelation. He begins by revealing the connection between the *o'rlah*/foreskin of *yesod* and the *ohr*/skin of the Leviathan:

> In this dialogue between Sasson and R. Abbahu the sages are hinting to a secret that is so profoundly overwhelming that it is almost impossible to conceive of it. It is directly related to another statement of the sages [discussed at length above in Chapter 3]: "In the Future the Holy One

will make a *succah* from the *o'hr*/skin of the Leviathan". It is also directly related to the secret of the *o'rlah*/foreskin which is the secret of the "garments of skin" of *Adam HaRishon.* Originally Adam was clothed in "garments of light" which is the [primordial and future] Hidden Light. Only afterwards was he clothed in "garments of skin." This was the result of his eating from the Tree of Knowledge of Good and Evil, which is the secret of the *klipah* of *nogah.* In other words, by eating from the Tree of Knowledge, he created his own *o'rlah.* This is what the sages meant when they said, "[Following the Fall] Adam caused his sacred phallus to become covered by an *o'rlah*/foreskin" (Talmud Tractate *Sanhedrin* 38b). In the future, however, this *o'rlah* will revert entirely to its original holiness in the secret of "*nogah*/radiance surrounding it" (Ezekiel 1:4). In the meantime, this *o'rlah* embodies the concept of the Torah that has been given over to the *external forces.* In the future this *o'rlah* will be redeemed and purified. It will be spread out upon the walls of Jerusalem. This is the meaning of the verse, "*Nations shall walk in your light, and kings in the nogah/radiance of your dawn* " (Isaiah 60:3). This means that the evil aspect of the *klipah* of *nogah* will have reverted to good, as the Gaon has written in his commentary to the *Sifra DiTzniuta.*

The Gaon's explanation there corresponds exactly to the dialogue between the heretic Sasson and R. Abbahu. Based on the fact that the *external forces* also receive their life force through the secret of the Upper Waters which derive from the Great Sea of Wisdom [i.e., Supernal Wisdom], the heretic wanted to grant them a superior position, God forbid. This is because he is the personification of evil that adheres to the crown of the *yesod* in the form of the *o'rlah.* [Although these *external forces* originally derive from the good], he was nevertheless mistaken because the aspect of evil that they do contain will be entirely excised and obliterated in the future. This is the intention of the verses, "*I will excise the spirit of impurity from the earth*" (Zechariah 13:2) and "*I will remove the heart of stone from your flesh".* (Ezekiel 11:19).

The *o'rlah* actually consists of two layers of skin - the *o'rlah* proper [the outer layer of the foreskin] and the *pri'ah* [the inner layer of the foreskin]. There is a third aspect, in the secret of [the field of] *nogah* that is absorbed into the surface of the flesh itself; only a drop of blood is necessary to reveal [i.e., to rectify] the crown of the *yesod* and

transform it into complete holiness. These two outer skins surround and cling to the holy [crown of the Torah] and, due to our many transgressions, they are able to distort the words of Torah and transform them into heresy and disbelief. It is then that the Torah is said to have been given over to the *external forces*.

This is precisely what [Sasson] the heretic meant when he said to R. Abbahu, "You are destined to draw water for me in the World to Come, for it is written, 'Therefore with Sasson you will draw water [from the wellsprings of salvation]." "If," R. Abbahu retorted, "it had been written *for sasson* (*l'sasson*) it would be as you say, but since it is written *with sasson* (*b'sasson*) the meaning must be that a water-pouch will be made of your skin and water will be drawn with it." This [water-pouch] is the secret of the "wall" in the verse, "*For I, says the Lord, will be a wall of surrounding fire for Jerusalem; and a glory in her midst*" (Zechariah 2:9). This means that Sasson's skin will be stretched out like a wall around Jerusalem. It will then be included in holiness and used as a water-pouch to draw forth the waters of Supernal Wisdom.

This is the meaning of what the sages said, "*Joy (sasson) alludes to the covenant of circumcision*" (Tractate *Megilah* 16b). This statement was intentionally mentioned there [in the context of a discussion about the observance of the seven days of the *Succot* Festival], as it is the secret of the *succah* (lit. a canopy, covering or an encompassing field) made from the skin of Leviathan. The numerical value of the word *succah* is 91. The idea of the *succah* alludes therefore to the union between the masculine and feminine polarities of Divinity, *Y-H-V-H* and *A-donoy* whose combined numerical value is also 91. These two Divine Names refer to none other than to the two Leviathans. Understand this.

We have already discussed much of this above and although we may not have been able to follow every thread of thought in this extremely rich constellation of information the major theme is clear. Sasson is the personification of the awesome power of contemporary anti-religious secular knowledge and the phenomenon of universal atheism it has generated in its wake. Moreover, Sasson is a *Jewish* atheist - the modern *apikorus* (the traditional label for a previously observant and/or learned Jew who rejects fundamental tenets of Judaism). He is also called Sasson because he is

exceedingly full of joy over what he has been discovering and developing in the dimension of science and technology. But before we take a look at what he has found that has made him so joyful one point must be clarified. How do we know that Sasson's heresy has grown out of secular knowledge and is not referring to *idolatrous* religious beliefs?

The question can be reframed as this: In the Final Generation of the Messianic Era of Mashiach ben Yoseph, who is the manifestation of the archetype of the Jewish heretic Sasson? In the time of R. Abbahu he would have been a member of either the *Tzadukim* (Sadducees) or the early Jewish-Christian sectarians. These groups, however, no longer exist today.[18] In fact, modern Torah leaders maintain that, *"The various forms of heresy that were propagated in Talmudic times no longer exist today."*[19]

As is known, however, every *aggaddic* passage must have significance in each generation. This is especially the case with the passage concerning Sasson and Simcha, as we have just learned above:

> Heresy and atheism will flourish towards the end of the 6th-millennium before the advent of the Messianic Era [of Mashiach ben David]. As the sages said, "*In the Ikveta DiM'shicha* [i.e. prior to Mashiach ben David] *chutzpah/arrogance will increase*".

So where, in the period of *Ikveta DiM'shicha*, is the Jewish "joy" of heretical doctrine? We don't have far to look. Along with the industrial, technological and scientific revolutions that have ushered in a new age of knowledge, a new brand of heresy has also been fostered. Everyone is aware of the galloping power of science riding on the backbone of the theory, or according to some the "fact", of evolution. And everyone is aware of the theological havoc that the theory of evolution has wrought, not just amongst traditional Jewry, but amongst religious people throughout the world. In one form or another, science has put religion on the defensive. Religion can secretly feel as if science has pulled - or at least is trying very hard to pull - the cosmic carpet out from underneath its feet. Whether it is the scientific description of the secrets of the physical world via

modern physics, the scientific description of the mind and its mysterious functions via the different schools of psychology, or the scientific description of history and economics via the theories of political science, religion - and Torah included - has never met such a formidable foe. Throughout history there have been many powerful and seductive forms of heresy, but science exhibits a potency that surpasses them all.

The religion of "scientism" has struck and this is the *chutzpah* - the arrogance of atheism - that has been increasing and spreading like a new strain of virus. It is interesting that the Hebrew word *chutzpah* has recently become incorporated into the English language and thought, and is an almost universally understood idiom. Another gift Jewish culture has given the world? But the *chutzpah* of modern heresy also has something else oddly Jewish about it. Modern science, for all of its heresy, seems to have been stimulated if not outright conspired by none other than the Jews themselves with an entire army of "Sassons" leading the revolution.

Fractal 3:
The "Joy" of Heresy

Paralleling the extraordinary explosion of science and technology in the 19th, 20th and now the beginning of the 21st century, another strange phenomenon has been unfolding. This involves the unusual role that Jews have played and continue to play as leaders in the scientific and Cultural Revolution. Everyone knows it, yet the facts never cease to amaze us.

Inaugurated in 1899, the Nobel Prize is bestowed annually upon those individuals who have "rendered the greatest service to mankind." Between 1901 and 2009, at least 179 Jews (and persons of half or three-quarters Jewish ancestry) have been awarded this prestigious acknowledgement, accounting for 22 percent of all individual recipients worldwide and constituting 36 percent of all U.S. recipients during this period. That is over 100 times the Jewish percentage of the world population. (Jews currently make up

approximately .25 percent of the world population and 2 percent of the population of the United States).[20]

Although, as previously discussed, the ancient talmudists and kabbalists were renowned in their times as masters of mathematics, astronomy, medicine, physics, etc., it was not until the cultural, educational and political emancipations of the 19th-century that Jews made scientific contributions to the secular world at large. In fact, it was only after 1870 when Jews, completely out of proportion to their numbers, played a major role in the unfolding of modern physics which set the stage for modern atomic and quatum physics.

The extent of Jewish involvement in modern science, both quantitatively and qualitatively, is legendary in its own time. There is one man, however, who symbolizes the essence of modern science and its quest for unlocking the secrets of the universe. This man is Albert Einstein. The ideas of Einstein are fundamental principles upon which the whole of science rests. Einstein not only revolutionized science, but philosophy and political relations as well. (During the birth of the State of Israel David ben Gurion even offered to Einstein to become Israel's first president!) In the words of a 1952 editorial, Einstein "opened a new era in the history of mankind... he has impressed the stamp of his ideas on the whole of the twentieth century."[21] And, of course, the equation he authored - $E=mc^2$ - which reveals that matter and energy are really two modes of the same essence - has become the very logo of modern science.

> Carved in the white walls of the Riverside Church in New York, the figures of six hundred great men of the ages - saints, philosophers, kings - stand in limestone immortality, surveying space and time with blank imperishable eyes. One panel enshrines the geniuses of science, fourteen of them, spanning the centuries from Hippocrates, who died around 370 B.C.E. to Albert Einstein, who died in 1955. In this whole sculptured gallery of the illustrious dead, Einstein is the only one who shook the world within the memory of most living men [this was written in 1957]."[22]

Once while visiting the San Diego Museum of Natural History I surveyed a display of the different stages of primate development according to the theory of evolution. An ancient tree lemur was followed by an ape-like being which in turn was followed by a caveman-like creature followed by Neanderthal man and finally culminating in the crown of creation - modern man. Whose image was used to represent the highest rung of intelligence in the evolutionary ascent of man? Who represents the essence and highest perfection of wisdom? Einstein the Jewish scientist!

Albert Einstein revolutionized the ideas of space, time and motion. In doing so he solved several cosmic mysteries, and rewrote the theory of gravity. His equations anticipated our age of nuclear energy, space flight, radar, laser beams and atomic clocks. Einstein pointed to possibilities, so far unfulfilled, of transcending time. And he laid down rules governing the history and fate of the entire universe. The geneticist J.B.S. Haldane called Einstein "the greatest Jew since Jesus." [23]

Regardless of whatever Jesus's religious beliefs may have been, he was very Jewish (as the Christian world is admitting more and more) and his effect and popularity in the world is indisputably phenomenal. Likewise, regardless of Einstein's religious beliefs - he was a proclaimed Spinozian atheist despite his over-popularized saying that "God does not play dice with the universe" - his effect and popularity in the world is also phenomenal. Also he was very Jewish, but not in a way that even he and all secular Jewish scientists could ever conceive of.

Arguably, the three men having have had the most profound influence on the 20th-century all three were Jewish - Einstein (physics), Freud (psychology) and Marx (economics). The most common explanation for the extraordinary achievements of Jews in contemporary science and related fields is the talent for abstract thinking developed during thousands of years of study of the Talmud. Similarly it is suggested that the basis for this enigma is the reverence and priority given by Jews to scholars over the generations, as reflected in the dynasties of leading Jewish families.

Although these explanations have their merit they are not sufficient to explain the profound love-relationship between Jews and secular knowledge and the abnormal thrust that Jews have added to science and technology. It even appears as if there is a "Jewish Connection" master-minding the growth and direction of the Seven Sciences. Is it possible that an as yet unaccountable cosmological law is at play here?

The obvious objection to continuing along this line of thought is that although Einstein and a few other Jews were positive about their Jewishness, Freud and most others were ambivalent and Marx along with many other brilliant Jewish minds of the 19th and 20th-century were openly antagonistic to their Jewish roots. Even those who did identify with Judaism were fully ignorant when it came to the authentic teachings of the Torah and all the more so with the Kabbalah.

Although it has been good for the collective ego of the Jewish people, the best of the Jewish scientific quest not only has not sanctified the Name of God and the Torah in the eyes of the world; it has often spearheaded contemporary heresy and atheism. It is, in no uncertain terms, a fulfillment of the Talmud's prediction that, *"In the period just before the Davidic Messianic Era (Ikveta DiM'shicha) chutzpah/*arrogance *will increase."* Is this, then, the Creator's grand plan for Jewish participation in the messianic redemption? As we shall see, in a complete inversion of what we would expect - and even demand - the answer is a paradoxical "Yes." *"Your thoughts are not like My thoughts and your ways are not like My ways, says the Lord"* (Isaiah 55:8).

This now brings us back to the apparent discrepancy in the Gaon's vision concerning the role that the Torah leaders were supposed to play in the divine scheme of things. *Sha'ar Be'er Sheva* - The Gate of the Well of the Seven Wisdoms - returns to this theme again and again. In paragraph #1, R. Hillel writes:

> He [the Gaon] strongly urged and in some cases commanded his disciples to acquire as much expertise as

possible in these Seven Wisdoms. This would ultimately lead to the recognition that Israel's wisdom is none other than the wisdom of its Torah, in accord with the verse, *"She [the Torah] is your wisdom and your understanding in the eyes of the nations"* (Deuteronomy 4:6). Israel would thus achieve its highest spiritual potential, in accord with the verse, *"[God] will grant you ascendance above all the nations that He has made, for praise, fame and beauty"* (*ibid.* 26:19). In accord with that which is stated in the holy *Zohar,* our master directed all of his efforts towards preparing for this goal as the 600th year of the present (6th) millennium [5600 = 1840 C.E.] approached.

In paragraph #10, he quotes the Gaon:

First the gentiles will recognize Israel's superior wisdom in the worldly sciences. Then they will realize that this wisdom is derived solely from the esoteric secrets of the wisdom of the Torah. Only then will the verse be fulfilled, *"She is your wisdom and your understanding in the eyes of the nations"*. And they will exclaim [the concluding words of the verse,] *"This great nation is surely a wise and understanding people,"* i.e. great in wisdom (*chochmah*) and understanding (*binah*). Only thus will the verse be fulfilled, *"[God] will grant you ascendance above all the nations He has made, for praise, fame and beauty."*

We must be well versed in the secrets of our Torah that derive from the Supernal Wisdom. And we must be equally versed in the secret depths of the laws of nature which derive from the wisdom of the Torah. These [two extremities] are interdependent... There is no greater way to sanctify God's Name and save the honor of Israel in the eyes of the nations than to achieve this great end. This is true to an even greater extent now that we are approaching the most opportune time for this vision of the *Zohar* [to unfold], i.e., from 5600 (1840) onwards. Why should we abandon this great repository of the wisdom of our holy Torah, or any part of it, to others, when it will only result in profaning the Name of Heaven and increase the humiliation of the Torah? Our master said these things and spoke at even greater length with such powerful fervor that it is impossible to describe in words or in writing. He expressed his happiness and his recognition for those of his students who had, with God's help, expended every effort to fulfill this great mission for the sanctification of the Name of Heaven and the elevation of the name of Israel.

Once again, what went wrong? Why is it that we do not see, aside from a few relatively minor exceptions, Torah involvement, let alone Torah guidance, in the field of secular development? Where, in the technological explosion, is the "Torah Connection?"

R. Hillel writes:

> Who has attained the stature from all the recent generations as has our master the Gaon, the holy one of Israel? It was he who, with his words fashioned out of burning fire, prodded his disciples to immigrate to the Land of Israel and to engage in the ingathering of the exiles. He strongly encouraged his disciples to accelerate the "Revealed End" in order to accelerate the "Final Redemption" via the resettlement of the Land of Israel. Almost every day our Master spoke to us with fervor and emotion that, "Zion and Jerusalem will be a refuge", and not to delay the appointed time. Who can express and who can describe the great concern our Master had when he spoke to us concerning these and related matters through his divine spirit and with tears in his eyes".

In fact, the Gaon's intention was to actually train and develop a unique corps of Torah elite to become the leaders in the field of secular knowledge as well as in Torah and Kabbalah.

R. Hillel writes:

> Our master said that every single Torah scholar, especially those initiated into the esoteric wisdom of the Kabbalah, is obligated to learn at least one of the seven wisdoms enumerated above and teach it to other God-fearing Torah scholars. According to his aptitude and his natural and intellectual inclination each one should choose one of these wisdoms.
>
> As a result many of the sages of our community in Shklov as well as those from other cities came to our master the Gaon in order to request his advice in this matter. The Gaon would determine the area of study that was suitable for each and every individual based on his particular aptitude and character.

Certainly, the Gaon never had any doubt that the words of the ancient prophecies would be fulfilled. He knew that Mashiach ben Yoseph was being thrust forward by a cosmological imperative. The Land of Israel would be returned to Jewish hands and the scientific secrets of the physical world together with the kabbalistic secrets of the spiritual world would, in the end, be revealed.

Rather, the pivotal question before the Gaon was: "In which manner would God's imperative be fulfilled?" This is because, aside from the distinction between the *Twin Messiahs* - natural and supernatural (as explained in Chapter 1) - the natural process of Mashiach ben Yoseph itself always has two major possible modes of operation. In the end the two paths will arrive at the identical destination and Mashiach ben Yoseph will reunite with Mashiach ben David. The crucial difference is only in what condition will Mashiach ben Yoseph arrive - dead or alive? There is a mysterious blank card nestled in the deck of life. As the awesome drama of the close of the 6th-millennium unfolds there is always the possibility that the Messiah will be killed.

Fractal 4:
Mashiach ben Yoseph Must Die

As mentioned above, the principle of the *Trein M'shicheen* is not well known in the world. That a death sentence has been decreed against one of these two messiahs - Mashiach ben Yoseph - is even less known and understood. Yet, once again, a major source for this fundamental Jewish concept is not only to be found in the Kabbalah but in the Talmud as well.

In commenting upon the prophetic verse, *"And the land shall mourn every family by itself..."* (Zechariah 12:12), the Talmud asks rhetorically: "What is the cause of this mourning?" The sages answer that it is the slaying of Mashiach ben Yoseph, as it is written: *"And they will look upon Me because they have thrust him* (the Mashiach) *through, and they will mourn for him as one mourns for his only son"* (ibid. 12:10).[24]

The Talmud continues, "The Holy One will say to Mashiach ben David", 'Ask anything of Me, and I will give it to you,' as it is written, "*Ask of Me and I will give you nations as your inheritance*". (Psalm 2:8). When he is shown that [in the future] Mashiach ben Yoseph will be slain, however, he says to Him, "Master of the Universe, I ask only for the gift of life," as it is written, *"He asked You for life, You gave it to him"* (ibid. 21:5).

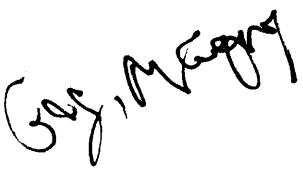
In the 156 Aspects of Mashiach ben Yoseph (#46 and #48), R. Hillel adds: "This is one of the prayers contained in the Book of Psalms where King David prays for the life of Mashiach ben Yoseph."

Concerning the slaying of Mashiach ben Yoseph, Rashi (R. Shlomo ben Yitzchak, 1040-1105) comments that, "The prophet Zechariah foresaw that in the future the Jews would mourn the death of Mashiach ben Yoseph who would be slain in the battle of Gog and Magog."

In the most general terms, Gog and Magog is an archetype that represents the collective soul of the nations of the world (*Gog u'Magog* in the Hebrew have the numerical value of 70 which alludes to the traditional 70 Nations from which the entirety of humanity is descended).[25] There are many explanations as to the nature of this great apocalyptic battle. Is it an actual historical event or a spiritual transformation? When will it occur or has it already happened?

From the perspective of the Kabbalah all are true. The principle of Gog and Magog contains different levels of truth and application in the same way that the principle of Mashiach ben Yoseph contains different levels of truth and application. In fact, the only consistent theme the different manifestations of Gog and Magog have is that each and every one parallels its corresponding level in Mashiach ben Yoseph.

Once again this is another application of the great principle that states, *"God has set the one parallel to the other"* (Ecclesiastes 7:14), i.e., God has constructed all existence upon a cosmological law of parallelism. And just



as we have seen that this law governs the dynamic relationship between spiritual wisdom and secular wisdom, the same holds true with respect to the dynamic relationship between the holy and the profane. R. Hillel thus writes: [26]

> [The *Trein M'shechin*] are also represented by the ox and donkey from the side of holiness which battle against the ox and donkey from the side of impurity.[27]

Similarly he writes:

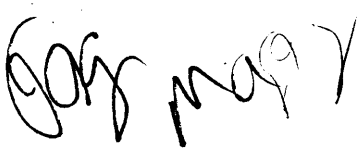
> One must therefore know and remember that the forces of impurity, the "shells of the *external forces*" (*klipot d'sitra achara*), also have levels of hierarchical ascendancy... If they are able to achieve these levels, God forbid, they can destroy the entire world. However, "God has set the one parallel to the other" and against those forces stand the great forces of [the corresponding] levels of holiness of the *Trein M'shechin.* [28]

Thus, the tragic defeat of Mashiach ben Yoseph at the hands of Gog and Magog takes place on a number of parallel battlefields. Regardless of whatever level Mashiach ben Yoseph's death takes place, it always occurs through his confrontation with the corresponding level of Gog and Magog. Similarly, the mourning over his martyrdom must also be felt on all the corresponding levels. And the fact of his martyrdom will be a source of unspeakable anguish to us.[29]

And so, God's prophet has spoken - Mashiach ben Yoseph must die and we will mourn his death "*as one mourns for his only son.*" Yet, with all said and done, the Gaon has some strange news to tell us - Mashiach ben Yoseph will not die, after all.

In *Kol HaTor,* R. Hillel lists seven fundamental principles that must govern our actions during the period of *Ikveta DiM'shicha.* The first principle is:

> *Od Yoseph Chai* (Yoseph Lives On) - Our master based his entire doctrine on the underlying principle of "Yoseph lives on," i.e., Mashiach ben Yoseph is not only alive; he will continue to live and the decree that he is to be slain by Armilus the Wicked [a spiritual leader of Gog and Magog] has been nullified. The entire *Atchalta DeGeula* (Beginning



> of the Redemption) depends on him. The decree has therefore been atoned for by virtue of the length of [Israel's] exile and the suffering he endures by carrying our afflictions (Isaiah 53:4)... It has been nullified in the sense that it has been broken up into numerous smaller parts. This is the meaning of the analogy brought in the Midrash: "It is comparable to a king who became angry at his son and swore that he would hurl a massive stone at him. Later, he regretted this and had compassion on the boy. In order to fulfill his own oath, however, he had the stone broken up into small pebbles. These were thrown at the boy, one by one." In the same way, Mashiach ben Yoseph will not suffer the death penalty. He must, however, still suffer the pain of the smaller rocks. These represent the *Chevley Mashiach* (Birth pangs of the Messianic Era) that comes little by little...[30]

The tradition that Mashiach ben Yoseph will not have to suffer sudden and total death at the hands of Gog and Magog is known from other sources.[31] The Scriptures and the Talmud, on the other hand, state that he will die. The apparent contradiction between the two traditions is actually a paradoxical dialectic between two sides of one coin - the frontside and the backside of Mashiach ben Yoseph. The Messiah, in addition to being a potential individual in each generation, is a process that is forever living by constantly dying.[32] As is clear from the Torah itself, it indeed appears in the eyes of his brothers that Yoseph is dead and his mission nullified. The reason for this, however, is because "*Yoseph recognized his brothers, but they did not recognize him* "(Genesis 42:8). In truth, *Od Yoseph Chai* - the mission impossible of Mashiach ben Yoseph lives on.

What appears on the surface as an absence or even the death of any aspect of the messianic process of Mashiach ben Yoseph can only mean that it has gone underground and taken on an alias. The "death" of Mashiach ben Yoseph on the battlefront of wisdom signifies that only the second - the "backside" - of the two possible modes of the Messianic mission is operative. It is the forced descent of the Mashiach into a lower level of existence, e.g., the congealed, crusty skin of Leviathan - the *klipot*/shells of secular knowledge.

Fractal 5: Einstein in the *Klipot*

This now brings us to the most difficult yet most crucial aspect of Mashiach ben Yoseph. Without grasping the paradoxical nature of this principle it will be impossible to follow the contradictory footprints of Mashiach ben Yoseph during this last and final period known as the Footsteps of the Messiah. As long as we continue to understand history and the dramatic unfolding of current events as they appear on the surface, then, by definition, the process of Mashiach ben Yoseph will continue to operate "underground." According to R. Hillel, this is #39 of the 156 aspects that characterize Mashiach ben Yoseph: [33]

> *"Yoseph recognized his brothers, but they did not recognize him"* (Genesis 42:8) - This [hiddenness] characterizes Yoseph not only in his generation but in every generation in which the Mashiach ben Yoseph recognizes his brothers but they do not recognize him. It is part of a diabolic scheme that the qualities of Mashiach ben Yoseph are concealed in [the final period of] the Footsteps of the Messiah. Due to our many sins, he is scorned as well. If this were not the case, our suffering would already have ended. If only Israel would recognize Mashiach ben Yoseph's "footprints," [i.e., the signs of his presence, for example] the ingathering of the exiles, etc. [enumerated throughout *Kol HaTor* and including the messianic role of science] we would already have seen the complete redemption.

The forced descent of Mashiach ben Yoseph into the *klipot* - the "fallen" and congealed *nogah* - is only mentioned briefly or alluded to by the Gaon, the Ari and most other Kabbalah sources. The Ramchal, however, wrote an entire book on this extremely complex and, if misunderstood, potentially dangerous subject.[34] In the previous chapters, however, clear and detailed foundations have been securely laid out before the reader that will allow us to descend further into the mystery of "external knowledge".

The descent of the Mashiach is intimately related to the Gaon's teaching that "the Torah has been given over to the *external forces*". Likewise, the descent of the Mashiach is at the core of the secret of Sasson's Jewish heresy concerning which the Gaon exclaimed, "*if he had been created only in order to grasp this matter, it would have been sufficient for*

him." A generation later the master *talmud*ist and kabbalist R. Yitzchak Izik Chaver referred to it as, "*a secret that is so incredibly awesome that it is almost impossible to conceive of it."*

Let us now go one step further in explaining the messianic role of science and technology. Herein is the key to understanding everything that has been said up until now. We must keep in mind, however, that the principle of the Mashiach's descent into the *klipot* is a tremendously huge field of knowledge encompassing the entirety of Jewish thought as well as being the essential underlying theme of universal Jewish history. It lies at the very core of the Ari's and the Gaon's system of Kabbalah. It penetrates to the very root and meaning of the existence of evil.

Our analysis of this phenomenon will be restricted to the development of modern science which is, as detailed throughout *Kol HaTor,* only one aspect of the messianic process of Mashiach ben Yoseph. Even then we can only begin to open up this subject and present no more than an outline. Naturally, many questions will arise which, due to lack of space, will not receive immediate answers. We will now proceed with the general theory and underlying symmetry of this esoteric doctrine.

It has been pointed out above that for thousands of years all societies were agriculturally based. Two hundred and fifty years ago, at the dawn of the 6th-millennial day (1740), the Industrial Revolution burst forth in a series of earth shaking changes throughout these societies and correspondingly began remodeling our entire view of the world around us.

A mere fifty years ago, as the millennial clock was racing toward high noon of the 6th day (1940-1990), another new era was launched igniting a rapid series of extraordinary and spectacular changes. This era has been called the Space Age, the Electronic Era, the Global Village and more.

Where did mankind acquire the incredible wisdom to look into the internal design of nature, reveal its hidden laws

and then to restructure nature itself? How is man able to pry open the nucleus of the atom and release its awesome power, to re-engineer the genetic code, to travel to the moon and walk upon its surface? From whence comes our ability to create increasing levels of Artificial Intelligence - the growing army of computers that have entered into our lives?

The minds of men, women and today even children around the world have suddenly been illuminated with inconceivably advanced levels of knowledge. For those of the current generation, who grew up with modern technology, it is easy to underestimate the power of the scientific and technological revolutions. Yet, today virtually everything is directly or indirectly under its influence. From where did the gentile world (and secular Jews) get the power to unravel and control the forces of the physical world?

In order to be able to understand the Kabbalah's answer to these questions we must first ask ourselves why the universe, and man in it, was created. What is the purpose of creation? According to the Kabbalah, the purpose of creation is to know and experience God's Supernal Unity.[35] This knowledge *(da'at)* is God's ultimate gift to man and the purpose for which he was created. It is a direct and intimate knowledge of God's Oneness. It will be collectively revealed in the future towards the end of the 6th-millennium and increase proportionately with the advent of the 7th-millennium and beyond. With this Supernal Wisdom all the infinite secrets of creation - both spiritual and physical - will be accessible to us like an open book. Still, we will all see that every single detail and nuance that ever existed in time and in space comprise, all together, one seamless unity that emanates out of the Light of the *Ain Sof*.[36]

The source of the ability to unveil the seamless unity of existence is the Light of Supernal Wisdom which is the fundamental principle upon which the Gaon's system of "spiritual science" is built. In *Sha'ar Be'er Sheva*, paragraph #6, R. Hillel writes:

> The Light of Supernal Wisdom is the foundation principle of the entire creation... According to the great principle [of our master the Gaon], all the unique properties of the

> supernal lights derive from the sublime and transcendent power of the Light of Supernal Wisdom... All natural phenomena of the external world derive from the power of the Light of Supernal Wisdom.

However, as the Gaon explained above, this Light which holds the power to reveal the underlying design of creation was sealed off from man:

> The light that was created on the first day was the light with which Adam saw from one end of creation to the other. This original light is the light of consciousness (*ohr haSechel*), the light which illumines [the mind]. It is through this that Adam perceived and grasped the entirety of the universe. This is the light that was hidden away for the future when, "*The earth will be filled with knowledge*" (Isaiah 11:9).

Yet, there is a cosmological principle, quoted by the Gaon, which states, "*Everything that will exist in the future also exists now periodically.*"[37] Expounding on this principle, the *Leshem* writes:[38]

> This light was hidden until the future, but in rare instances a [flashing] illumination of its brilliance is revealed when souls like that of Rabbi Shimon bar Yochai, the Ari and others have appeared. The revelation of the holy Zohar and all the teachings of the Ari thus both emanated from the Hidden Light.[39]

The source of the periodic influx of the Hidden Light is the collective soul of Mashiach ben Yoseph. He is "The Revealer of Hidden Things." At the same time he is the unifying force of all knowledge, both spiritual and secular, kabbalistic and scientific.

Now, what is the purpose of science? The famous British mathematician and philosopher Alfred North Whitehead once observed:

> The progress of science consists in observing interconnections and in showing with a patient ingenuity that the events of this ever-shifting world are but examples of a few general relations, called laws. To see what is general in what is particular, and

what is permanent in what is transitory, is the aim of scientific thought.

The scientific quest and its underlying methodology are based on the assumption that all physical phenomena can be isolated and then reduced to ultimate laws. It is further assumed (certainly in the modern period of science) that these apparently diverse principles themselves, in turn, can be reduced further into one unifying whole. Although nature appears as a conglomeration of millions of disparate and unconnected parts, modern science believes that somehow they are all related. In fact, the ultimate dream of science would be to produce a coherent system, built upon empirical observation, showing that the Seven Sciences are really seven aspects of one underlying and unifying force.

Yet, the vast majority of scientists believe that the grand unifying theory of life is determined by physical as opposed to spiritual laws. It is this view that has made science into the bastion of heresy and atheism in the "Final Generation." Despite this, however, the ever growing scientific imperative toward unity is unmistakable.

A vivid example of the current quest for unity in nature can be seen in physics. For thousands of years man has known that there are distinct forces acting upon the world. There is the "force" of gravity that holds us down. There is magnetism that causes magnets to "pull" metal objects. There is also electricity which is naturally produced when lightning flashes and static electricity is generated. In more recent decades two other "forces" have been discovered. These are the "strong" and "weak" forces which involve atomic processes. But what do these forces have to do one with the other?

In the middle of the 19th-century science produced the first "unified field theory." It was demonstrated that electricity and magnetism were not distinct forces at all but actually two sides of the same coin! A vibrating electrical field can create a magnetic field and vice versa and hence its new name - electromagnetism. The interplay of these two fields travel at a specific rate which astoundingly turned out to be the speed of light (which had previously been known). Thus,

light was revealed to be nothing but a chain of oscillating electrical fields turning into oscillating magnetic fields traveling at the speed of 286,000 miles (approximately 300,000 kilometers) per second. One of the deepest secrets of nature had been unlocked.

Recently, it has been shown that the "weak" atomic force could also be viewed as a manifestation of electromagnetism. In 1979, three physicists (of whom two are Jewish but who's counting?) were awarded the Nobel Prize for showing how to unite the weak and electromagnetic forces into one force - the "electro-weak" force.

And the quest goes on. In fact, Einstein spent the last 30 years of his life unsuccessfully searching for the "GUT" of creation - the "Grand Unified Theory" that would reveal all the forces of nature as different manifestations of one underlying unity. Although rejected by the vast majority of physicists at the time, Einstein's attempts at formulating a unified field theory laid the foundations for the plethora of new theories that are presently exciting leading physicists around the world. Rapidly overturning long-accepted notions about our universe these new theories are being acclaimed as leading to what very well may become science's brightest light in the last two thousand years.

Science, then, is a process of evolving knowledge. It is the ability to disassemble the component forces of nature, map them out, formulate them in clear notation, and finally reassemble them into a coherent unity. In following this process, however, science not only affords us a glimpse of the awesome beauty and symmetry of creation, it also enables the scientist to manipulate these forces! This is certainly a god-like ability and it is not without good reason that Sasson and his fellow scientists draw upon this power to embrace their agnostic and sacrilegious beliefs.

The problem with this definition of science, however, is that it is *too* good! How can an enterprise with such a divine-like goal and such an extremely impressive list of accomplishments serve as the most powerful source of atheism and mockery of religion? The common answer given

by the religionist that, "every good thing can be used for the wrong purposes" is inadequate (for a number of reasons, as have been discussed). The most basic objection, however, is that science and technology are just too powerful, too pervasive and... too messianic.

What is so messianic about the definition of science - to reveal the secrets of creation in mapped out and well formulated detail and then to compress it all back into one seamless unity - is that this is precisely the definition of the Kabbalah! The only difference is that science, as explained, concentrates solely on the physical aspects of reality while Kabbalah concentrates on the spiritual as well as the physical from a spiritual perspective.

Yet, this parallel definition is precise, as science can only be a parallel development mirroring the nature of the Kabbalah. Once again the principle discussed above, that "God has set the one parallel to the other," must be securely held in hand. There we saw that this axiom applies equally to the relationship between holiness and impurity; one cannot exist without the other. This cosmic law is well known in the writings of the Gaon and in the other schools of Kabbalah as the "secret of opposites." However, these terms - opposites, mirroring and parallel - are too primitive and misleading in light of the Gaon's conception of the true relationship between these "parallel" forces. Furthermore, a theological problem akin to a subtle form of heresy is lurking in the casual acceptance of opposites as two distinct realities that merely mirror each other. If, as explained above, all existence is defined as an absolute unity, how can there truly be a dichotomy between secular and spiritual wisdom, between impurity and holiness, between the good of Mashiach and the evil of Gog? Even a mirror-like reflection implies a duality and this cannot be the case according to the traditional Jewish belief that "*Ain Od* " - There is no other.

The solution to this dilemma, however, is no longer difficult as it was already dealt with in the previous chapter concerning the skin of Leviathan. There, referring to the Gaon's "great secret that is exceedingly concealed" the *Leshem* wrote:

> This is the secret of, "He transforms sin" that, namely, a divine radiance (*shefah*) is produced from the remnant of a sin (*peshah*). This occurs when the evil is eradicated and the powers of constriction (*orot haGevurot*), through whose agency free will exists and the possibility of sin is materialized, are sweetened. It is in this way that a divine radiance is produced from the remnant of a sin. This is also the secret that our master the Gaon mentioned, namely, that the Tree of Knowledge will ultimately return to its [original] holiness.

As explained, this "play" on words is based on the fact that the terms *shefah* and *peshah* are permutations of the same three letters *shin, pey* and *ayin*. These two words, as in all true *gematria*, are viewed as formulas for higher-dimensional relationships that exist between them.[40] The metathesis (the transposistion of letters) between *shefah* and *peshah* is Torah notation that represents a geometrical-like relationship of a two-surfaced, yet one-sided, structure more commonly known as a Möbius strip.

We have referred to the principle of parallelism as "two sides of the same coin." The analogy, however, is not sufficient. A coin - here representing one unified reality - has two distinct surfaces or geometrical planes. If these two planes were stretched outward, they would extend infinitely as two parallel, yet never touching realities. The surface of a Möbius strip is very different, even though all that is involved is a simple "twist" - both in the topology of the strip and in the "topology" of the mind. The paradox is that a Möbius strip has two surfaces but only one "side," i.e., one truly unified essence that only "branches" into two modes of its *own* singular existence. In fact, the term "one-side" (which conceptually requires some form of duality) is now a misnomer and is only used for lack of human language to express such a refined concept.

It follows that any designation of "front" and "back" to such a surface cannot refer to *opposing,* or even *mirroring,* realities. They refer, rather, to two realities that exist in an inverse relationship with each other. This means that there is only one singular "side" that is being turned "inside-out" or "outside-in" as it oscillates along its own axis between its

concave or convex mode of manifestation. This model of a self-inverting two-surfaced yet one-sided structure is much closer to the formula "God has set the one parallel to the other." As stated, this formula is axiomatic throughout *Kol HaTor* and the teachings of the Gaon. The Higher Mind has constructed all existence upon an absolute law of "one-sided inversion."

Within this framework, the essence of the Seven Sciences is but the *inverse* "surface" of the Kabbalah, i.e., the pure sciences are literally the exoteric mechanisms of the Kabbalah turned "inside-out." In *Kol HaTor* this principle of creation is known as the secret of *Tachteet HaHar* (See the Appendix). In *Sha'ar Be'er Sheva*, paragraph #6, R. Hillel writes:

> The Wisdom of the Torah is contained in the Light of the Supernal Wisdom. In order to understand and grasp this Wisdom, however, it is also necessary to learn the Seven Wisdoms that are hidden in external reality, the dimension of nature. This is in the mystery of the verse that refers to the Jewish Nation's receiving the Torah at Mt. Sinai, *"... they stood on the bottomside of the mountain"* (Exodus 19:17). Our master said that the usage of the patterns and examples found in the bottomside of reality is analogous to a teacher of children who explains numerous matters in the Torah by using toy models and similar devices as well as simple diagrams.

Aside from *Sha'ar Be'er Sheva*, in Chapter 2, paragraph #5, R. Hillel writes:

> With his divine inspiration our master established the necessity of learning the Seven Sciences "from below". It is known that they are like the patterns and models on the *bottomside of the mountain* that can be used to explain the wisdom of the Torah and accelerate the redemption.

The "bottomside" or "back" of Mt. Sinai to which the Gaon is referring is the external reality - the details of the world and the laws of nature. Accordingly, the "topside" or "front" of the self-same Mt. Sinai is the Written and Oral Torah - the detailed description of the inner, spiritual reality. These two modes of knowledge, however, are not simply

opposites. Rather, as explained, we are dealing here with only one "side" that has two surfaces - a "front" and a "back." The frontside is the truer "face" of creation whereas the backside is just that - the *backing* for the face. Yet, because there is only one unified reality ("one side") to all knowledge, its backside will be, in its original state, an inverse duplicate of its face.

Utilizing the Gaon's principle of *Tachteet HaHar,* we can now perceive the entirety of creation in one sweeping stroke as a *single one-sided inverting surface.* This is a step that is as rigorous in its logic as it is aesthetic in its symmetry. It allows us to take a penetrating new look at a vital question. Why is it that historically, every great revelation of the Kabbalah coincided with a major discovery in the field of science? It now becomes clear that this was due to an underlying causal relationship. When a flash of the primal Hidden Light of Supernal Wisdom is released it is imperative that it become impregnated into the collective mind and soul of mankind. As explained above, this "Light" represents the original higher consciousness that mankind lost due to the collapse of Adamic consciousness. It is re-released incrementaly and at specified intervals throughout human history until it reaches the climactic "breaking point" of Formula 999, discussed above in Chapter 1.

This Light of Knowledge is an effulsion of the Messianic Light of redemption and no power in the universe can hold it back. The question rather is only who will catch it and give birth to its true and complete radiance - the "frontside" of Mt Sinai or its own inverted "backside?" In other words, if the collective Jewish soul doesn't grab it then the collective non-Jewish soul will. If the Nation of Israel gets it then the influx of the Light of Consciousness will manifest among all the Jewish people as great revelations of the inner teachings of the Torah *together* with the power to unravel the natural mysteries of the world. In such a case, the Nations of the World would certainly continue to be involved with the development of scientific knowledge. The difference is that the beauty, the power and the spiritual secrets of the Seven Sciences would be in the guiding hands of the Torah sage-mystics.

If, however, the Torah leaders do not grab the moment, for whatever reason (and there are many factors to be considered), the Light of Knowledge will "fall" into external hands - the *nogah* of Nations of the World, as explained above in Chapter 3. There is here a principle of the conservation of spiritual energy. The energy never dissipates or gets lost; it can only be rechanneled into a different form. When this happens, however, the Light of Knowledge, per force, must become distorted. Now, mixed with a great multitude of impurities, the *tachteet* - "backside" - has fallen out and become the *tachat* - "the bottom" - of wisdom.[41]

It must be remembered that the "backside" of *kedushah*/holiness is "kosher" in and of itself. In its original state it is a translucent membrane that is so purified and permeable that it becomes absorbed into the "frontside" itself and actually fortifies and enhances the totality of the holy. This state is the glowing membrane of the *klipah* of *nogah* discussed at length in above in Chapter 3. The distortion comes about from the fact that science is now only the botton-side of creation dislocated and detached from the front of creation - its very own face. Paradoxically, its materialism has often become an arsenal of anti-spirituality, yet it is the very holiness of the Supernal Torah itself trapped within the sciences that is sustaining them, stimulating them and empowering them with the ability to manipulate forces and to reveal the secrets of the physical world. This is the soul of Mashiach ben Yoseph in the *klipah* of science.

Two Parallel Tracks

A few examples of the inverse relationship between Kabbalah and Science as exhibited in history will now be presented. Because this subject is so vastly complex with so many factors as to the actual paralleling dates, times and periods of influence, the following is only being suggested as a likely model. The dialectical relationship between Higher and Lower wisdom - the two eternal faces of Mt. Sinai - will, however, be quite clear.[42]

In the beginning of the 13th-century, at the dawn of the 6th millennium, in Spain, the *Zohar* - the Book of Radiance - was first made public and Judaism has never been the same since. Yet, as much as the teachings of Rabbi Shimon bar Yochai are integral to traditional Judaism (and in many regards have been its strongest undercurrent) the inner teachings of the *Zohar* remained limited to small fraternities of elite sages. The full light of the *Zohar* was not embraced in its totality and, therefore, spilled over into a *corresponding* external mode of knowledge. Inverting on itself, a powerful flash of the *Ohr HaGanuz* - the Hidden Light of Supernal Wisdom - fell into the lap of an Englishman who pioneered the experimental method in the 13th-century. Roger Bacon "saw the light" and set the stage for the Scientific Revolution in Western Europe.

R. Isaiah Horowitz (1560-1630), was one of the greatest Torah authorities of his day. His magnum opus, *Sheney Luchot HaBrit* (Two Tablets of the Covenant), is studied reverently until today. Commenting on the power of the teachings of the Ari, he writes, *"It was akin to a second revelation from Mt. Sinai."* The Light of Supernal Knowledge revealed by R. Yitzchak Luria (1534-1572) during a period of less than two years made an impact on Judaism that has also significantly affected *halachic* observance. In many regards the Kabbalah of the Ari is the final authority on Jewish mysticism and its interface with traditional exoteric Judaism. Yet, once again, the community of Israel was not able to grab the moment, for various reasons, and his illumination, like the intensity of a super-nova explosion, was short lived. [In fact, the year 1572 witnessed an astronomical super-nova explosion.[43] The Ari himself alluded to the fact that because of the transgressions of his generation the Nation of Israel would not merit to all the light that he could potentially reveal. Subsequently, the light of Mashiach ben Yoseph would "die."[44]

The light "dies" by being forced to go elsewhere. And it did. It burst into the mind of an Italian genius, Galileo Galilei (1564-1642), who is the creator of the modern scientific method. For Galileo, science was no longer merely useful as a tool, but the one path to truth. Superstitions, the

Church's religious dogmas, and Aristotelianism, eventually crumbled before the irresistibility of free rational and scientific inquiry.

The Gaon is on record as saying that all the words of the Ari are a metaphor *(mashal)* for their true meaning (*nimshal*). For a period of time the Gaon was even in doubt as to whether or not R. Chaim Vital (the Ari's chief disciple and author of all the authoritative writings of the Ari) had actually understood the inner meaning of what he had written down in the name of his own teacher! Based on one particular passage that R. Chaim Vital had written, however, the Gaon was finally convinced that he had, in fact, seen behind the metaphor. "Thank God," the Gaon also said about himself, "I also know the inner meaning (*nimshal*) of the Ari. [45]

The Gaon said that there was only one other Kabbalist who knew the true inner meaning of Lurianic Kabbalah. This was the Ramchal - R. Moses Chaim Lutzatto.[46]

The Ramchal (1707-1747) was a phenomenal prodigy who was a talmudist, grammarian, ethicist, logician, scientist, poet and playright - and foremost - the master Kabbalist who also emphasized the parallel relationship between Kabbalah and science, as quoted at length above. Regarding the works of the Ramchal, the Gaon said, *"All of them are awesome revelations from the world above."*

The Ramchal did indeed shed a powerful light on the teachings of the Ari. Due to his ability to present extremely obscure ideas in a precise and systematic fashion, his writings are studied as a discipline in and of themselves to this day. In addition, many who study the Kabbalah of the Gaon do so together with the Ramchal's "keys" to the *mashal* of the Ari. Yet, this was not the case when he was alive. Due to a number of complex factors, many of his contemporaries were less than receptive to the Ramchal's genius. At a crucial point in his career he was forbidden to teach Kabbalah and his kabbalistic writings were confiscated and hidden. His extraordinary revelations never had the impact

on the Jewish world they could and should have had. He also died at the age of 40. (Only in the past few years have all the known manuscripts of the Ramchal been published.)

But the Supernal Light of Knowledge was being born and, once again, if the Jews would not be the receivers on the "inside" then the gentiles would receive it on the "outside." And so it was. The illumination went to the one individual who, more than any other, is associated with the scientific world view of renaissance Europe, Sir Isaac Newton (1642-1727). A combination of reason and empiricism, his methodology set the stage for the new natural philosophy which, together with Galileo's discoveries, affected a revolution in human consciousness throughout the Western world. The 18th-century was *the* Newtonian century.

The 18th-century was scheduled for other spectacular revelations of the Hidden Light of Knowledge. The awesome writings of the Gaon (1720-1797), the mathematical-like *kavanot*/kabbalistic intentions of R. Shalom Sharabi - the Rashash (1720-1777), and the Hasidic teachings of R. Israel Ba'al Shem Tov (1698-1760), were all revealed at this time. Had the community of Israel only been worthy, these revelations could have revolutionized our understanding of the secrets of the *Zohar* and the Ari. But sufficient generational merit was lacking. The Light of Supernal Wisdom illuminated the Jewish firmament for a brief moment of history. It was immediately concealed, however, and failed to remain a living source of spiritual transformation for the collective soul of Israel.

Still, the Light is never simply withdrawn. Instead of stimulating a collective inner revolution among the leaders *and* the masses of the House of Israel, i.e., instead of the Ramchal, the Gaon, the Ba'al Shem Tov and the Rashash *all four together* putting the divine service of the Kaballah on the map of traditional Judaism, the same illumination from above now sparked off the Industrial Revolution which put the previous Scientific Revolution of Galileo, Newton and others on the map of civilization. The world would never be the same. The Age of Technology was now only another emanation of Light away.

It was not long before the powerful Messianic Light would intensify its illumination only to, once again, plunge head first into the scientific inquiry and natural intuition of two Englishmen, Alfred Russel Wallace (1823-1913) and Charles Darwin (1809-1882). Darwin's theory of evolution and natural selection was the single most important scientific innovation of the 19th-century. And, according to the cosmological imperative, this innovation too was ignited by a fallen star of Supernal Knowledge. The theory of evolution grabbed the world by storm and to this day is, in one form or another, the very backbone of all modern scientific thinking. Outside of a few religious scientists, virtually every modern thinker as well as the common secular man and woman take evolution for granted.

Yet, that which appears so antagonistic to religion and remains a needling thorn even in the hearts of many traditional Jews is, paradoxically, only an emanation from one of the highest sources of Supernal Light!

Rav Avraham Yitzchak Kook (1865-1935), writing at a time when the belief in evolution was growing very strong, referred to this inverse relationship between secular and spiritual wisdom:[47]

> "Wherever heretics have gone astray, the true answer lies at hand". This applies not only to the text of the Torah but also to emotional trends and intellectual movements. The selfsame arguments and lines of thought which lead to the ways of God-denial, lead in their essence, if we search out their true origin, to a higher form of faith than the simple conceptions we entertained before the apparent breakdown.
>
> Formative evolution, to which all who follow a sense-based intellect now tend, seems at first to block off the light of faith with its consciousness of the limitless power of God... However, once a thought-form of this kind makes its appearance in the intellect, though at first it may raise doubts and superficially drive the divine light from the mind, at a deeper level it forms a most sublime basis on which to rest the concept of divine providence.

The spiritual essence buried deep within the external crust of evolutionary theory is only one example of the sunken treasures of modern science crying out to be retrieved. It is a tragedy of our times that the "facts" of evolution have served as a stumbling block for so many millions of people. And as usual, Sasson, the Jewish scientist, has discovered much joy in his new heresy. The incredible joy derived from belief in random evolution is all the more striking when we realize that although it is almost universally accepted as fact, it has been increasingly under attack from many fields of science itself. For one, paleontologists have yet to find the "missing links" in the fossil record that the entire theory rests upon.[48] Instead of scrapping the theory, however, evolutionists have been bending over backwards to create new theories to explain away the inconsistencies. Their "faith" in evolution has transformed it into a "dogma" of scientism and mature and intelligent people continue to worship its rocks and bones and preach its gospel.

What is the source of this "religious" fervor? Once again, the glib answer of the religionist - that it is the evolutionist's refusal to surrender to the God of Genesis - is not sufficient. Shot through with holes and lacking any fossil feet to stand on, evolutionary theory still retains too much beauty and symmetry and holds the keys to too many hidden doors to be considered a complete sham. Sasson's joy emanates ultimately from the highest source of divinity and it is just too good not to be true in some very important way. But just what is that way?

The answer to this is a tragedy even greater than the first. When the light of evolution hit the world in the mid-19th-century, there was not a sufficient response to this great fallen light of knowledge. In what could have been a complete reversal of tactics, the very theory of evolution *and* its evidence could have been utilized to reveal one of the most awesome secrets of the creation process whose time had come to be impregnated into men's minds. Space does not permit us to develop this here, but in general this much can be said. Taking the Biblical account of Genesis literally in its own terms *together* with the entirety of the fossil record

completely intact, but now, as discussed above, simply turning it inside-out (or more correctly, "outside-in"), a wholly new description of time itself is revealed. The millions and even billions of years of geological and cosmic time are the very "backside" of a higher spirituality that has become separated from its own "frontside" and "fallen" into what we observe and record as historical time. Inverting on its one singular "side" it has become fossilized in the crust of time.

But, what is time? As discussed in the previous chapter, time itself is the fallen, fossilized "crust" of the higher-dimensional skin of Leviathan who is only "counting time" until it will be resurrected from the dead. It's "death" is the descent of the Supernal Light into historical time, i.e. into the *klipot* of secular knowledge. Its "resurrection" is the elevation of that knowledge back into the Supernal Light. As outlined in the Introduction to Volume I, this is precisely the major emphasis of the Gaon's school of Kabbalah. Shocking the religious sensibilities of the traditional Jew as much as the scientific orientation of the secularist, a new synthesis will emerge that does not fit nicely into either box by itself. It is no longer simply science and it is no longer even religion. It is more than both. It is the union of the Two Messiahs of Lower and Higher Wisdom and it is the Gaon's Doctrine of Redemption of both science *and* religion.

Kabbalah is a map detailing the territory of inner truth. It explains the inner connection between spiritual revelation and secular discovery. Ironically, many of the "keys" to the inner doors of knowledge have fallen out the "back door" of Kabbalah into the streets and alleyways of scientific theory and discovery. These keys provide access to the underlying principles and models that knowledge of Kabbalah has always subsumed.

When the membrane of the *o'rlah* of Leviathan which surrounds the "facts" of evolution is removed, however, the messianic light of the Supernal Wisdom will illuminate the seamless unity of the physical and spiritual universes from one end to the other. The Gaon was quoted above that this light is the *Ohr HaGanuz* - the eternal Hidden Light of creation:

> The light that was created on the first day was the light with which Adam saw from one end of creation to the other. This original light is the light of consciousness (*ohr haSechel),* the light which illumines [the mind]. It is through this that Adam perceived and grasped the entirety of the universe. This is the light that was hidden away for the future when, "*The earth will be filled with knowledge*" (Isaiah 11:9).

Although not popularly known, an actual encounter with Dr. Einstein and one of the leading Torah authorities and kabbalists of his day took place in Israel that is an uncanny echo to the very dialogue between Sasson and R. Abbahu.

> The famed Rabbi Kook met Einstein when the scientist visited Palestine [The name of Land of Israel before 1948] earlier in this [last] century. Rabbi Kook told him, "Your theories excellently match the concepts held by our people from the beginning." "Honored rabbi," Einstein replied, "I refrain from involving myself with theological problems; I deal only with scientific ones." Rabbi Kook then said, "I know, but I wanted to tell you that as your theories coincide with our beliefs, we were happy to hear that a man of science has uncovered in the pragmatic, materialistic world things that for us are of foremost spiritual importance. A scientist who deals with the laws of nature is dealing with the spiritual world as well."[49]

So, Mashiach ben Yoseph is alive and well. More correctly - yet more paradoxically - Mashiach ben Yoseph is "dead" and well. As non-Jewish as he or she will appear on the outside, on the inside they are both very Jewish, that is, as Jewish as *Mashiach ben Yoseph.* This is the story of Einstein in the *klipot* and this is the "joy" of secular Jewish scientism. The explosive power of the scientific revolution is being stimulated by none other than the hidden process of Mashiach ben Yoseph itself. As the Gaon was quoted above:

> The entire Beginning of the Redemption depends on him. The decree [of his death] has therefore been atoned for by virtue of the length of [Israel's] exile and the suffering he endures by carrying our afflictions.

He suffers for the religionist as well as for the scientist and, although for opposing reasons, he is rejected and scorned by both.

> Who would have believed our report? To whom is the arm of God revealed?... He was despised and rejected of men; a man of pains and acquainted with grief. Yet we hid our faces from him... We considered him stricken, smitten of God, and afflicted. But he was wounded because of our transgressions, bruised because of our iniquities; his sufferings were that we might have peace, and by his injury we are healed... For he was cut off from the land of the living... they made his grave among the wicked... With his knowledge My servant will justify the righteous Tzadik [God] to the many, and bear their iniquities. Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with the transgressors; but he bore the sin of many, and made intercession for the transgressors.
>
> (Isaiah 53:1-12)

Modern science contains breathtaking power and incredible secrets that reflect their corresponding root in the Supernal Torah. The root itself, however, is even more awesome and incredible as it contains both together. One half of this truth - the "backside" of Mt. Sinai - is in exile and it is the collective soul of Mashiach ben Yoseph that endures and suffers the tragedy of science's separation from its own spiritual source - the "frontside" of Mt. Sinai.

Now the soul of Mashiach ben Yoseph is forced to descend into the shell of secular existence, the *o'rlah* of Supernal Knowledge. This is precisely in order to give it its very life and continued creativity despite the fact that science will use that light of knowledge to spurn and to deny its very source of existence. The messianic Light of Mashiach ben Yoseph continues to be a cosmological imperative and it will continue to be born into the world at ever increasing intervals until it reaches its climax - the Gaon's formula of "999-in-*Yesod*". The ball is rolling and if the Jewish Nation consciously catches it in the court of Torah this is a *kiddush HaShem* – a sanctification of God's Name. If they drop the ball it must fall into the court of the *external forces* and then it is they who will catch it. The loss to the Jewish people is a

loss to the world and this becomes a *chillul HaShem – a* desecration of God's Name - as the Gaon emphasizes so strongly throughout *Kol HaTor.*

The real catch, however, is that the Josephic Messiah *always* has the ball, although for this a high price is exacted: He is forced to descend into the outer crust, the *klipah* of knowledge and consciousness. This is the meaning of Isaiah's allusion to *Mashiach ben Yoseph, "For he was cut off from the land of the living... they made his grave among the wicked."*

It is the death of Mashiach ben Yoseph that is the source of Sasson's joy, for it is Mashiach ben Yoseph who must "die" by being forced to go underground and be "buried" among the Einsteins, the Freuds, the Marxs and all the others. This is in order to keep the increasing Light of Knowledge alive until it can be reunited with its higher self - the revealed spirituality of Mashiach ben David.

Yet, after one aspect of Mashiach ben Yoseph turns "inside-out" and becomes dislocated from its source, another aspect of Mashiach ben Yoseph must now also follow on the heels of the first one. His mission: to turn the fractal chips of Holiness that have fallen "outside" back "in." Thus, there is a second reason why Mashiach ben Yoseph must "die" and go into forced exile: to redeem the Seven Wisdoms.

In *Sha'ar Be'er Sheva*, paragraph #15, R.Hillel writes:

Fractal 6:
Yoseph the Redeemer of Wisdom

> Yoseph the *Tzadik* was the first to attain [the archetypal levels of] Understanding (*Binah*) and Wisdom (*Chochmah*). This is the mystery of the verse, *"My sheaf suddenly arose and stood upright"* (Genesis 37:7). Yoseph understood that the essence of his dream and vision concerned these two levels. He therefore saw it as an indication of his great mission: He was to become the conduit (*yesod*) for revealing the supernal *Chochmah* and *Binah.* This is why he later said to Pharaoh, *"Now Pharaoh must seek out a man who understands (navon) and is wise (chacham)"* (*ibid.* 41:33). He was referring to himself.

He mentioned "understanding" before "wisdom" because this took place prior to the giving of the Torah [which is the level of the Supernal Wisdom]. It is for this reason that, after the giving of the Torah, "wisdom" precedes "understanding," as in the verse, *"She is your wisdom and your understanding in the eye of the nations... this great nation is certainly a wise and understanding people"* (Deuteronomy 4:6).

[According to tradition, Yoseph attained these levels] in the following manner: The night before Yoseph's release from prison he was taught the Seventy Languages by the Archangel Gabriel and the Seven Wisdoms by the Archangel Metatron[50].

Our master found an illusion to this: the phrase*" my sheaf arose (kama alumati)" is* numerically equivalent to the phrase *"Seven Wisdoms (7 Chochamot)."* Our master revealed another amazing allusion that indicates Yoseph's link with "wisdom and understanding." During the Exodus from Egypt, *"Moses took Yoseph's bones with him, for Yoseph had bound the children of Israel by an oath, saying, 'God will surely redeem you; you shall therefore bring my bones out of here with you'"* (Exodus 13:19): the second letters in each word of the verse *"Moses took Yoseph's bones with him* "add up to the numerical value of the phrase *"Seven Wisdoms (Sheva Chochamot)."*

Since Yoseph is the archetype of the Messiah of the Beginning all this indicates that the revelation of the secret wisdom of the Torah will come about primarily through Mashiach ben Yoseph during the period of the Footsteps of the Messiah. Together with the ingathering of the exiles, this will signal the period of the Beginning of the Redemption.

According to the Gaon's Secret Doctrine of Redemption, it is clearly evident that all scientific knowledge and technology is rooted in the providential force of Mashiach ben Yoseph. He is the very essence of knowledge and the organizing and unifying principle that governs the development, redemption and integration of scientific and esoteric knowledge together.

All the details of this great mission are embodied in the life of the historical Yoseph. From the dreams of his youth, his sale into slavery, his rise to power as Pharaoh's viceroy, his mastery of the Seven Sciences and the recovery of his bones at the critical moment of the Exodus, every event in Yoseph's life is a prophetic allusion to the task of *Mashiach ben Yoseph.*

The appellation of *Tzadik* (the Righteous One), is associated primarily with the *sefirah* of *Yesod*, and hence with Yoseph. He earned this title only after he was successful in overcoming the sexual temptations of Potifera's wife. His righteousness is understood to be due to his virtually superhuman ability to channel his sexual energy throughout this difficult ordeal. This is certainly true and this is the kabbalistic meaning of the verse, *"Tzadik yesod olam"* - the righteous one is the foundation channel of the world.

Yet, Yoseph earned the title of *tzadik* - the Righteous Channeler - for another reason that is no less significant. He entered the *PaRDeS*/Orchard of Egyptian occult wisdom in peace and left in peace.

The *PaRDes* is referring to the well-known Talmudic account of four 2nd-century sages who entered the paradisiacal orchard of wisdom. Of these four spiritual masters only Rabbi Akiva *"entered in shalom and left in shalom".*[51] According to the Kabbalah it is not by coincidence that there were precisely four men involved in this astounding episode. The word *PaRDeS* is itself an anagram for the four levels of Torah exploration: *pshat,* "narrative" or "simple meaning," *remez,* "allusion" or "formula," *drash,* "homelitic exposition," and *sod,* "secret".[52] These four levels in turn parallel the four letters of the Tetragrammaton (*Y-H-V-H*) and the four dimensions of the spiritual universes *Atzilut* /Emanation, *Beriyah*/Creation, *Yetzirah*/Formation and *Asiyah*/Action. Throughout the Kabbalah writings of the Gaon the encounter with the four-fold dimensionality of the *PaRDeS* is none other than the re-entry into the secret of the Tree of Knowledge of Good and Bad. The objective of entering the *PaRDeS* was to rectify the fall of secular knowledge and

the collapse of spiritual consciousness which had occurred in the time of Adam.

The *Leshem* comments: [53]

> As these men were preparing themselves to enter into the *PaRDeS*, their intention was to contemplate the deepest inner secrets of the four universes and to ascend from every external level to the inner level above it... The first level that one must master in order to enter the *PaRDeS* consists of knowledge of the physical dimension, "the heaven and earth" of this world. This involves the analytical wisdom that distinguishes all true science. All of this, however, is only the external aspect of lower dimensionality (*Asiyah*) which is the domain of the sciences. The inner aspect of this is the vital force - *nefesh* - which sustains nature and activates it continually.

This was exactly Yoseph's test in Egypt. The *Leshem* again explains:[54]

> Yoseph the *Tzadik* also entered into this exploratory mission. He also was victorious and departed entirely in *shalom*/peace. As the *Zohar* (3:207a) states: When Yoseph was separated from his father and sold into slavery [at the age of 17] he was already initiated into the Supernal Wisdom in the mystery of the holy supernal crowns (*sefirot*). In Egypt he learned their [occult] wisdom in the mystery of the lower crowns. That is, he learned how the *sefirot* of the right side [of supernal wisdom] are united with those on the left side [of lower wisdom]. The ten on the right are called "he-donkeys" while the ten on the left are called "she-donkeys." Yoseph thus secretly alluded to his father what he had learned there when, *"he sent ten he-donkeys loaded with Egypt's finest produce, as well as ten she-donkeys loaded with grain, bread and food for his father's journey* " (Genesis 45: 23).
>
> This is what Yoseph's brothers meant when they told their father, *"Yoseph is still alive and he is ruler over the entire land of Egypt" (ibid.* 26). Their intention was that Yoseph had subjugated under his power the hierarchy of the external knowledge of ancient Egypt. The next verse therefore states, *"[Jacob's] heart became faint for he could not believe them" (ibid.* 27). Finally, *"Israel said: it is too much; my son Yoseph is yet alive" (ibid.* 28). Jacob-Israel

> was shocked at the astounding degree of Yoseph's righteousness in that he was still on the level of *Chai* - the [uncontaminated] life force - as is explained in the holy *Zohar* (1:211b).[55]

The occult wisdom of ancient Egypt that Yoseph had mastered was not stage magic. Far from it. The wisdom of Egypt was based upon a broad and penetrating understanding of the forces of physical nature. In fact, one example of ancient Egyptian mastery of the Seven Wisdoms is none other than the last remaining of the Ancient World's "Seven Wonders."

> Ten miles west of the city of Cairo lies an object that has intrigued and bewildered historians, philosophers and scientists for many centuries. The only remaining of the traditional Seven Wonders of the ancient world, the Great Pyramid of Giza is often described as the most sublime landmark in history. The base of this massive structure covers 13 acres or 7 midtown New York city blocks (a mile square). Leveled to within a fraction of an inch, more than two and a half million blocks of limestone and granite - weighing from two to seventy tons apiece - rise in 201 stepped tiers to the height of a modern 40 story building. As a feat in masonry it was not to be matched till the construction of Boulder Dam.
>
> Modern engineers are astounded by both the enormity of the problems involved in the construction of the Pyramid and the optician's precision with which these problems were resolved. What the Great Pyramid looked like when it was completed, or even for the 1st or 2nd-millennia thereafter is not recorded in history. Furthermore, it is not agreed upon when it was built or even by whom and for what purpose it was constructed. Two things are certain, however, it was never used as a tomb (unlike the other smaller pyramids) and it was already ancient by the time of the Hebrew Exodus from Egypt [over 3,300 years ago].[56]

It is well known that the masters of the ancient Seven Wisdoms, Jews and non-Jews alike, saw no division between spiritual truth and secular wisdom. In fact, nothing was ever "secular" to begin with. All knowledge was seen as being rooted in a divine source even if this knowledge was misunderstood and misused for idolatrous purposes.

Ancient alchemy was the precursor to modern chemistry, astrology laid the foundations for astronomy, and mystical geometry preceded present day mathematics. And in the time of Yoseph, Egypt was the center of all scientific and religious knowledge then in existence.

As the Mashiach ben Yoseph of his generation Yoseph's mission was to amass and integrate all this "lower wisdom" along with all "higher wisdom" into one unity of Supernal Wisdom. Similar to the wisdom of King Solomon described above, Yoseph was compelled, against his will, to enter into the *PaRDeS* of ancient Egyptian occult wisdom in order to redeem the fragments of higher knowledge that had become separated from their source and thus "infected" with impurity. In the Gaon's words to R. Dr. Baruch Schick stated above in Chapter Three, Yoseph's messianic role was *"to distill from their words that which they have swallowed."*

Yoseph succeeded in his mission to such an extent that even the Egyptians - Pharaoh, the priests of the occult and the chief architects - recognized his superiority and gave him a new name - *Tzafenat Pa'aneach* - "Revealer of Hidden Things." He was appointed viceroy over all of Egypt, then the center of world civilization. Along with being the master of Torah and its esoteric teachings Yoseph was the master of the natural sciences (an "Einstein"), the master of dream interpretation and the psychology of the mind (a "Freud"), and the master of economics and world finance (a "Marx").

All this and yet, *Od Yoseph Chai* - Mashiach ben Yoseph was still alive. Yoseph looked like a non-Jew (he wore Egyptian clothes), talked like a non-Jew (he spoke Egyptian and feigned before his brothers not to understand), he was married to a non-Jew (Asnat was the daughter of the Egyptian high priest),[57] and even had a distinctly non-Jewish name - *Tzafenat Pa'aneach.*[58] Yet, shocking even his father Israel, the mission impossible of Mashiach ben Yoseph was accomplished. Although appearing to have been killed on the outside ("Mashiach ben Yoseph must die") he had only gone underground ("Mashiach ben Yoseph lives on") and then resurfaced untainted. It is thus also for his ability to extract, process and integrate secular wisdom that Yoseph earned the

title *Tzadik Yesod Olam* - the righteous one who is the spiritual channel for the Seven Wisdoms.[59]

As revealed to him in his famous dreams this was Yoseph's destiny and this is the destiny of every Mashiach ben Yoseph in each generation and the mission of those bearers of the Torah who attach themselves to his collective root. As R. Hillel explained above (end of paragraph #8):

> It is from [the collective over-soul of] Yoseph that the mission of Mashiach ben Yoseph derives in every generation. This is especially true during the period of the final "Footsteps of the Messiah" (*Ikveta DiM'shicha).*

Beneath the mask of the Egyptian *Tzafenat Pa'aneach* Yoseph the Jewish physicist/psychologist/economist extracted the holiness from the science and technology of a foreign culture while yet directing its very path. Yoseph's task in Egypt was nothing less than a messianic conspiracy and the task today of Mashiach ben Yoseph is also nothing less than a worldwide messianic conspiracy.

As Yoseph's sheaf arose to reveal the Seven Wisdoms 3,500 years ago, so has the great sheaf of Mashiach ben Yoseph been rising again, reaching a new ascendancy of power and dominance that grows more awesome every single day. Although science and technology appear, from a simple religious perspective, as a skeleton of heresy and atheism, these bones are being resurrected and redeemed, every single one of them. R. Hillel wrote:

> "Moses took Yoseph's bones with him, for Yoseph had bound the children of Israel by an oath, saying, 'God will surely redeem you; you shall therefore bring my bones out of here with you.'" [Our master revealed that] the second letters in each word of the verse, "Moses took Yoseph's bones with him" add up to the numerical value of the phrase "Seven Wisdoms."[60]

When Moses, the Mashiach ben Yoseph of his generation, will take Yoseph's bones with him, i.e., back into his soul,[61] they will then arise and resurrect with the flesh and heart of the most profound and all encompassing spirituality the world has ever known. And when Yoseph the

scientist and technician will be redeemed, his secular wisdom will be turned "outside-in" to reveal an epiphany of Creator and creation that will be the ultimate joy for the whole world, the true Jewish joy of Sasson.

The principle of the inverse relationship between Kabbalah and science explains the paradox as to why this Jewish heretic - who is the "bad guy" - has such a noble sounding name which is really only befitting a "good guy." In fact, the name Sasson is the very term used throughout the visions of the Prophets and in the Talmud, Midrash and Zohar to refer to the ultimate state of universal knowledge. The explanation of the Gaon is painfully clear. Sasson *is* the "good guy." The only catch is that he has temporarily collapsed and been turned "inside-out." As explained in Chapter One as well as in Volume I, Mashiach ben Yoseph follows a serpentine path that is often veiled. Sasson the Jewish heretic *is* "Einstein", "Freud" and "Marx". Together, they *are* the suffering of Mashiach ben Yoseph buried alive among the Seven Wisdoms. The waters of Supernal Knowledge flow in mysterious ways and it is only through the mystery of turning Sasson and our own preconceptions of him "outside-in" that the religion/science of the future will draw out the inverted truth from the hidden Wells of Salvation.[62]

Fractal 7:
The Well of Salvation

Yoseph the *Tzadik* is the prototype for the phenomenon of Jewish secular wisdom in our time. Yet, there is an obvious objection which must be raised here. During the entire period of Yoseph's mission and test concerning external wisdom he always knew he was Yoseph the son of Jacob, also known as Israel. Not only did he remain religiously observant (according his pre-Sinaic *halachic*/legal status at the time as a Noahide), but he clearly knew that he was the Mashiach ben Yoseph of his generation and that his "test" was to become the prototype for the collective Mashiach ben Yoseph for all time and in every generation. He may have appeared "dead" on the outside, but *he* knew his Jewish soul was very much alive on the inside.

Today, however, the vast majorities of Jewish scientists are far from being observant, are often barely aware of their Jewishness - if not outright rejecting it or even converting to another religion - and certainly know nothing of the secret of *Mashiach ben Yoseph.* Not only is the secular Jewish scientist "Torah dead" on the outside but he is also "Torah dead" on the inside. Thus, there appears to be no real comparison. We are now living, however, in an utterly unique generation, the "Final Generation" of the "Feet of the Mashiach," and the rules of the end-game play with higher - and more paradoxical - stakes.

In #104 of the 156 aspects of Mashiach ben Yoseph during the period of *Ikveta DiM'shicha*, R. Hillel explains:

> *Ikvot Meshicha* - This period is designated *ikvot*/heels (i.e., "footsteps") for two reasons. First, because the process develops in tiny increments and, second, all the conditions for the final redemption are brought about in a roundabout manner. This is based on the meaning of the root *akev* which, because of its etymological affinity with *akef*, "to circumvent," means "to deceive." The redemption process must proceed in a circuitous manner in order to deceive the "shells of impurity" [the *external forces*] and prevent them from interfering.

Elsewhere on this crucial point, R. Hillel is more explicit:[63]

> In the teachings of the Kabbalah it is explained that the soul of the Messiah was forced to descend into the world in a deceptive manner, that is, through a non-Jewish woman - Ruth the Moabitess. This was to prevent the attachment of the impure *klipot* to the purity of his holy soul. Thus it is with all the avenues of the redemption. All of its properties and conditions, whether they be of a natural or supra-natural nature, can only be expressed in a circumvented manner. ...the essential standard for this path is the descent of the soul of the Messiah by way of deception through Ruth the Moabitess. This matter is a great fundamental principle for us throughout all our grave work with the ingathering of the exiles and the re-settlement of the Land of Israel until its completion via the revelation of

> our Righteous Mashaich [ben David], may he come speedily and in our time, Amen.[64]

But, what if there is no alternative than to go through the *external forces*? As we have seen, when the upholders of the Torah don't grab the messianic light of the "underside of the mountain," it is forcibly separated and driven underground into its own external mode of manifestation, i.e., secular science. What, then, can guarantee its protection from total possession? And another question - who will redeem and bring back all the fallen messianic light from the secular world?

This brings us to another crucial principle that appears in the writings of the Ari and especially in the Kabbalah school of the Gaon.[65] Along with the law of parallelism there is yet another cosmological law that King Solomon formulated. This law states: "There is a time when the [evil] man subjugates the [good] man to his own undoing" (Ecclesiastes 8:9). In other words, the forces of good must temporarily suffer at the hands of evil in order to undermine those very evil forces by extracting and drawing out aspects of the fallen forces of good that are being held there in captivity. This principle of "a time for subjugation" is the second reason why the higher knowledge of Mashiach ben Yoseph is forced to go into exile. His soul must be subjugated to captivity, abuse and, under specific circumstances, even temporary loss of identity in order to redeem specific "inverted" fragments of Supernal Wisdom.

Only by the captor believing that the captive is under his control can the captive get close enough to "draw" out the imprisoned energies from the soul of the captor himself. The "bad guy" thinks he is winning and yet he is ultimately losing to the "good guy." The catch is, however, that in order for this mode to operate successfully not only can't the "bad guy" know the truth; the "good guy" as well cannot know what is really going on. In fact, the "good guy" can't even always know that he has been turned "inside-out" and that he is presently in a fallen state of captivity - also known as assimilation. This is an insurance policy. It guarantees that the divinity of Mashiach ben Yoseph will always be protected whenever it is forced to go into exile among the *klipot*. This is

because no one - not the captor nor the captive - really knows the extent of the risk involved. This is what R. Hillel meant when he wrote: "The redemption process [of Mashiach ben Yoseph] must proceed in a roundabout manner in order to deceive the *external forces* and prevent them from interfering." The collective employment of the law "A Time for Subjugation" is one of the ultimate fail-safe mechanisms that was always potentially part of the scenario of the final period of the *Ikveta DiM'shicha* - the "Final Generation." It guaranteed that the higher soul of the *Mashiach* would remain pure and never actually become blemished with impurity throughout the entire period of his forced exile.

It is certainly a paradoxical situation where Sasson - the Jewish atheist and heretical scientist - is, after the fact, unconsciously leading a worldwide messianic conspiracy to redeem Supernal Knowledge! Only in the end will we see the awesome forces that were at play and how high the stakes really were. Only then will the thickened *o'rlah* of Sasson be returned "outside in" to reveal the true source of his *sasson*/joy.

Stripped of their outer skins the true identities of both Sasson and Simcha will be an absolute shock to both the secular mind-set and to traditional religious sensibilities. Most shocked of all, however, will be "Sasson" and "Simcha" themselves! But in the midst of their traumatic identity crisis, Sasson and Simcha will undergo an awesome transformation and be reconverted into the new messianic consciousness itself. Sasson and Simcha themselves will then be revealed as none other than the *Trein M'shechin* - the Two Messiahs of Redemption.

Concerning the cryptic and often bizarre descriptions that are found in the *aggadot* of the sages, the *Leshem* wrote, "All the secrets of the Torah are buried in them... They must be concealed so that the *external forces* should not gain access to them... *Such is the case, for example, with the dialogue between Sasson and Simcha*". Yet, we know that the Gaon claimed he knew the secret of Sasson and Simcha and R. Hillel claimed he received it from the Gaon.

A leader of the new Ashkenazic settlement in Jerusalem, the sage and kabbalist, R. Hillel Rivlin of Shklov, was the only disciple who received a tradition directly from the Gaon concerning the hidden source of Sasson's and Simcha's joy and happiness. In the second chapter of *Kol HaTor* he emphasizes that it is absolutely necessary to master all 156 aspects of Mashiach ben Yoseph in order to fully understand the complexities of the Gaon's Secret Doctrine. And it is here that he reveals another missing link which allows us to understand the paradoxical role modern science and technology together with the Kabbalah must play in the redemption process. The 147th aspect of Mashiach ben Yoseph is:

> *Sasson and Simcha* - as in the verse, "God's redeemed shall return to Zion... they will obtain Sasson and Simcha" (Isaiah 35:10). Sasson and Simcha are the *Trein M'shechin.* The essence of Sasson is Mashiach ben Yoseph. As our master explained, it is concerning him that this verse states, "God's redeemed shall return." This is the essential intention of the Talmud concerning the matter of Sasson and Simcha. Our master merited to comprehend the meaning of this passage in its entirety. He told us that if he had been created only in order to grasp this passage it would have been sufficient.[66]

Similarly the 79th aspect of Mashiach ben Yoseph is:

> *Ma'ayan HaYeshuah* (The Wellspring of Salvation) alluded to in the verse, "You will draw water with *sasson* from the wellsprings of salvation" (Isaiah 55:12) - In accord with the statement of the sages, this is the principle of Sasson which corresponds to Mashiach ben Yoseph. Numerically as well Mashiach ben Yoseph (566) equals *Ma'ayan HaYeshuah* (566).

In order to tie this chapter together and to reconnect it with the previous chapters, let us now recall the explanation given above by R. Yitzchak Izik Chaver. Because this quote is so dense with escoteric concepts and it is the key to the messianic secret of the Two Jews' Blues *together* with the secret of Leviathan, it is being repeated here in full. Keep in mind the crucial fact that Sasson the heretic, whom we have clearly identified as the contemporary Jewish

scientist, is now revealed in *Kol HaTor* as an integral aspect of the "backside" of Mashiach ben Yoseph himself.

> In this dialogue between Sasson and R. Abbahu the sages are hinting to a secret so extremely overwhelming that it is almost impossible to conceive of it. It is directly related to another statement of the sages [discussed at length above in Chapter 3]: "In the Future the Holy One will make a *succah* from the *o'hr*/skin of the Leviathan". It is also directly related to the secret of the *o'rlah*/foreskin which is the secret of the "garments of skin" of *Adam HaRishon.* Originally Adam was clothed in "garments of light" which is the Hidden Light. Only afterwards was he clothed in "garments of skin." This was the result of his eating from the Tree of Knowledge of Good and Evil, which is the secret of the *klipah* of *nogah.* In other words, by eating from the Tree of Knowledge, he created his own *o'rlah.* This is what the sages meant when they said, "Adam caused his *yesod* to become covered by an *o'rlah*/foreskin". In the future, however, this *o'rlah* will revert entirely to its original holiness in the secret of a "*nogah*/radiance surrounding it". In the meantime, this *o'rlah* represents the concept of the Torah that has been given over to the *external forces.* In the future this *o'rlah* will be redeemed and purified. It will be spread out upon the walls of Jerusalem. This is the meaning of the verse, "Nations shall walk in your light, and kings in the *nogah*/radiance of your dawn". This means that the evil aspect of the *klipah* of *nogah* will have reverted to good, as the Gaon has written in his commentary to the *Sifra DiTzniuta.*
>
> The Gaon's explanation there corresponds exactly to the dialogue between the heretic Sasson and R. Abbahu. Based on the fact that the *external forces* will also receive their vitality through the secret of the Upper Waters which derive from the Great Sea of Wisdom, the heretic wanted to grant them a superior position, God forbid. This is because he is the personification of evil that adheres to the crown of the *yesod* in the form of the *o'rlah.* [Although these *external forces* originally derive from the good], he was nevertheless mistaken because the aspect of evil that they do contain will be entirely excised and obliterated in the future. This is the intention of the verses, "I will excise the spirit of impurity from the earth" and "I will remove the heart of stone from your flesh".

The *o'rlah* actually consists of two *klipot*/layers, of skin - the *o'rlah* proper [the outer skin] and the *pri'ah* [the inner membrane of the outer skin]. There is a third aspect, in the secret of *nogah* that is absorbed into the surface of the flesh itself; only a drop of blood is necessary to reveal the crown of the *yesod* and transform it into complete holiness.) These two outer skins surround and cling to the holy [crown of the Torah] and, due to our many transgressions, they are able to distort the words of Torah and transform them into heresy and disbelief. It is then that the Torah is said to have been given over to the *external forces*.

This is precisely what [Sasson] the heretic meant when he said to R. Abbahu, "You are destined to draw water for me in the World to Come, for it is written, 'Therefore with Sasson you will draw water [from the wellsprings of salvation]." "If," R. Abbahu retorted, "it had been written for *sasson* (*l'sasson*) it would be as you say, but since it is written with *sasson* (*b'sasson*) the meaning must be that a water-pouch will be made of your skin and water will be drawn with it." This [water-pouch] is the secret of the "wall" in the verse, "For I, says the Lord, will be a wall of surrounding fire for Jerusalem; and a glory in her midst". This means that Sasson's skin will be stretched out like a wall around Jerusalem. It will then be included in holiness and used as a water-pouch to draw forth the waters of Wisdom.

This is the meaning of what the sages said, "Joy (*sasson*) alludes to the covenant of circumcision (*brit milah*). This statement was intentionally mentioned there [in the context of a discussion about the observance of the seven days of the Succot Festival], as it is the secret of the succah (lit. canopy, covering or encompassing field) made from the skin of Leviathan. The numerical value of the word *succah* is 91. The idea of the *succah* alludes therefore to the union between the masculine and feminine polarities of Divinity, *Y-H-V-H* and *A-donoy* whose combined numerical value is also 91. These two Divine Names refer to none other than to the two Leviathans. Understand this.

Fractal 8: "The Time of Our Simcha"

After unveiling the archetypal identity of Sasson and analyzing his highly paradoxical personality we are now at the point where an obvious question that has been glossed over must be answered. So who is Simcha? In the

Final Generation of the *Ikveta DiM'shicha,* who is the embodiment of the other Jewish heretic called Simcha and what, in today's Jewish world, is the form of his disbelief?

It is very clear that Sasson and Simcha are a pair. An obvious symmetry exists between them and one cannot exist without the other. Yet, basing himself on the Gaon's secret of "the Torah that has been given over to the *external forces*," R. Yitzchak Izik speaks only of the collective personality of Sasson. He is strangely silent concerning the nature of Sasson's compatriot Simcha. It may be suggested that since the Talmud only records a secular-religious debate between R. Abbahu and Sasson, and not with Simcha, R. Yitzchak Izik likewise saw fit to concentrate exclusively on the secret of Sasson.

Yet, this is precisely the question. Why doesn't the Talmud record a similar conflict between R. Abbahu and Simcha? Did such an archetypal dialogue similar to the one with Sasson never occur? The obvious symmetry notwithstanding, the sages themselves appear to be strangely silent about revealing the identity of Simcha. Is there something else in the secret of Sasson and Simcha that they were careful not to allude to even indirectly? After the Kabbalah of the Gaon has revealed the amazing hidden personality of Sasson, is there anything left about Simcha that could shock us?

It is evident, however, from their own debate - "*I* am better than you," "No, *I* am better than you" - that Sasson and Simcha are a polarity in the makeup of the collective heart and soul of the Nation of Israel. They are, in fact, as R. Hillel revealed above in accord with the Gaon's doctrine of the *Trein M'shechin*, the embodiment of the Twin Messiahs - *ben Yoseph* and *ben David* - that exist and operate in every generation. Indeed, if there was any doubt, it is now imperative that one *cannot* exist without the other. This is especially true in the "Final Generation," as explained at length in the original *Kol HaTor* (Chapter 2, Section 2) entitled "The Two Messiahs of the Generations."

Whether they are in a state of holiness or in a state of *klipah* (as is the case with our Sasson and Simcha), the eternal polarity, as well as the absolute interdependency of the *Trein M'shechin,* function according to a well known law in the Kabbalah. This is known as the *netzach/hod* paradigm. *Netzach* and *hod* are the 7th and 8th of the *Ten Sefirot* that correspond to the two legs of the human form. Just as the two legs "split" the singular trunk of the body into two branches, so too do *netzach* and *hod* "split" the higher unity of divine providence into two parallel modes of influence. They are therefore known in the *Zohar* as *trei palgei gufa,* "Two halves of [one] body." They are the greatest manifestation of the paradox of the "dual unity" that is found throughout the Kabbalah. This is especially true here in our case where the *trei palgei gufa* are the underlying structure of the *Trein M'shechin.* Therefore, the Two Messiahs are not only dependent on each other, but each one defines the other because *each one contains the other.*

There is one other fragment of a manuscript in which the Gaon himself comments on the secret of Sasson and Simcha. Apparently even R. Yitzchak Izik did not know of it. There the Gaon writes:[67]

> ... *netzach* is called Sasson and *hod* is called Simcha. Their parallel in the klipot (*sitra achara*) is described in the verse, "The runners went forth, rushed by the King's order, and the law was announced in Shushan the capital. The King and Haman sat down to drink, but the city of Shushan was bewildered" (Esther 3:15). [The runners here are the evil aspect of the two legs and feet of *netzach* and *hod*] as it is written in the Zohar. [They were bewildered because] their point of vulnerability is there [below the trunk of the body where the split begins] as explained in the [Zohar's] *Idra Rabba.* One is more elevated than the other... (Here a line was inadvertently skipped in the original transcription). *Netzach* is more elevated from one point of view, and *hod* is more elevated from another.
>
> This is the meaning of Sasson's statement to Simcha, "I am better than you" and Simcha's statement to Sasson, "I am better than you." "One day," said Sasson to Simcha, "they will take you out [from heaven] and make you a runner, since it is written, 'For with Simcha they will go forth'" (Isaiah 55:12). "One day," said Simcha to Sasson, "they will

> take you out and [after removing your skin] use you to draw water, for it is written, 'You will draw water with Sasson from the wellsprings of salvation'" (Isaiah 12:3).
>
> As explained above, they [*netzach-hod* and *sasson-simcha*] are the two conduits of divine water [i.e. Supernal Wisdom]. In the future, a *succah*/canopy will be made from the skin of Leviathan. This is the secret of the stripping of the skin [of the *klipot* of Sasson and Simcha] that is mentioned here. This will signal the advent of the "Time of our *simcha*/happiness)". For *netzach* and *hod* are both from the side of *gevurah*/constriction... from which the sweetened waters of *gevurah* which are called "salvations" will be drawn. This is the meaning of the verse, "You will draw waters with *sasson*/joy from the wellsprings of salvation."

An essential fact that we learn from the Gaon's explanation is that, similar to the *sasson-netzach* aspect of the *Trein M'shechin*, the *simcha-hod* aspect also has a vulnerable "backside" or potential *klipah*. Actually, we already know this from the fact that the prototype of Simcha in the Talmud is also portrayed as a heretic. This means that the holiness of Simcha is also temporarily in a "fallen" state of heresy.

When we overlay the symmetry of the *Trein M'shechin* upon this framework, an obvious yet surprising equation emerges. The aspect of Mashiach ben David also has a vulnerable backside and if, as in the case with Mashiach ben Yoseph, his mission is thwarted on the surface, it will continue regardless, only now partially inverting "inside-out" and going "underground" into his respective *klipah*. Yet, because the *ben David* process is quite different relative to the *ben Yoseph* process, the mode of its *klipah* will accordingly also be very different. In order to grasp the secret of Simcha it is essential to remember that although the symmetry between "Sasson ben Yoseph" and "Simcha ben David" demands that although they are both equally necessary, they are not equally equivalent. The form of Simcha's *klipah* and the nature of his disbelief and rejection of Torah theosophy will be very different from that of Sasson's. It will be so different that the observant Jew will initially recoil from the insinuation that the Gaon would

consider his religious belief system as containing elements of "heresy."

The *Erev Rav* meets the *Erev Ze'ir*

In order to take a closer look at Simcha's identity - which is synonymous with the phenomenon of the forced descent of Mashiach ben David into its relative *klipah* - we must first present another unsolved riddle in the Gaon's teachings. The question is who are the *Erev Ze'ir?* Every student of Torah is familiar with the *Erev Rav* - the great Mixed Multitude of converts that Moses brought out with him from the Land of Egypt at the time of the Exodus. The *Erev Rav,* however, has a twin brother (which by now should have been logically suspected) - the *Erev Ze'ir.*

In his commentary to the *Tikkuney Zohar Chadash* the Gaon writes:[68]

> All arrogant and bad Jews in every generation are the transmigrated souls of the *Erev Rav,* the sons of Cain. Our suffering, the destruction of our Temple and the long exile from our land, all of these began when Moses accepted the *Erev Rav* as righteous converts from the side of the "good." Concerning the true righteous converts, the sages said, "The Holy One exiled Israel only in order for them to gather converts" (Talmud Tractate Pesachim 87b). The Mixed Multitude, however, were from the side of the "bad", as is indicated in the initials of the words ***erev rav***, which reversed spell *ra*/evil.
>
> The *Erev Rav* is also alluded to in the verse, "Woe to us for the day has turned and the shadows of the evening (*erev*) have stretched out" (Jeremiah 6:4). The "evening shadows" are the *Erev Rav* that began constructing the Golden Calf at the 6th hour of the day (high noon), as the Talmud explains the verse, "The people saw that Moses was late (*bo-shesh*) in coming down the mountain" (Exodus 32:1). The Talmud (Shabbat 89a) explains that the word *bo-shesh* (literally, "the 6th hour has come") alludes to the fact that the "people," the *Erev Rav,* gained their power only at the 6th hour. This is the period known as *Erev Rav,* the Greater Evening.[69]

> There is also an *Erev Ze'ir*, [*ze'ir* means "small"] a Lesser Evening. This is the significance of the term *bein haArbayim*, which means literally, "Between the Evenings," and indicates that there are two evenings, a Greater Evening and a Lesser Evening. Paralleling these, the sages instituted two periods for praying the afternoon Minchah service - *Minchah Gedolah* (the Greater *Minchah*) and *Minchah Ketanah* (the Lesser *Minchah*) - in order to weaken the power of the klipot of the two *Erevs*.

The Gaon continues:

> Another sense of the word *rav* is "leader." This is because the *Erev Rav* acts as the leaders of the nation while it is in exile. The public at large, who are good, are subjugated under these men... They are the *chametz* (leaven) in the bread [i.e. the evil inclination]. The reason that the Torah requires the removal of *chametz* from the 6th hour after sunrise on the day before Passover is because the *Erev Rav* constructed the Golden Calf exactly at this time. They are considered worse than idolators, for the people of Israel are fooled by their apparent success. In reality, they are the cause for the length of our exile.

The Gaon has made it clear that the *Erev Ze'ir* are a necessary counterpart to the *Erev Rav.* He has also explained that the collective soul of the *Erev Rav* transmigrates in every generation. The next logical step is to conclude that this must also be the case with the *Erev Ze'ir.* Our question now is, who are the *Erev Rav* today and, correspondingly, who are the *Erev Ze'ir*? The answer to this question will supply the missing clue to the riddle of Simcha's identity and to the unique form of his "heresy".

It has been pointed out by a number of Torah masters and accepted as religious truth for many decades in many Orthodox Torah circles that the contemporary manifestation of the *Erev Rav* are none other than the secular Zionist leadership.[70] According to this school of thought, it is to the phenomenon of secular Zionism that the sages referred when they prophesied, *"In the Ikveta DiM'shicha* [i.e., prior to Mashiach ben David] *chutzpah/arrogance will increase".*[71] It was the leaders of the "*New Erev Rav*" who consciously led an entire generation of Jewish men and women away from a life

of Torah and away from the deeper meaning and purpose of the Jewish People. They rallied around the idolatry of a new Golden Calf - a secular state fueled from secular aspirations and secular knowledge. They struggled hard to remove and uproot traditional Torah values and, in 1948, when the incarnated *Erev Rav* gained national political control over the Land of Israel they hopefully predicted that Orthodox Judaism would all but disappear within a generation.

Yet it was these very men and women whose blood, sweat and tears powered by a mighty spirit paved the way for a whole generation of Jews to enter into a new era and into a new land – the Land of Israel.[72] With their statesmanship, scholarship, artistic vision, literary talent and technical knowledge they led and continue to lead and influence much of the Jewish world. How do we explain the powerful, almost miraculous phenomenon of secular Zionism?

Once again, as in the case of science and technology, it is not sufficient to simply label it the workings of the *"sitra achara"*- the "other side". As we have demonstrated above at length, this is because the existence and continuing success of the forces of evil depend entirely on an immutable law of an inverse relationship. Therefore, just as the Supernal Wisdom aspect of Mashiach ben Yoseph is forced to go "underground" into its respective *klipah,* the same paradoxical principle is true regarding the Land of Israel.

In other words, because the Torah leaders did not sufficiently behold the Gaon's "Vision of Zion" and grab the hour, the holiness of *Eretz Yisrael* collapsed into its *own* "backside" of *Medinat Yisrael* – the secular State of Israel. Secular Zionism is simply the political or nationalistic corollary of Mashiach ben Yoseph being inverted and turned "inside-out" and forced to go "underground" into its corresponding *klipah.* Yet, *after the fact,* regardless of the many paradoxes incurred and the difficult *halachic* questions now to be solved, the Divine Will, not stopping for a single moment, continues to be fulfilled.

Here, a point of clarification is in order. Until now we have identified the heterodoxy of the Jewish scientist as the

forced descent of Mashiach ben Yoseph into the *klipah.* Now the Gaon has introduced a new concept - the *Erev Rav.* The *Erev Rav* is simply the political counterpart in the Jewish world to the phenomenon of the Jewish scientist in the scientific world. The Jewish scientist in the *klipah* of science is the "backside" of *Mashiach ben Yoseph's* own wisdom (his "soul"), whereas the Jewish secularist in the *klipah* of Zionism is the "backside" of *Mashiach ben Yoseph's* own geography (his "body"). Sasson and the *Erev Rav* are both different modes of the same "backside" of *Mashiach ben Yoseph.*

Now we are ready to introduce another fallen star into this constellation of forces, namely the *Erev Ze'ir.* Since, as we said, the messianic process of Mashiach ben David is different than that of Mashiach ben Yoseph, its respective *klipah* will necessarily be of a different nature. Nevertheless, the Light of Mashiach ben David is also forced into its corresponding *klipah* and this is what the Gaon identifies as the *Erev Ze'ir.*

Just as the phenomenon of the *Erev Rav* is the "backside" of Mashiach ben Yoseph, the symmetry in the Gaon's system requires that the *Erev Ze'ir* will be the "backside" of Mashiach ben David. Moreover, since the *Erev Rav's klipah* of Mashiach ben Yoseph contains two aspects, a "body" and a "soul," the Gaon's system requires that the same relationship will exist in the *Erev Ze'ir's klipah* of Mashiach ben David. This follows from the fact that each of the *Trein M'shechin (Netzach/Hod)* is an inverted mirror image of the other. This does not contradict the fact that the *Trein M'shechin* represents, respectively, the "body" and the "soul" of the Jewish collective. Although both of them contain both aspects, relative to each other Mashiach ben Yoseph is the "body" and Mashiach ben David is the "soul" of Israel. When this double split takes place in the spiritual essence of the Jewish people, one of its manifestations is the great chasm between the secular and the religious Jewish world view. Both, however, are but a fallen version of their true identities existing in its higher unified state. The powerful *klipah* of the "body" of the Supernal Torah is the *Erev Rav.* The powerful *klipah* of the "soul" of the Supernal

Torah is the *Erev Ze'ir*. The *Erev Rav* are among the leaders of Jewish secularism. The *Erev Ze'ir* are among the leaders of Jewish Orthodoxy.

Another formula that reveals this symmetry within Mashiach ben Yoseph is found in the first chapter of *Kol HaTor*. R. Hillel writes:[73]

> According to our master the Gaon, the ingathering of the exiles via the awakening from below comes through a process of reclamation and redemption. This follows from the verse, "God's redeemed will return and they will come singing to Zion... they shall obtain joy and happiness" (Isaiah 35:10 and 51:11). This redemption will take place under the leadership of Mashiach ben Yoseph. It will be a redemption from bodily subjugation and redemption from the subjugation of the soul. "God's redeemed (plural) will return" implies this two-fold process: "They will return to Zion" in body [i.e. the secular body of Israel], and "they will come singing to Zion" in spirit [i.e. the religious spirit of Israel]. They will then [both] return in *teshuvah*/repentance. This is implied in the continuation of the verse, "They shall obtain joy (*sasson*) and happiness (*simcha*)."

The double split in the *Trein M'shechin* is a key to understanding seemingly contradictory statements in the writings of the Gaon and his students. In the passage quoted above, R. Hillel defines a "soul-body" relationship within the specific mission of *Mashiach ben Yoseph*. Commenting on a similar statement of the Gaon himself, R. Yitzchak Izik Chaver writes:[74]

> It is known that [the forces of] *netzach* and *hod* are contained within each other... Nevertheless, Israel's redemption from the physical subjugation of the other nations will come about specifically through Mashiach ben Yoseph. It is for this reason that his mission involves the [initial] ingathering of the exiles. Ultimate spiritual liberation from the Angel of Death, however, will only be brought about through Mashiach ben David.

Here, R. Yitzchak Izik agrees that, "the [the forces of] *netzach* and *hod* are [holographically] contained within each other", i.e., both of the *Trein M'shechin* contain a "bodily" aspect and both contain a "soul" aspect. He goes on to

emphasize that in the overall scheme of redemption Mashiach ben Yoseph's mission involves the ingathering of the "body" of Israel, while Mashiach ben David's mission relates to the ultimate redemption of the collective "soul." The main thing to be gleaned from both of these passages is this: Both the secular Jew and the religous Jew are involved, in their respective *klipot,* with "body" and "soul." Still, the release from physical bondage is *the* highest aspiration of secularism, while the release from the bondage of the soul is *the* highest aspiration of religion.

According to the underlying geometry in this doctrine, the inverse side of the *Erev Rav klipah* of secular Zionism is the subtle *Erev Ze'ir klipah* of anti-Zionism (This often includes parochial thinking, an over-simplified view of Judaism, fundamentalism and religious isolationism). The *Erev Rav* proclaims itself as a "secular" fulfillment of historical Judaism. The *Erev Ze'ir* proclaims its rejection of the secular state of Israel as a distortion of the Torah's prophetic teachings of redemption. R. Hillel is very adamant about his opposisition to this last point. Concerning the refusal of the Torah leaders of his time (end of the 18th and beginning of the 19th-centuries) to encourage immigration and to initiate the resettlement of *Eretz Yisrael* he writes:[75]

> What will they say, those with their lame excuses, to the words of the sages, "When Jerusalem will be rebuilt then the Son of David will come"? Likewise, on the verse, "A redeemer will come to Zion" (Isaiah 59:20), the Midrash and Rashi both explain that, "As long as Zion is not built the Redeemer will not come." Rather, they are like the lichen growing out of the walls coming to do battle with the cedars of Lebanon. Their excuses are none other than those of the Spies whom Moses sent to scout the Land of Israel. They spread evil reports that discourage the Jewish People from immigrating to the Land. This is what the sages referred to when they said, "In the *Ikveta DiM'shicha* truth will become diminished and *chutzpah*/arrogance will increase." This arrogance is an attack against the holy words of our prophets and seers. It is an attack against the past leaders of Israel and it is an attack against the conviction and holy commandment of the Saint of Israel, our master the Gaon. It is our prayer that all of those within whom the spirit of

> Amalek dwells should quickly return from their evil ways. "[God] is merciful and He forgives iniquity."[76]

It is essential to note in what context R. Hillel is using the well known rabbinic formula *"In the Ikveta DiM'shicha truth will become diminished and chutzpah/arrogance will increase."* This has always been used to refer to modern secularism and atheism as was the case above with the heresy of Sasson. Here, however, it is used to refer to the religious leaders themselves! Thus, we now have another important symmetry in the larger formula. This time it is two modes of *chutzpah* - the "Greater Chutzpah" of the *Erev Rav* and the "Lesser Chutzpah" of the *Erev Ze'ir.*

Let us now return to the original question presented above. In the Final Generation of the *Ikveta DiM'shicha,* who is the embodiment of the other Jewish heretic called Simcha, and what, in today's Jewish world, is the form of his disbelief?

Fractal 9:
The Age of Lost Kabbalah

In *Sha'ar Be'er Sheva,* paragraph #7, R. Hillel writes:

> The Torah of our righteous Mashiach derives from the level of the Light of Supernal Wisdom. This Torah will be revealed at the end of days by our master Moses with the arrival of Mashiach ben David. Still, to the degree that we are drawn ever closer to the complete redemption during the preparatory period of the Beginning of the Redemption, the Torah of our righteous Mashiach will be revealed little by little to select individuals by the Messiah of the Beginning, Mashiach ben Yoseph. His mission thus includes the revelation of all the esoteric truths of the Torah (Kabbalah) as a preparation for the final redemption, in addition to the ingathering of the exiles and the liberation from foreign domination.

As we have seen, the Gaon's formula for mapping out the parallelism between the two *Erevs* on the politico-religious level involves a double-split in the *Trein M'shechin.* One half of this double-split involves the ingathering of the exiles and the liberation from foreign domination, i.e., the "bodily" aspect of each of the *Trein M'shechin.* It takes the

form of the confrontation between the *Erev Rav* forces of secular Zionism and the *Erev Ze'ir* forces of anti-Zionism). The other half of this double-split involves the revelation of the Light of Supernal Wisdom through the study of the Kabbalah and its corresponding truths in the Seven Wisdoms, i.e., the "soul" aspect of each of the *Trein M'shechin.* In this latter case, the *Erev Rav* aspect of the Jewish scientist (the "soul" of Mashiach ben Yoseph in the *klipah* of the scientific revolution) is countered by the *Erev Ze'ir* aspect of the Jewish sage (the "soul" of Mashiach ben David in the *klipah* of anti-Kabbalah).

This subtle form of Mashiach ben David 's soul in the *klipah* will be manifested by those religious scholars and leaders who reject the study and the utilization of the Kabbalah to help decode the secrets and mysteries of the Torah and to decipher the formulas of the sages relevant and necessary for the present generation. Consequently, non-involvement in the messianic role of the Jewish esoteric tradition is also a rejection of the unique opportunity to elevate the stature of the Jewish People in the eyes of the nations and accelerate the redemption, as is amply expressed throughout the text of *Sha'ar Be'er Sheva.*

In the Final Generation the personification of Simcha will be found, most unexpectedly, among the majority of contemporary rabbinic authorities and teachers who are surprisingly ignorant of the most basic principles (and sometimes even many of the terms) of the Kabbalah.[77] In one way or another they are rejecting the Kabbalah's necessary role in ushering in the Messianic Era. And the rejection of the Kabbalah's authority and the shirking of this great responsibility are, according to the Gaon, tantamount to a form of religious disbelief. This is the "inverted backside" of the period known as *The Time of Our "Happiness".* This is the tragedy of *The Age of Lost Kabbalah* and this is the present day form of the disbelief of "Simcha ben David."[78]

It follows that the archetype of Simcha in the Final Generation is an entire movement of Torah teachers and religious educators who, despite their great scholarship, erudition, saintliness, many good deeds and *mitzvot,* set the

standard and role model for a "non-Kabbalah" and even "anti-Kabbalah" view of Judaism and the world. Some may counter that the students, teachers and rabbis of today are simply not worthy to learn the Kabbalah or are not on the required level to understand the awesome complexities of the esoteric dimension of the Torah. It is true that the gates to the Kabbalah are tightly sealed and the present generation of Torah scholars does lack, relative to the previous generations, the breadth of Torah knowledge and the spiritual maturity required to open up and enter through these awesome gates. The irony of the *Final Generation,* however, is that the very keys to open these gates have been falling from the heavenly Gates of Wisdom with increasing velocity. They are presently lying strewn upon the seashore of the edge of time, waiting for Torah scholars – and now almost any mature Torah-based person - to bend over, pick them up and apply them.

These keys are the discoveries of science and technology. They are the maps, models and metaphors found lying at the *Tachteet HaHar* - the "Underside of the Mountain" discussed at length above (and in the Appendix). The *Call of the Turtledove* is more than amply clear. Now, more than ever, in the *Final Generation,* the dormant power of the Kabbalah *together with the tools of modern science* can and must play an uncompromisingly vital role in the redemption process.

For the Gaon and his followers the study and application of Judaism's secret teachings was only permitted in private and only for elite members of Torah society. Notwithstanding Hasidism's popular movement during the 18th and 19th-centuries of "Kabbalah for the masses," this had always been the traditional approach to guarding the deepest secrets of rabbinic Judaism. The truth is that the real "inner" Hasidut, i.e., those teachings which were essentially pure Kabbalah, were seldom offered in public and were only found among select initiates.[79] This is all the more true today.

The Gaon tolerated few exemptions from being conscripted into his visionary army of Torah warriors. He

screened every Torah sage who came to him and, on the basis of their particular aptitude and inclination, would determine the area of study that was suitable for each one. Together they could be molded into the nucleus of an ideal Torah society guided by the true sage-mystics. Especially in the 250 year period of *Ikveta DiM'shicha,* when the final battles were beginning to wax hot on all spiritual and territorial frontiers, the Gaon made it exceedingly clear that every Torah scholar had the responsibility to enter the gates of the Heavenly Academy (the term used by the *Zohar* and the Gaon) and become part of this army.

The vital role which Kabbalah plays in observant Jewish life has been a topic which has received voluminous attention by numerous rabbinic schools of thought, dating back even to the Talmud itself. Many of the classical works of Kabbalah as well as the plethora of kabbalistic books being published to this day are often prefaced with extensive quotes from highly authoritative rabbinic personalities followed by the author's own exhortations extolling the study of the Kabbalah and strongly criticizing those rabbis who shirk this responsibility.

In truth, until relatively recently, virtually all Torah authorities agreed that the Jewish esoteric tradition must be studied and ultimately mastered along with Talmud, Midrash, *halachah, mussar* (ethics) and/or Hasidism. The only questions were:

"How to choose which teacher or books"?
"When and at what age and stage of education does one begin"?
"Where does one fit the study of Kabbalah into one's schedule along with the other required parts of the Torah?

But, "Why the study of Kabbalah"? That was never, ever a question.[80]

In our present generation there are many misconceptions and false beliefs about Kabbalah even among yeshivah students and seasoned Torah scholars. This shocking phenomenon, however, is not unaccountable. This

is what is to be expected when this aspect of Simcha's own Supernal Wisdom goes underground into the *klipah.*

Yet, Simcha's religious *klipah* manifests quite differently than Sasson's scientific *klipah.* The irony that so strongly pinpoints this bizarre development is that there is now more literature accessible on the Kabbalah catering to all levels of understanding than ever before and it continues to appear - in the form of ancient manuscripts, new commentaries, translations and republications - at an unprecedented rate. Today in Jerusalem there are over a dozen Orthodox Yeshivot offering instruction in formal Kabbalah, weekly lectures in Hebrew and English on Kabbalah (one *halachic* authority draws 300 black-coated Hasidic as well as non-Hasidic yeshivah students to his weekly talk on Kabbalah), magazine articles and discussions on Kabbalah. Amidst the Lithuanian style *ba'alei teshuvah yeshivot* it is no longer considered too "Hasidic" or taboo to advertise classes in "Jewish Mysticism" (but only for potential students with little or no Talmudic background!). And all this is aside from what is happening in the universities and non-Orthodox communities. (Even the bastion of Reform Judaism in Israel, Hebrew Union College, offers classes on Kabbalah which only a few years ago would have been considered by their platform of beliefs as "heresy"!). This phenomenon was discussed above in the Introduction as the fulfillment of the *Zohar's* ancient prophecy:

> In the 600th year of the 6th-millennium (5600 = 1840 C.E.) the Gates of Wisdom above (Kabbalah) together with the wellsprings of wisdom below (science) will be opened up, and the world will prepare to enter the 7th millennium. This is symbolized by a man who begins preparations for ushering in the Sabbath on the afternoon of the 6th day. In the same way [toward the end of the 6th-millennium preparations are made for entering the 7th].

The Gaon explained that this prophecy refers to the year 1840 and onward, during which time the Torah community would experience new and profound revelations clarifying and rendering her own esoteric traditions more accessible. Yet, the same question that was asked and explained at length above about the apparently contradictory

messianic role of science in the present generation must be asked again here on the question of the prophesied role of the Kabbalah. Where are the fruits of those new revelations of the Kabbalah?! Why hasn't observant Judaism been radically transformed by the inner power of the Kabbalah? Has something, once again, gone wrong, God forbid?

The answer is both a paradoxical yes and no. Yes, the Gates of Wisdom from above have been pouring out their hearts and revealing their deepest secrets to the Torah world. The flood of information, literature, classes and new found openness is the proof that it is very much in the air. The problem, however, is that for the most part, that is where the higher truth of the Kabbalah remains - an ever-increasing but nebulous spirit hovering all around us in the air yet seldom ever touching ground to effect real change and true spiritual transformation.

Even among the individual aspirants and sages who devote their days and nights to studying and decoding the Kabbalah of the Gaon and Ramchal or meditating with the *kavanot*/mystical intentions of the Holy Ari, the *Rashash* and the *Ba'al Shem Tov*, the degree of true creativity and power of synthesis is not impressive, in terms of what should be happening. There is no real unification taking place, not between the Seven Wisdoms and the Wisdom of the Kabbalah, not between the revealed Torah and the concealed Torah, and not even within the different schools of the Kabbalah itself. The *technology* of the Kabbalah keeps increasing but not the rabbinical dialectics and inspired Jewish creativity necessary to "put it all together." Thus, the technological know-how necessary to capture and to channel the newly emerging messianic Lights of Mashiach ben Yoseph remains in captivity, ironically, in the yeshivot, *kollelim, private* studies of Torah scholars and lining the shelves of bookstores. (On the other side of coin, the exile of the Kabbalah within the departments of Jewish mysticism and comparative religion on the university campuses and on the shelves of the New Age and occult bookstores is certainly no better.)

There are many complex reasons why the Kabbalah of *Ikveta DiM'shicha* has grown lopsided and why the anti-Kabbalah element within observant Judaism has had such a widespread, albeit subtle, influence. Today the vast majorities of Hasidim (and those who identify with their schools of thought) no longer study the actual texts of the Kabbalah and, in fact, lack formal training in its technical structure. They can only ride upon the revelatory waves of Jewish mysticism which the early Hasidic masters of the previous generations drew from the depths of the Kabbalah. Because these teachings were theosophised, repackaged and revealed to the world at the very time when the "wellsprings from below" of modern science were just beginning to gush forward, the role of science and technology was only superficially incorporated into the Hasidic *Weltanschauung.* Accordingly, the "Hasid" of today who does not go directly to the original sources of the Kabbalah cannot tap into the hidden springs of the Torah's creativity.

Ironically, despite all the inspired Kabbalah teachings which early Hasidism revealed to the world, today's popular Hasidism has come to consider itself the ordained culmination of the Kabbalah. But the original Kabbalah texts are no longer the subject of serious exegesis by today's Chassidim, with noted exceptions. And although the Ari and other classical kabbalists are held by all Chassidim in the highest possible esteem, their *writings* are held so high up on their bookshelves that they can't be reached! Thus, on the fields of Hasidism, even though many battles were won, the war - the revelations of the secrets of Mashiach ben Yoseph - was regrettably lost.

In the final analysis there is no one to blame. Considering the upheavals and destruction caused by the Holocaust, the loss of so many masters, the seductive power of the modern world, the justified apprehension involved with attempting to give over the inner teachings of the Kabbalah - the present situation is understandable. It is a collective tragedy for which the entire nation is ultimately responsible.

Yet, the facts are that the esoteric teachings of Mashiach ben Yoseph appear to have died on the orthodox

battle field of religion. For all that appears to be fulfilling the *Zohar's* prophesy there is much that apparently is not. The teachings of the Kabbalah are appearing now only in the external form of more books and rehashed commentary. The new interest and openness is mostly superficial and even the serious study and teaching of Kabbalah is essentially technological in nature. Furthermore, with a few minor exceptions, the exegesis of the Kabbalah is not being combined with creative inspiration (*ruach hakodesh*), nor is it being seriously and systematically opened up with the maps, models and metaphors of science. On top of this, the vast majority of today's Torah sage-mystics have little if any shared dialogue with each other. This is either because (as often occurs in academic or scientific communities) their field of Kabbalah is so specialized (and there are *many* different fields of expertise in Kabbalah) they cannot talk to each other or for personal reasons they simply don't want to talk to each other.

The apparent death of the Messiah is especially disturbing now as the esoteric truths of Mashiach ben Yoseph are the very dimension of the Jewish soul that has the transcendent power to unify and redeem the ever diverging and antagonistic branches of contemporary Judaism. This failure is difficult to understand as this development appears to contradict the predetermined sequence of events vigorously described in *Kol HaTor.*

But this is precisely so. As we have seen in the case of Sasson's scientific revolution, Simcha's aborted mystic revelations are not as they appear on the surface. As always with *Mashiach ben Yoseph,* there is a contingency plan that unfailingly falls into action. One of the 156 aspects of Mashiach ben Yoseph quoted above is:

> *Ikvot DiM'shicha* - This period is designated *ikvot* (feet or heels) for two reasons. First, because the process develops in tiny increments and second, all the conditions for the final redemption are brought about in a roundabout manner. This is based on the meaning of the root *akev* which, because of its etymological affinity with *akef,* "to circumvent," means "to deceive." The redemption process must proceed in a roundabout manner in order to deceive

> the "shells of impurity" [the *external forces*] and prevent them from interfering.

Od Yoseph Chai! As explained above, when Mashiach ben Yoseph cannot fulfill his mission above ground he just goes underground. The messianic revelations of *all* of the secrets of the *Zohar,* the Ari and the Gaon are purposely evolving through a slow incremental process that at a specific stage triggers a cumulative affect known throughout *Kol HaTor* as formula 999-in-*Yesod.* The collective soul of observant Judaism is mostly unknowingly and unassumingly becoming saturated with little bits and pieces of Kabbalah - a book here, a lecture or study group there, etc. - until it will reach a point of critical mass at which time it will then "jump" into the formula of 1,000-in-*Keter* - the culmination in the crown of Mashiach ben David. This is an application of *Kol HaTor's* cosmic law explained at length above in Chapter 1, *"The least one shall become a thousand and the smallest one a strong nation: I the Lord will accelerate it in its time".*

The collective Jewish soul, as well as the world at large, is unknowingly being seeded with kernels of divine knowledge falling from the Gates of Wisdom above. Just as the "natural" process of science and technology will reach its "supra-natural" climax, so also will the "natural" development of the Kabbalah reach its "supra-natural" pinnacle. Redemption will emerge from the last two places that both sides - and especially the "*other side*" - would ever expect. For both the religious and the secular, the shock will be supreme. Out of the silicon chips and theories of evolution on one side and from the dialectics of the Talmud and the minutiae of *halachah* on the other will emerge the Hidden Light of the Supernal Torah. Corresponding to the four alphanumeric digits of the sacred formula of Y-H-V-H these are the reunion of the Twin Messiahs, the resurrection of the Sacred Serpent, the Feast of Leviathan and the revelation of Metatron.

Referring to the soul of the Supernal Torah the *Leshem* writes:[81]

> It is known to all Jews of complete faith that the entire sacred Torah is divided into layered aspects [that would

> correspond to a person's] soul, body and external clothing. The highest aspect of the Torah is known as the "soul of the soul" (Zohar 3:152a). All of these levels are holy and all are true. The body, the sheath and the inner casing all constitute the corpus of the Torah and all of them are the Life of Existence. Still, as the heavens are supremely higher than the earth, so also are the esoterica and the mysteries of the Torah supremely higher than its revealed teachings and external appearance.

Before we return to the Gaon himself, however, there is one source (out of the many hundreds touching upon this controversial subject) which merits review here. This particular source is important for two reasons: (1) it is nearly unknown, despite the universal acceptance of the authority who stated it, and (2) it speaks directly about the necessity of the Torah personality to develop, along with his or her responsibilities in other areas of Torah, a coherent cosmological view of the accelerating events occurring in the present Final Generation. The legacy of the revered saint, moralist and *halachic* authority, the Grand Sage of the previous generation, R. Israel Meir Kagen HaKohen, the *Chafetz Chayim* (1893-1933), was recorded by his son:[82]

> The science of the Kabbalah is one of the most esteemed parts of the Torah. He would always say, "Without the secrets of the Torah we grope in the dark. Without the Kabbalah, it is impossible to discern and understand God's ways in the conduct of His creation."

In the Gaon's Doctrine of Redemption the role of the Kabbalah is no less pivotal and no less dramatic than that of science and technology. Even without *Kol HaTor* the Gaon is known for a statement which was made popular in an anthology of his aphorisms, *Even Shleimah*:[83]

> This [final] redemption will come only as a result of Torah study, chiefly the study of Kabbalah.

In his notes to the main text, the compiler of *Even Shleimah* quotes two more passages from the Gaon's commentary on the *Zohar:* [84]

> In every generation a spark of our Teacher Moses emanates into a single individual. From this individual it continues to emanate out to all the disciples of the Torah of that generation. All novel understandings of Torah are thus revealed in the world via the emanating light of our Teacher Moses...
>
> There are times when no worthy individual can be found through whom the emanating light of Moses is to spread out to the generation. Due to our many transgressions, therefore, such a generation does not receive an illumination of that light... It is for this reason that the period of our exile is lengthened. Our exodus from the [present] exile is therefore dependent upon the study of the Kabbalah for this is the [essence of the] Torah of Moses.

Although these two sources from the Gaon are quite clear as to their intention, *Kol HaTor* once again recasts the Gaon's relationship with the Kabbalah into a very real "here and now" agenda for world redemption centered in *Eretz Yisrael.* As presented above in the Volume I of the Secret Doctrine of the Gaon of Vilna, two of the seven principles of the *Ikveta DiM'shicha* are (6) Esoteric Truth From Zion and (7) Revealer of the Hidden. Regarding the first, R. Hillel wrote:[85]

> Our master has written much stressing that the redemption is dependent upon the study of Kabbalah. Through this the Torah of our righteous Mashiach will be revealed little by little. This is the Torah of Eretz Yisrael.

Regarding the second he wrote:

> Our master descended from the heavens to reveal the formulas of the Torah in the period of *Ikveta DiM'shicha* in the secret of *Tzafenat Pa'aneach,* and to instruct us according to these formulas in the practical path that is to be followed in this final era.

R. Hillel writes further:[86]

> The revelation of the [previously hidden] formulas within the Torah will proceed and increase together with the Footsteps of the Mashiach in our Holy Land until all of the mysteries of the Torah will be revealed in the Final Generation. This is the Torah of Mashiach our *tzadik,* as

the verse (Isaiah 2:3) intimates, "The Torah will emanate from Zion" [*tzadik* and *tzion* are both equated with Yoseph]. The Torah that will "emanate from Zion" refers to the revelations of its hidden treasures and mysteries, may they be revealed speedily in our day.

A great axiom of our master was that an interpretation of the Torah on the level of its simple meaning (*pshat*) cannot be correct if it is not completely consistent with the inner level of meaning (*sod*). Still, the instruction of the inner teachings must be carried out discreetly and with humility. This is alluded to in the verse, "Bow down before God with holy trembling" (Psalm 29:2). The initials of each [Hebrew] word spell "Kabbalah."

During the period of *Ikveta DiM'shicha* the revelations will begin little by little. This is the way of *Atchalta DiGeulah* (Beginning of Redemption), as the sages have described: "The process of Israel's redemption is akin to the gradual rising of the sun at sunrise" (Talmud Yerushalmi *Berachot* 1:1)... As explained above, the overall purpose of the [Final] Redemption is the Redemption of the Truth and Kiddush HaShem (Sanctification of God's Name). Redemption of the Truth has two implications - first, its obvious meaning and second, the Redemption of the Wisdom of Truth [Kabbalah is often referred to as the science or wisdom of truth.] Therefore, the *mitzvah* and the sacred responsibility grows [for each and every Torah scholar] to occupy himself with the study of Kabbalah. [It is specifically through the learning of the Kabbalah] that the mysteries of the Torah will be revealed. This is part of the sacred mission of the Messiah of the Beginning, Mashiach ben Yoseph. The ingathering of the exiles will occur through him and it is through the study of Kabbalah that this Redemption will be accelerated until it will reach its final completion through Mashiach ben David and our Teacher Moses, speedily in our days, amen.

In conclusion, it is clear that the rejection of the Kabbalah's authority and the shirking of this crucial responsibility is, according to the Gaon, tantamount to a form of religious heresy. Encoded into a cryptic *agaddah* of the sages recorded almost two thousand years ago, it was the Gaon of Vilna, the Light of Mashiach ben Yoseph, who has singularly revealed the contents of the unrecorded dispute between R. Abbahu and the Jewish heretic Simcha. Just as

the heresy of secular science and technology is the present day form of the disbelief of Sasson so also the rejection of the Kabbalah is the present day form of the disbelief of Simcha. *The Time of Our "Simcha",* having been forced to go underground, has become our *Age of Lost Kabbalah.*

It is initially shocking and even insulting for a secular Jew to be identified with the heresy of Sasson and accept being a member or at least a follower of the modern day *Erev Rav.* Yet, according to the Gaon's doctrine, this is precisely the paradoxical nature of Mashiach ben Yoseph in the *klipah.* On the other hand (and we see that there always must be the other hand) it is initially shocking and insulting for a religious Jew - and in particular one with a traditional yeshivah background – to be identified with the corresponding "hidden heresy" of Simcha and accept being a member or at least a follower of the modern day *Erev Ze'ir.* Yet, according to the Gaon's doctrine, this is precisely the paradoxical nature of the *ben David* aspect of the generational Mashiach ben Yoseph in the *klipah.*

In truth, it is an "open secret" among members of the religious camp that there are serious problems within the ranks of leadership of Torah-true Judaism. The Torah authority's finger, however, is often pointed at the *other* Rebbe, Rav or Rosh Yeshivah, school of learning or "sect," as being the source of the problem. Many students of the Torah, both senior members of the *Ba'alei Teshuvah* movement and those raised from birth in the yeshivah community, are aware of the problems with the present religious leadership. Yet, the leaders of any given period are the divinely appointed "head" of that generation and the corresponding "body" of that generation is obligated to follow its lead and render due respect and honor. "Provide yourself with a *rav,*" declares the Mishnah in *Chapters of the Fathers* (1:6) and Maimonides comments, "This applies even if he is not suited to be your *rav.*"

This fact alone, however, is not novel and the Gaon's secret of Simcha is not coming to tell us this. It is well known that every generation, including its respective sages and leaders, is victim to the snowballing effect of *"hitkatnut*

haDorot" - the gradual diminishment of the spiritual and intellectual stature of the generations. Rather, the novel concept that the Gaon's teachings in *Kol HaTor* are coming to reveal is that this phenomenon, especially now in the Final Generation, is following a clearly defined underlying "fractal" pattern. The hidden dysfunctionality of the leaders of the *Erev Ze'ir* in the Final Generation is not a question of individual leaders being right or wrong. There is really no one to point a finger at except ourselves. This is because the phenomenon is a *collective* one that involves the soul of the Jewish people as a whole. The powerful *Zeitgeist* of the *ben David* aspect of the greater mission of Mashiach ben Yoseph could have and should have manifested itself collectively as a true "religious revival". It failed to materialize, however, and we must now suffer the "collective punishment" together. Ironically, as each group points the blame at the other there actually appears to be a "consensus" among the leaders themselves that the collective leadership is, in fact, collectively leading the flock astray. The generation only collects what it earns.

The principle of collective generational blindness, as deplorable as it appears, is not new. There is a peculiar reference in the Talmud that can easily be glossed over.[87] At the end of a discussion concerning the method of legally acquiring a flock of sheep, a parable is given that states that when a shepherd becomes angry with his flock he designates a blind animal as its leader. Rashi explains, "The shepherd gorges out the eyes of the lead ram who then stumbles and falls into ravines and the flock follows after him. Similarly, when the Omnipresent punishes the enemies of Israel [a euphemism that refers to the Jewish people themselves] He appoints over them leaders that are not fitting."

Now watch two identical mirror images of the two parallel heels of disbelief - the Greater Disbelief of the *Erev Rav* and the Lesser Disbelief of the *Erev Ze'ir* - unfold before our eyes. R. Elchanan Wasserman, the great Torah sage and disciple of the Chafetz Chayim, wrote that this parable of the sages just quoted is a reference to "the *Erev Rav,* the leaders of the people of Israel in the Final Generation in the period of the *Ikveta DiM'shicha.*"[88] This is obvious. What other blind

leaders could the Talmud be referring to? Yet, when I once asked a well-known Jerusalem kabbalist why the Kabbalah is not seriously studied today by students of Torah, he discreetly suggested that I look up *Bava Kamma* 52a. It was obvious. According to him, what other blind leaders could the Talmud be referring to? What is the "real" answer? Is it the *Erev Rav* or the *Erev Ze'ir*? We have seen, however, that according to the Gaon, the answer, *by its very definition*, cannot be obvious. This is because the entire matter from beginning to end is an esoteric paradox that is rooted in the most awesome secrets of creation.

We quoted earlier from R. Menachem Mendel of Shklov:

> There were secrets that the Gaon would not reveal to any of his disciples. The secret of [the two Jewish heretics] Sasson and Simcha" (Succah 48b), was one of these. Concerning this passage we heard from his holy mouth that one of the earlier masters (*gedolay haRishonim)* fasted numerous fasts in order to be worthy of having the secret of this passage revealed to him from above. His request was not granted. Our holy Rabbi, his soul be in Eden, confided that the secret of Sasson and Simcha had been revealed to him and that if he had been created only in order to grasp this matter, it would have been sufficient for him...

His disciple, R. Yitzchak Izik Chaver, in turn wrote:

> Certainly, we have no conception whatsoever, even one part in a million, as to what was revealed to the Gaon. Still... a deep secret is alluded to here...

And R. Hillel wrote:

> The essence of Sasson is Mashiach ben Yoseph. As our master explained, it is concerning him that the verse states, "God's redeemed shall return." This is the essential intention of the Talmud concerning the matter of Sasson and Simcha. Our master merited to comprehend the meaning of this passage in its entirety. He told us that if he had been created only in order to grasp this passage it would have been sufficient.

The consequences of the Gaon's secret of Sasson and Simcha is that there are no longer any exits for anyone to escape the painful soul-searching and confrontation with the collective question as to just who we are as a generation and how we function collectively together in the *Ikveta DiM'shicha.* The Sasson/Simcha symmetry is the tragic split of Supernal Knowledge into Jewish secularism vs. Jewish religion with each claiming "I am better than you," "No, I am better than you." Yet, Sasson and Simcha are an eternal interdependent polarity in the makeup of the collective heart and soul of *Am Israel.* The split must exist. If we have the merit, both of their inner dynamics will reveal themselves as a breathtaking "dual-unity." If we are lacking the merit, both of the Twin Messiahs must split apart and together descend into their respective *klipot.* Their inner dynamics will then become entangled in a tragic drama, with each one polarizing the other and, ironically, strengthening the other's *klipah.*

Furthermore, following the Kabbalah's underlying laws of symmetry, the two halves of the messianic light will split apart into their respective polarities. In direct ratio to each other, two opposing aspects of the *Trein M'shechin* will now appear within the secular camp and two will appear within the religious community. To develop this principle adequately with all the necessary examples requires another book. One major example of this sub-split will have to suffice in the meantime. This is the 200 year old controversy between the *Mitnagdim* and the *Hasidim.* As pointed out in the Introduction, the Gaon's pivotal role in this bitter episode cannot be understood within a social, religious or even mystical context alone. Rather, the conflict is a *messianic* confrontation of the Two Messiahs themselves playing out a hidden agenda that involves the final processes of redemption. Likewise, even today the divisions within the religious movements and their political parties are reflecting a cosmic scenario of sub-divisions within the collective soul of the *Trein M'shechin.* The two branches of religion itself - *Etz Yoseph* and *Etz Yehudah* (David) - have themselves split apart and gone underground, only now to form an ever extending yet unconscious network of messianic conspiracy.[89]

Whether or not there exist at this stage any large scale solutions as to how to reunite the hidden truths of the *Trein M'shechin* and their split-offs is a question that is dealt with in Section 1. However, even as the "Back-up Messiah" shifts into gear and the dramas and sub-plots continue to play themselves out, three changes in one's personal perception are possible. First, the realization that what is occurring is no longer a question of individual persons or isolated events. Rather, the events that are unfolding are essentially of a collective nature. Every part - even if one believes it to be an opposing force - is a vital component in the whole, and the whole is greater than the sum of the individual parts, i.e., a higher and more encompassing consciousness. Second, the realization that all of these events, whether secular or religious, on the side of holiness or inverted into the *klipah,* are all following specific patterns. These patterns have clear symmetries that uncannily conform to the principles of the Kabbalah. The knowledge of these symmetries is now accessible. Third, the realization that there is, in fact, a Jewish messianic conspiracy taking place and that one can choose to become a conscious participant in its development. The least one can do is to hearken to the "Call of the Turtledove" and learn to recognize the collective personality of the *Trein M'shechin* in the present generation. *Kol HaTor,* along with the proper foundations in Talmud, *halachah* and Kabbalah, can serve as a manual for attaining this perception and becoming a participant in the Torah's underground messianic movement.

Two parallel movements of redemption are conspiring to emerge in the Messianic Era. Just as Sasson's inner truth of science and technology will be reclaimed and revealed via *Mashiach ben Yoseph,* so will the inner truth of Simcha's religion and the *secrets* of the Kabbalah be redeemed and revealed via Mashiach ben David. This is what R. Hillel explained above:

> "God's redeemed (plural) will return" implies this two-fold process: "They will return to Zion" in body [i.e. the secular body of Israel], and "they will come singing to Zion" in spirit [i.e. the religious spirit of Israel]. They will then [both] return in *teshuvah*/repentance. This is implied in the

> continuation of the verse, "They shall o
> Simcha."

Likewise, the Gaon himself stated above:

> In the future, a *succah*/canopy will be ma
> of the Leviathan. This is the secret of th
> skin [of the *klipot* of Sasson and Simcha] that is mentioned here. This will signal the advent of *The Time of Our Simcha.* This is the meaning of the verse, *"You will draw waters with Sasson from the Wellsprings of Salvation."*

We have resolved the question raised in the beginning of this chapter as to the meaning of the puzzling quote from *Sha'ar Be'er Sheva* concerning the *Kietz HaP'laot* - the "Wondrous and Hidden End". We have also revealed the identities of two important Torah archetypes - Sasson and Simcha - both of whom play leading roles in this wondrous, yet hidden process. What remains now is to reveal one more identity, although remaining the most hidden of all, playing the lead role. Who is this...

Fractal 10:
Metatron – The Real Conspiracy

One celestial creature
with its name "Israel"
engraved on its forehead,
standing in the center of the universe?

From the context it is clear that, whoever or whatever this entity is, it has been directing and is single handedly continuing to direct the entire explosion and acceleration of both spiritual and secular knowledge. But, just what is Israel's connection with the power of this awesome angelic creature and why is it standing in the "center of the universe"?

If the reader will recall above in Chapter 1 it was explained that Mashiach ben Yoseph functions on three major levels:

1) Mashiach ben Yoseph is any individual who is involved in the specific activities of Mashiach ben Yoseph, i.e.,

returning to the Land of Israel (including its expansion and rebuilding), learning and dissemination of the Kabbalah (preparing the world for the New Torah explained in Chapter and 3), utilization of specific scientific and technological knowledge. Such an individual's mission in life then becomes as a "cell" in the larger body of Mashiach ben Yoseph.

2) Mashiach ben Yoseph is an actual individual who exists in every generation. This is the secret of the verse, *"The righteous/tzadik is the foundation channel (yesod) of the world."* How, where and in what role and personality will he manifest, is dependent upon a multitude of factors. His ability, however, to evolve from a potential to a totally actualized Mashiach ben Yoseph depends upon the collective merit of the world and especially of the Nation of Israel.

3) Mashiach ben Yoseph is a meta-archetype, i.e., an all-encompassing collective consciousness which networks and directs a vast matrix of smaller and distinct yet interdependent processes. A meta-archetype in Torah literature is known as an archangel. In this case it is the super archangel known throughout the Talmud, Midrash, Zohar and the Kabbalah School of the Gaon as *Metatron.*

The celestial creature in question here is none other than Metatron, the very soul and collective mind of Mashiach ben Yoseph and the guiding light for the stimulation of all human knowledge. In the Gaon's Secret Doctrine of Kabbalah and Science, this is far from being a new development. Metatron is explicitly mentioned by name some ten times throughout *Kol HaTor.*[90] Referred to by its many other names and aspects, Metatron appears dozens of times from the beginning to the end of the work. And this is not only the case in *Kol HaTor.* The name Metatron appears regularly in kabbalistic and Hasidic literature and throughout the Kabbalah writings of the Gaon and his school of thought.[91] In paragraph #15 of *Sha'ar Be'er Sheva,* R. Hillel revealed how Yoseph the *Tzadik* was initiated into the secret soul of science:

> [Yoseph attained these levels] in the following manner: The night before Yoseph's release from prison he was taught... the Seven Wisdoms by the Archangel Metatron.

Mashiach ben Yoseph is a difficult and challenging constellation of principles and particulars. Now, this force known as Metatron challenges us even further. Yet, the two are really one and the same, only that Metatron is the deepest essence of the entire collective of *Mashiach ben Yoseph.* In fact, together with *Mashiach ben Yoseph,* the *Trein M'shechin*, Sasson and Simcha, the sacred Serpent and Leviathan, the concept of Metatron is the very backbone of the Gaon's cosmology of creation and his understanding of the purpose of the Jewish people. If we are to believe in the Gaon's mission and accept his system of thought, we must get used to a new mode of metatronic consciousness; thinking and seeing everything in terms of Metatron because Metatron is the essential core of the Torah and the root of the existence of the Jewish People.

In the Talmud[92] Metatron is also known as the Prince (or Minister or Genius) of the Universe who oversees and directs the revelation and discovery of human knowledge from the very beginning of time until the end. The name "Israel" is engraved upon its forehead because the essence of Metatron, who is just the higher soul of *Mashiach ben Yoseph, is* the collective consciousness of the Community of Israel. In fact, in the Zohar and in the writings of the Gaon, "Israel the Younger" is another name for Metatron.[93] He stands vertically in the *center* of the universe extending from the top to the bottom because it is the collective *Tzadik, Yesod Olam* - the Divine Channel and "Central Column" - through which all Wisdom - the Gates of Wisdom above and the Wellsprings of Wisdom below - flows to the world.

To be sure, many questions regarding Metatron remain. To do this unfathomable subject proper justice will require an additional volume.[94] One principle, however, should be kept in mind: Metatron is more of a formula than an entity. In the Kabbalah, the Hebrew letters that form the term Metatron are used as an equation that is applied in general on three very different levels. The exact ratio,

however, is always retained. These levels are 1) personal, 2) generational, and 3) millennial. Metatron is the channel that they all share in common. It is the Central Column that stretches through them, quite literally, like the thread of the spinal column *(chut hashidra)*, the backbone of creation.

1) The level of the individual functions according to the principle, *"The righteous tzadik is the yesod/foundation channel of the world."* The spinal column, with all of its neural processes and inner powers, is a personal vehicle for the manifestation and mission of Metatron within one's own body, of reclamation, elevation and transformation. According to the Gaon's system of *kavanot* - directed higher-dimensional meditations - herein lies the secret of the four sets of "bendings and raisings" that serve literally as the backbone for the *shemonah esrey* - the silent standing prayer performed three times daily. This system is also applied in the performance of all *mitzvot,* blessings and study.

2) The level of the generation also functions according to the principle, *"The righteous tzadik is the yesod/foundation channel of the world."* As known in the Kabbalah of the Gaon, each and every generation in its entirety is one human-like structure (*shiur komah*). Every individual is part of this larger organic unity with some functioning as the feet, some as the legs, the arms, the eyes, the internal organs, etc. Connecting heaven and earth - the higher and lower parts of the generational body - the *tzadik* is the backbone of humanity. The *tzadik* or *tzadikim* of any generation, with their ability to make spiritual connections, are a collective vehicle for the manifestation and group mission of Metatron within one's generation, of collective reclamation, elevation and transformation.

3) The level of millennial time also functions according to the principle, *"The righteous tzadik is the yesod/foundation channel of the world."* As explained in the Introduction it is axiomatic in the Gaon's system that all time and the unfolding of historical events is one self-contained and self-referential unit which, as the Talmud states,

exists in its present mode for 6,000 (three-dimensional, "Flatland") years. Metatron is the backbone of the time-line of chronology, and its mission on this level, is the reclamation, elevation and transformation of the events of history itself - from the fall of Adam until the end of the 6th "day" of creation. It must be remembered, however, that the Gaon's description of time is unified into one continuum with space. In other words, time and space are two aspects of a higher reality. Therefore, the 6,000 units of time are also 6,000 spatial coordinates that constitute one divine structure. This structure, which is known in the Kabbalah as *Adam Kadmon* – higher-dimensional Primeval Man/Woman - is only the "backside" or the inverted form of the true face of space-time which has been in a deep state of exile (see reference above to evolution and geological time). The Gaon's mission was to initiate the redemption of historical time and space by stimulating the "nerve endings" at the base of the central column of historical time - the millennial Metatron, "*the foundation channel of the world.*" For the Gaon the confluence of the two branches of Supernal Wisdom - Kabbalah and Science - was to be one of the major sources of Metatron's accelerated awakening.

The soul of Israel is central on the map of creation and the Jews are, in fact, behind a *divine* plan to take over, not only *this* world, but the entire universe of interdimensional spacetime! This is a far cry, however, from the perennial viral anti-Semitic dogma of a global "Jewish conspiracy". Rather, it is a conspiracy of the messianic Light of Kabbalah and Science. This phenomenon is a universal "Overmind" that has been animating and networking all communication, all civilization and all history. Mashiach ben Yoseph may appear "dead" on the outside but the Overmind of Mashiach ben Yoseph - Metatron - is very much alive, wide awake and working in the secular and the religious communities as well as throughout the global infrastructure. In the context of the millennial Metatron, Mashiach ben Yoseph is the ultimate *meta*-system, animating, directing, redeeming and programming the very secrets of creation being revealed through secular discovery and religious

scholarship. The Nation of Israel, which is collectively known as Yoseph,[95] has been master-minding a world wide messianic confluence of techno-spirituality, stimulation and redemption, elevation and transformation, all towards a new synthesis and revelation of the Gaon's vision of the New Torah of the future.

The quote above continues:

> The words, "*Who is like Your people Israel, one nation in the world?*" (II Samuel 7:23) will then shine forth in brilliant colors. And the verses, "*All the nations of the world will see that you are called by the name of God and they will be in awe of you*" (Deuteronomy 28:10), and "*[God] will grant you ascendance above all the nations that He has made, for praise, fame and beauty*" (*ibid.* 26:19), will be fulfilled.

The future vision of the messianic reunion of Higher Wisdom and lower wisdom forms the underlying theory of the Gaon's Doctrine of Torah and Science even now in the Messianic Era of Mashiach ben Yoseph. It is a *meta*-system of Supernal Knowledge that is aesthetically breathtaking in its universal beauty, as well as logically compelling in the solutions it offers to the many questions dealing with the overwhelming history and mission of the Community of Israel. Yet, the Gaon's vision is also challenging in the personal reevaluation of the consequences involved for both the secularist and the religionist. What is at issue here is not simply the compatibility of science with religion or secular knowledge with spiritual truth. Rather, the Gaon's messianic vision of redemption demands a deep reevaluation of what we thought was simply physical and secular, on the one hand, or purely religious and holy, on the other. The Gaon's doctrine forces a paradigm shift in thought, i.e., it is not simply a matter of understanding a few new pieces of information. Rather one's entire *Weltanschauung* must shift altogether at once. This is a process of changing not so much what we are looking at, but from *where* we are looking.

Viewed from the inner perception of Metatron, essentially nothing remains the same. Science is no longer simply science and religion is no longer simply religion. Scientific methodology and experimentation remains

steadfast as do the sanctity of Talmudic methodology and the eternity of the multi-dimensional nature of *halachah*. The Gaon's vision of the Supernal Torah is not this or that, but more than both - futuristic evolution united with the most ancient of all visions. If we are to believe the oral tradition that R. Hillel received from his master then this is precisely what we should expect from "the Light of Mashiach ben Yoseph. Sent from heaven to reveal the formulas of the Torah on a level for which permission had never been granted to his predecessors", he is preparing the "Final Generation" to usher in the last stages in the great drama of creation.

Furthermore, without the vehicles of the redeemed Seven Sciences of the natural order that are now being revealed at a staggering rate - the "new physics", the "new biology," the "new chemistry, the "new brain sciences," etc. - we will not be able to tolerate the Inner Light of the New Torah that will be revealed when the *Trein M'shechin* will be reunited. A body without a soul is dead and all the knowledge of the sciences - the "skin" of the universe - cannot produce any source of light whatsoever. Yet, without that body the soul cannot be experienced.

"Od Yoseph Chai" - the destiny of Mashiach ben Yoseph in all of its forms lives on. Nothing can stop the hidden work of the Twin Messiahs, the evolution of the *techno*-serpent, the rebirth of Leviathan's Universal Consciousness, or the existential redemptive power of Metatron. Nothing can dam up the waters from the Wellsprings of Salvation - not its Wisdom from Above - the Kabbalah - nor its wisdom from below - the sciences. It will come in its destined time, but as the Gaon emphasized in the strongest possible terms, the Nation of Israel, the central source of the "arousal from below," has the power to hasten the end time, as it is written, "I, God, will hasten it in its time." Mashiach ben Yoseph is a process of global redemption initiated and accelerated through human effort and spiritual stimulation.

It is clear, according to the Gaon, that a critical role in the mission of Mashiach ben Yoseph is fulfilled by the upholders of the Torah in each generation familiarizing

themselves with the Seven Wisdoms in order to redeem the fallen concepts now being revealed through scientific wisdom and technology. (In the Final Generation this also applies to Torah-based non-Jews and Noahides). Only when science is studied and used to decode the Kabbalah, and the Kabbalah is used to redeem the knowledge of science, can we accelerate the revelation of the messianic Light of Knowledge and ignite Jerusalem's great wall of radiant fire out of which flows the Waters of Salvation.

The Gaon, as quoted above, spoke clearly:

> We must be well versed in the secrets of our Torah that derive from the Supernal Wisdom. And we must be equally versed in the secret depths of the laws of nature which derive from the wisdom of the Torah. These [two extremities] are interdependent... There is no greater way to sanctify God's Name and save the honor of Israel in the eyes of the nations than to achieve this great end. This is true to an even greater extent now that we are approaching the most opportune time for this vision of the *Zohar* [to unfold], i.e., from 5600 (1840) onwards. Why should we abandon this great repository of the wisdom of our holy Torah, or any part of it, to others, when it will only result in profaning the Name of Heaven, and increase the humiliation of the Torah?
>
> Our master said these things and spoke at even greater length with such powerful fervor that it is impossible to describe in words or in writing. He expressed his happiness and his recognition for those of his students who had, with God's help, expended every effort to fulfill this great mission for the sanctification of the Name of Heaven and the elevation of the name of Israel.

May it be God's Will that we all merit to dwell in the future *succah* made from the skin of Leviathan and draw our waters from the Wells of Salvation.

[1] *Sha'ar Be'er Sheva*, paragraph #8

[2] *Pirkey Hechalot* 10, *Midrash Konein*, end, *Zohar Shemot* 4b. The "*Chaya* ("living creature") with the name Israel poised in the middle of the firmament" is also mentioned in the special liturgical poems added during the repetition of the *kedushah* for the Festival of Shavuot. As we will see below, this higher-dimensional entity is Metatron, Prince of the Presence and Minister of the Interior, as is known throughout the Kabbalah.

[3] Timothy Ferris, *The Red Limit - The Search for the Edge of the Universe,* Bantam, 1981. The contents of these three paragraphs are condensed excerpts, with slight adaptation, taken from Chapter 8 of his book.

[4] *Sefer De'ah* 2:4:21:2, p.169. See also Ramban's (Nachmanides) introduction to his commentary on the Torah (English edition, *Ramban, Commentary of the Torah,* Rabbi Dr. Charles B. Chavel, p. 12, 1971, Shilo Pub. House, N.Y.).

[5] See additional sources for the Gaon's role of Kabbalah in the final redemption process, "This [final] redemption will not occur except thorugh the study of Torah and the core of the redemption is dependent upon the study of the Kabbalah, *Even Shleimah*, 50b, 52a (and note at botton of page).

[6] *Leshem Sh'vo v'Achlamah, Chelek Biurim*, Part I, p. 21d.

[7] This echoes a number of statements of the sages, e.g., "Anyone who has not seen the Celebration of the Place of [Water] Drawing never saw [true] rejoining in his life" and "Anyone who did not see the Temple when it stood never saw a magnificent structure in his life" (Talmud *Succah* 51a, 51b).

[8] Talmud Tractate *Succah 48b.*

[9] The Vilna edition of the Talmud reads *trey miney*, literally "two heretics" or "two sectarians". The Vienna edition of the Talmud, which is the text used by R. Yitzchak Izik in his commentary (see below), reads *trey tzedukey*, "two Sadducees." He reveals that the term *tzedukey* was intentionally used here by the sages as a kabbalistic code word playing on the commonality of the three root letters that form *tzedukey* with the three root letters of *tzadik (saint), tzedek* (justice) and *tzedakah* (charity) alluding to the inner, hidden qualities of Sasson (*tzadik*), Simcha (*tzedek*) and their ultimate union (*tzedakah*). As will be evident, the "heresy" of these two archetypal personas in our generation is more appropriately translated as a "spiritual dysfunctionality" manifesting as the "backsides" of the two current polar extremes of Jewish consciousness.

[10] The "New Torah", as explained in Chapter 3, is the primordial and eternal Torah that will be stripped of its present lower-dimensional corporeality.

[11] *Even Shleimah,* 8:26 and note.

[12] *Leshem Sh'vo v'Achlamah, Sefer De'ah* 2:4:22:2, p. 177.

[13] For more about the nature of *gevurot* see the Appendix and my chapter elswhere, *The Dance of the Hasadim & Gevurot.*

[14] Introduction to the Gaon's commentary on *Pirkey Avot.*

[15] *Pitchey Shearim, Netiv Partzuf Arich*, Part 1, p. 207-209, note 32.

[16] Talmud Tractate *Megilah* 16b.

[17] Talmud Tractate *Sota* 9:16.

[18] The number of Jews involved with Christianity today is relatively minor relative to the entire Jewish population and does not present any serious theological threat to Torah Judaism as a whole which was not the case in the 2nd and 3rd centuries of the Common Era.

[19] *Tevuot Shor, Chidushey Berachot*, pg. 12. Similarly, in the year 1910 Rav Kook wrote in a letter (#332) that, "...today we no longer have, as in early days, that accursed [theological] heresy, from which those who enter do not return. Today, even the most evil opinions are based on a search for righteousness and truth... . Long before the [present period of] Redemption it was possible for the external forces (klipot) to actively foster evil beliefs. In periods closer to the Redemption, however, the external forces have no more power to foster evil faiths, but only to weaken, heaven forbid, the flame of faith in the hearts of the faint. This weakness is illusory... . The evil [in the present generation], then, is only external, for within their souls all is good and holy." See also *HaTekufa HaGedolah*, M.M. Kasher, p. 563 for additional sources of contempory rabbinic views that the heresy of the past no longer exists today.

[20] www.jinfo.org/Nobel_Prizes.html

[21] Quoted by Ben Yoseph and Robinson, *The 2001 Principle*, p. 11.

[22] Lincoln Barnett, The Universe and Dr. Einstein, p. 11, Bantam, 1979, N.Y.

[23] Nigel Calder, *Einstein's Universe*, p. 3, 2005, Penguin Books, England.

[24] Talmud, Tractate Succah 52a.

[25] See Genesis 10:1-32, Deuteronomy 32:8; Tractate *Succah* 55b; the Gaon in *Kol Eliyahu, Parashat Pinchas* #100, p. 39 (20a). That Mashiach ben Yosef together with Gog and Magog are both fundamentally archetypes is evident from the Talmud where it is stated (*Sanhedrin* 94a), "The Holy One desired to make King Hezekiah into the Mashiach and Sanchariv into Gog and Magog". Thus, these terms are also descriptive and not neccesarily proper nouns.

[26] *Kol HaTor*, Chapter 2, paragraph #4.

[27] Numerous scriptural verses repeatedly refer to an ox and donkey (*shor v'chamor*). See, for example, "If an ox or donkey falls..." (Exodus 21:33), "Do not plow with an ox and donkey together" (Deuteronomy 22:10), "The ox knows its owner, and the donkey its master's feeding trough" (Isaiah 1:3). Deeper levels of meaning emerge to these apparently common terms, however, when we pay attention to the context within which these two animals appear. Moses, for example, refers to Yoseph, as a "first-born ox" (Deuteronomy 33:17; cf. Genesis 49:6, *Targum Yonatan*, Rashi ad. loc.); Jacob calls Yissachar a "strong-boned donkey" (Genesis 49:14). This "ox and donkey" of the side of holiness parallel the same forces of the "*other side*"; Zohar 1:157a, b, 1:242a, 2:6a.

[28] *Ibid.*, Chapter 5, paragraph #4. Similar references to Mashiach ben Yoseph's fight against the forces of impurity are found in Chapter 2, paragraph #45; Chapter 3, paragraph #10.

[29] Quoting the *Zohar* (3:276b), the Ari says, "It is known that Moses suffered untold pain in order to divert the decree of Mashiach ben Yoseph's death. It is for him that we pray, 'And speedily re-establish the throne of David Your servant' [Yoseph is a throne for David in the sense that he prepares the way for his advent]." *Sha'ar HaKavanot, Tishkon* (Jerusalem edition, p. 37a); *Siddur HaRashash, Tishkon*, p. 96b.

[30] Chapter 1, paragraph #6

[31] *Zohar* 3:153b; *Sha'ar HaKavanot, ibid*; *Sha'ar HaGilgulim, Ohr HaChaim* on Numbers 23:9. See Kasher p. 467, note 28 for more sources.

[32] Indeed, the *Zohar* (3:135b) states that "death is the descent from one level to another." Cf. *Etz Chaim* 4:3, 9:2.

[33] *Kol HaTor*, Chapter 2, paragraph 39.

[34] *Kinaot HaShem Tzevaot*, section II. This work was written to reveal the groundless theology of the false messiah Shabbatai Tzvi and his followers. In order to do so the *Ramchal* had to also reveal the kernels of truth upon which Shabbatai Tzvi's antinomian philosophy was actually based, namely, the esoteric doctrine of the forced descent of the Messiah into the impure *klipot*/shells. Ultimately, the Shabbatians failed to grasp that the Messiah can never enter the realm of the *klipot* willingly, but only against his higher will. The fact that he does descend and must descend into the *klipot* in one form or another (according to the detailed structure described there by the Ramchal) is certainly true. The rejection of this fact coupled with the fact that they were attempting to usher in the messianic age long before its time demanded that the movement ended in disaster, which it did, with Shabbatai Tzvi's (forced) conversion to Islam in 1666.

[35] "The third [and most evolved] level of understanding the purpose of creation is exceedingly wondrous. It concerns the fact that the Emanater may his Name be blessed, desired to reveal His Unity in order to show that "I am the first and I am the last" (Isaiah 44:6). As a result of this revelation it will be known that every curse was really a blessing [in disguise] and all that was evil will return to it root and transformed into good. This is the secret of "I will thank You God even though You have chastised me" (Isaiah 12:1). After this follows the knowledge that all the *sefirot* [attributes that God uses to run His universe] derive from and return to the Supernal Unity of the blessed *Ain Sof*. This matter is not fully grasped in our generation [over 250 years ago!], yet, in truth, it is a fundamental belief of the Jewish faith and constitutes the true understanding of knowing God's Unity. To achieve this understanding, however, requires much diligence. One who has achieved this will penetrate all matters of the divine wisdom with great depth of understanding." Ramchal, *Pitchey Chochmah v'Da'at*, (Jer. 1971) p. 60 (30b).

[36] R. Chaim of Volozhin, the Gaon's most well-known disciple, develops this principle of the paradoxical, yet absolute unity of the entire creation in the third gate of his classic work *Nefesh HaChaim*.

[37] *Tanna D'Bei Eliyahu* 3; *VaYikra Rabba* 27:4; Gaon's commentary to *Tikuney Zohar 21*, p. 42a (bottom).

[38] *Leshem Sh'vo v'Achlamah, Sefer De'ah* 2:4:25:5, p. 220 (110b).

[39] Similarly, the *Shelah HaKodesh* (R. Isaiah Horowitz, 1560-1630) wrote: "The earth will be filled with knowledge'. The meaning of this verse is that knowledge will increase in fits and starts until the level of "Garments of Light" will be fully revealed." *Sheney Luchot HaBrit, Beit Daveed,* p. 17b.

[40] See also, e.g., Chapter Two, Sacred Serpent for the relationship between *mashiach* (358) and *nachash* (358). *Kol HaTor,* Aspect #1, also developes the principle of the inverse relationship between *Efraim* (331) [ben Yoseph] and *Armilus* (331) the arch foe of the Mashiach.

[41] *Tachat* is also the Hebrew term for "rear end". The Yiddish word *tuchus* is simply the Askenazic (East European) pronuncitation of *tachat.*

[42] A source of influence for this historical overview developed here on the relationship between Torah and Science has been the taped lectures of R. Shimon Kessin and R. Menachem Mendel Kessin of New York.

Furthermore, the principle of parallelism between the historical development of science and the revelation of the secrets of Torah is also advanced by R. Dr. Chaim Zimmerman (Torah and Reason, pp. 287-288): "It is a historical fact that in a period when knowledge is discovered in the non-Torah world, the same proportion and the same quality of knowledge is discovered in the Torah world. ....this parallelism is an empirical fact.

In the beginning of the Renaissance, when Descartes abolished all the medieval doctrines and destroyed once and for all the Aristotelian concepts of a purposive physics, new discoveries came to the world by Galileo and his contemporaries, built upon entirely new concepts. Medieval maxims and syllogisms were entirely destroyed by new mathematics. Correspondingly, new concepts in the Torah were established by the Maharal of Prague and his contemporaries, the Ari Hakadosh and the Mekubalim [kabbalists]."

According to the sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *hashgachah* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha'agat Aryeh.* In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik [the Brisker Rav] and R. Abraham of Sochotchov.... In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *hashgachah* has determined that these two categories of knowledge develop and progress in parallel lines." (R. Dr. Chaim Zimmerman, *Torah and Reason,* Hed Press, Jer. 1979, pp. 287, 291).

R. Yoseph ber Soloveitchik, illustrious philosopher of U.S. Orthodox

Judaism, has similarly written:

"R. Shneur Zalman of Lyady, the founder of Chabad Hasidism, that great luminary of *halachah* and mysticism, sensed that the fundamental method of *halachah* (Jewish Law) is that act of quantification which is so integral a part of the mystery of the *Tzimtzum* (Constriction). This wondrous principle expresses itself in two parallel dimensions: in the real world, empirical reality, and in the ideal world, *halachic* constructions. The supernal will clothes itself in these two creations and becomes embodied through them in the attribute of *Gevurah* (Justice) and *Tzimtzum* (Constriction). Moreover, "God has set each one of these against the other" (Ecclesiastes 7:14), i.e., God has introduced a parallelism; for just as the quantitative reality to which our senses are exposed lends itself to quantification by cognitive man, who turns qualities into quantities, percepts into equations, so too the supernal illumination, "which may be perceived by means of the many mighty contractions, which it undergoes as the different levels of reality emanate from one another," is placed within and under the dominion of the delimited, "contracted," quantitative act. The "movement" from quality to quantity, from experience to equations, which takes place in the real, empirical world, also finds its expression in the ideal realm of *halachah* (Jewish Law).... The statement of Galileo that "the great book which ever lies before our eyes, I mean the Universe, is written in mathematical language and the characters are triangles, circles and other geometrical figures" applies as well to the *halachah*. And not for naught did the Gaon of Vilna tell the translator [R. Dr. Baruch Schick of Shklov] of Euclid's Geometry in Hebrew that, "to the degree that a man is lacking in the wisdom of mathematics he will lack one hundred-fold in the wisdom of the Torah." This statement is not just a pretty rhetorical conceit that testifies to the broad-mindedness of the Gaon but a firmly established truth of *halachic* epistemology.... The supernal will is reflected both in the mirror of reality and the mirror of the ideal *halachah* (Jewish Law), through the medium of objective, quantitative measurements. (R. Yoseph ber Soloveitchik, *Halachic Man*, JPS, 1983, pp. 56-57)

[43] Known as "Tycho's Supernova", one of about eight supernovae visible to the naked eye in historical records. It burst forth in early November 1572 and was independently discovered by many individuals.

[44] In *Pri Etz Chaim* (*Sha'ar HaAmidah* 9, s.v. *Tishkon*) R. Chaim Vital writes: "Concerning the words, 'the throne of David Your servant' [in the *Shemonah Esrei* prayer] my master [the Ari] warned us very strongly... [and said] 'that when we recite these words we must have the intention that Mashiach ben Yoseph should live and not be slain by Armilus the Wicked. This is because Mashiach ben Yoseph is called the throne [i.e., the preparatory stage] of David Your servant and this is the secret of the verse, 'You requested life from Him' (Pslams 21:5) as explained in the Zohar that in the future Mashiach ben Yoseph will be slain.' We [the disciples of the Ari] did not understand his words. Due our many transgressions, it was only with the death of our master (that occurred shortly after this) that his real intention became clear." See also *Kol HaTor*, Chapter 2, #48 of the 156 aspects, where R. Hillel writes that the Ari was an illumination of the light of Mashiach ben Yoseph.

[45] Letter of R' Avraham Simcha of Amstislav (a nephew of R. Hayim of Volozhin) in *Derech Tevunot,* 38b and *Aliyot Eliyahu*, p. 105, note 19.

[46] *Ibid.*

[47] *Orot HaKodesh* (Jerusalem, 1938), p. 565. (Translation from *Challenge - Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors, p. 137 (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978).

[48] Darwin himself was bothered by these "missing links." In his 1872 edition of The Origin of the Species (6th edition, Collier Books, N.Y. 1962, p. 307) he writes: "The distinctness of specific forms and their not being blended together by innumerable links is a very obvious difficulty..." On page 309 he states: "So that the number of intermediate and transitional links, between all living and extinct species, must have been inconceivably great. But assuredly, if this theory is true, such have lived upon the earth." More than 100 years later, the fossils have not only failed to yield the host of transitional forms demanded by evolution theory, but because nearly all extinct species and groups revealed by paleontology are quite distinct and isolated as they burst into the record, then the number of connecting links to join its diverse branches is necessarily increased. In the words of Norman Newell, past curator of historical geology at the American Museum of Natural History, puts it: "Experience shows that the gaps which separate the highest categories may never be bridged in the fossil record. Many of the discontinuities tend to be more and more emphasized with increased collecting." See Newell, N.D., The Nature of the Fossil Record, Proc. of the Amer. Phil. Soc., 103 (2), p. 276; Michael Denton, Evolution: A Theory in Crisis, Burnett Books, pp. 188-194.

[49] Technion Journal, quoted by Eliahu Zini, Rabbi of the Ohel Aharon Synagogue on the Technion campus, Haifa, Israel.

[50] See *Sha'ar HaGilgulim* p. 33a where the Ari explains that before Yoseph was released from prison he merited to asend to greatness in the aspect of Enoch who is Metatron. Also, "Yoseph learned the seventy languages that night through the root-soul of Metatron who is in charge of the seventy languages", *Sefer HaGilgulim* p. 69a. "Yoseph and Metatron are from the *Zihara Ii'laah* – the Supernal Radiance of the soul of Adam", *Sha'ar HaGilgulim* p. 45a. "That night Gabriel came and taught him the seventy languages", *Sha'ar HaGilgulim* p. 33b.

[51] Talmud *Chagigah* 14b.

[52] See *Zohar* 3:110a; *Tikuney Zohar Chadash* 102d.

[53] *Leshem Sh'vo v'Achlamah, Sefer De'ah* 2:4:22:4, p. 181 (91a, bottom). See text of *Sha'ar Be'er Sheva*, note 23.

[54] Ibid. 2:4:20:3, p. 163 (82a, bottom).

[55] See also *Brit Yitzchak*, R. Yitzchak Izik Chaver, p. 16.

[56] Secrets of the Great Pyramids, Peter Tompkins, p. 1, 1971, Harper & Row.

[57] According to tradition, Asnat was actually Dinah's daughter (Jacob's granddaughter). This explains why Yoseph was the only one of the tribes to receive a double portion in the Land of Israel. His sons with Asnat, Menassa and Ephraim, were both considered as separate tribes. In this way, Dinah received her portion in the land through her daughter. *Pirkey d'Rebbe Eliezer* Chap. 38; Yonatan ben Uziel & Rabbeinu Bachya on Genesis 41:45.

[58] All these aspects of Yoseph's apparent assimilation are alluded to in the statement of the sages, "Yoseph was swallowed up [i.e., assimilated] among the nations of the world" (Talmud Tractate Sota 36b).

[59] The paradoxical tension between the two extremities of "Mashiach ben Yoseph will be killed" and "*Od Yoseph Chai*" also solves a well known scriptural problem, 'Did or did not Jacob know that Yoseph was alive for the entire 22 years of their separation?" See *Kol HaTor*, #93 of the 156 aspects of Mashiach ben Yoseph - "Jacob refused to be comforted" (Genesis 38:35).

[60] *Sha'ar Be'er Sheva.* See aspect #110 for more on "Yoseph's Bones".

[61] Ari, *Sha'ar HaP'sukim*

[62] It must be pointed out that, although the archetypes of Sasson and Simcha are described and discussed as being Jewish, by extension this phenomenon applies equally to non-Jewish secularists and religionists. The matter is only especially acute and magnified within the polarity of the Jewish collective but the often inverse relationship of science to spirituality (and true religion) is clearly a global reality. As the saying goes, "Jews are just like everyone else only more so".

[63] This is a remaining fragment that R. Shlomo Zalman Rivlin had copied from the missing chapter 7 of *Kol HaTor.* Printed in Kasher's edition p. 451.

[64] See e.g., Ramchal beggining of commentary on Ruth in *Otzrot Ramchal* (also previously known as *Megillat Setarim*). (translated into English in ArtScroll Ruth, Overview "Drawing out the Sparks". *Brit Yitzchak* p. 9, *Likutei Torah* and *Sha'ar HaPsukim* on Job. See Kasher p. 27 for list of similar quotes from other sources.

[65] Another aspect of this cosmological law is that the act of subjugation also doubles as a type of bribe or spiritual pay-off to the external forces. See, for example, *Likutei HaGra*, page 309 and ArtScroll ibid, A Bribe for the Satan.

[66] Other sources in *Kol HaTor* are found on page 484, 475, 479, 495 and 505 in the Kasher edition. Shmuel Rivlin, son of S. Z. Rivlin, in his book Ohr Shmuel (p. 277) also brings from the tradition of *Kol HaTor* (not our present edition) that "Sasson and Simcha" refers to the Two Messiahs.

[67] It is printed at the end of *Biurei HaGra al Aggadot HaShas*, p. 146.

[68] *Even Shleimah*, p. 102 (51b) quoting the Gra from *Tikuney Zohar Chadash.*

[69] There are two time periods that the afternoon is divided into that also correspond to prayer times for the afternoon *Amidah* (*Shemoneh Esray*), known as the *Minchah* service (derived from the flour offering that accompanied each sacrifice). From a half-hour past (natural) noon until 2.5 *halachic* hours before nightfall (or sunset) is called *Minchah Gedolah*, the

Greater Minchah, i.e., because a greater part of the day is still left. *Minchah Katanah*, the "Lesser Mincha", is when there remains a less amount of daylight until nightfall. Kabbalistically, high noon is when the sun has reached its ascendancy and from here on until evening this is the time period of the constricted or judgmental aspects (*gevurot*) of God's Divinity.

[70] See, e.g., *Epoch of the Messiah*, Rabbi Elchonon Wasserman, Goldman-Otzar HaSefarim, N.Y. R. Wasserman was a disciple of the R. Yisrael Meir Kagan HaKohen, the famed "*Chafetz Chaim*".

[71] Talmud Tractate *Sota* 49b.

[72] In truth, as detailed in Volume I of the Secret Doctrine it was the "religious Zionists" of the Sages of Shklov's "Vision of Zion" movement that paved the way for Jewish immigration to Israel, especially in Jerusalem.

[73] Chapter 1, paragraph 3.

[74] *Likutey HaGra*, pp. 40 and 63.

[75] End of Chapter 5.

[76] R. Hillel's language here is quite shocking and it is difficult to believe that this is a great Torah master and kabbalist talking about other Torah masters and religious leaders of Russia and Europe of his time. This example, however, is not unique in *Kol HaTor*. In fact, this sharp criticism of aspects of the rabbinic establishment is another reason why the authenticity of *Kol HaTor* has been challenged. They maintain that it is impossible that the Gaon or even R. Hillel could have entertained such "heretical" beliefs let alone express them in writing. Such remarks, they maintain, are interpolations by the hand of a "modern Zionist" (presumably Shlomo Zalman Rivlin who helped edit and publish *Kol HaTor* in 1947). Therefore, they claim that the entire work cannot be trusted since one cannot know what is authentic and what is not. This argument, however, is groundless on three accounts. 1) Throughout the lengthy series of poems by R. Yoseph (Yosha) Rivlin (R. Hillel Rivlin's grandson and Shlomo Zalman Rivlin's father), who was a recognized Torah master and leader of the 19th century Ashkenazi community of Jerusalem, identical expressions are common. In fact, his tone was so sharp that in a number of verses the actual words were censored by his relatives so as to not provoke the religious establishment more than was already the case. 2) Throughout the speeches and articles that have survived from the disciples of the Gaon going back to R. Binyamin Rivlin and thereafter, the inner fire of their messianic fervor and open attacks on opposing rabbis and communal leaders is well documented. 3) The Gaon himself strongly denounced not only the *maskilim* on the "left" but also, when he deemed necessary, rabbinic authorities and their schools of thought on the "right." He is well known for his extremely sharp attack on the Rambam and the Rema for their praise of philosophy and their interpretation of the Kabbalah. In fact, once again, parts of the Gaon's criticism of the Rambam were actually censored from his famous commentary on the *Shulchan Aruch* by the editor either because it was too embarrassing or no one would believe that the greatest Torah sage, kabbalist and *tzadik* of his time could ever have spoken such words. The truth is that the Gaon did express such views there and elsewhere and his close disciple R. Hillel did likewise throughout *Kol HaTor*.

[77] See *Leshem Sh'vo v'Achlamah, Sefer Hakamot V'Shearim,* Introduction.

[78] The "Simcha" archetype has three subtypes. 1) The Torah scholar who rejects the messianic roles of both Kabbalah and science, 2) the Torah scholar who actually knows Kabbalah to whatever degree (he may even be a true *m'kubal*), but rejects the the idea of a messianic confluence between Kabbalah and science, and 3) the Torah scholar who is knowledgeable in a field(s) of science, but lacks serious background in the Kabbalah and consequently lacks the required ability to direct the messianic confluence. From the *Kol HaTor* perspective an "orthodox Jewish scientist" who is not also well versed in the Kabbalah is a misnomer. (As explained above in the Introduction, Hasidut, although ultilizing some of the concepts of Kabbalah, are essentially a spiritual form of therapy and therefore not to be confused with the pure science of Lurianic/Sephardic Kabbalah and the Kabbalah Schools of the Gaon of Vilna, Ramchal and others.

It is clear that according to the Gaon, the messianic utilization of the secular sciences without the sacred science of the Kabbalah is absolutely impossible. The two are inseparable. This is a crucial point in the doctrine of *Kol HaTor* for in the Gaon's system *there is no such thing as a confluence between science and religion.* Rather, there can only exist a confluence between science and rabbinical Kabbalah. The rejection of either mode of wisdom independently of each other or of the messianic confluence between the two is tantamount to a subtle form of "heresy".

It must also be pointed out that one who is not grounded in the Talmudic and *halachic* traditions can never be considered a "kabbalist" in spite of his or her knowledge of the Kabbalah or other mystical traditions. Likewise, even if one has studied Talmud and *halachah*, yet does not honor their authority, cannot be considered a "kabbalist" even if he or she is, for example, a professor of Jewish mysticism.

[79] Norman Lamm, *Torah Lishmah - Torah for Torah's Sake in the Works of Rabbi Chaim of Volozhin and His Contemporaries,* (N.Y, 1989), note p. 126.

[80] Even R. Chayim of Volozhin, whose famous Volozhin Yeshivah has set the model for the entire Lithuanian yeshivah world until today, would exempt a disciple of the Torah from mastering the kabbalistic mysteries of prayer and the recital of the Shema only for a technical reason, namely, if he was simply too scared of mistakenly crossing the theological boundaries that could lead to some form of subtle heresy. Quoting the Zohar, R. Chaym himself writes, "Not every mind can handle this [level of truth]" (*Nefesh HaChayim*, preface to Gate 4, Chapter 6).

[81] *Leshem Sh'vo v'Achlamah*, Sefer De'ah, p. 1.

[82] *Letters of the Chafetz Chaim, Examples of My Father's Ways*, #50.

[83] *Even Shleimah* 11:3, p. 100 (50b), quoted from the Gaon's commentaries on the books of the *Zohar*; *Raya Mehemna* 1:82b, *Tikuney Zohar* 64d, *Tikuney Zohar Chadash* 36c.

[84] *Even Shleimah* 11:7, note 5, p. 103 (52a), from the Gaon's commentary to *Tikuney Zohar* 42c, and *Raya Mehemna* 1:77a, 1:82b.

[85] *Kol HaTor*, Chapter 1, paragraphs #6 and #7.

[86] Ibid. paragraph #12.

[87] Tractate *Bava Kamma* 52a. "So too, when God wishes to punish His flock, he causes the appointment of unqualified leaders who make catastrophic decisions for the people" (ArtScroll Talmud, *ad loc.*, paraphrasing Rashi).

[88] *Kovetz Ma'amarim*, p. 97.

[89] Another example, as to how the paradigm of the *Trein M'shechin* can reinstate some order into otherwise confusing issues, is the following paragraph I came across. The author, a noted Orthodox scholar [now the Chief Rabbi of Great Britain], although accurately observing the facts, can only present them to the reader as an unresolved paradox. This is because the hidden source from whence these events originate – the split in the collective mind of the Mashiach himself – was not fully appreciated. He writes, "It is thus paradoxical, but it has none the less happened, that messianism has led to opposite extremes. Neturei Karta and Gush Emunim share the view that the messianic idea is central to Judaism and that the state of Israel can only be understood in relationship to it. For Neturei Karta the Messianic process has not yet begun; therefore the state is a heresy. For Gush Emunim the process has begun; therefore the state is, wittingly or otherwise, holy and the instrument of redemption. Extreme anti-nationalism and nationalism flow from the same concepts, even from the same texts." (Traditional Alternatives - Orthodoxy and the Future of the Jewish People, p. 178 by Jonathan Sacks, Principle Jew's College, London).

[90] E.g., Chapter 2, (aspect #112) "A bird of the skies will carry the sound and a winged creature will tell the matter" (Ecclesiastes 10:20), This refers to Metatron the Prince of the Countenance, as mentioned in the *Tikunei Zohar*. He is the Oversoul of Mashiach ben Yoseph. "Bird" alludes to Yoseph and they share the same numerical value, as well".

[91] Metatron is ubiquitous throughout the writings of the Gaon, e.g., *Lekutei HaGra* with the commentary of R' Yitzchak Isaac Chaver and the Gaon's lengthy commentary on *Tikuney HaZohar*. For reference to "one creature" see *Pirkei Heichalot* 10, (*Otzar Midrashim*), *Midrash Konen*, end, *Zohar* II, p. 4b: "There is one *Chayah* whose name is Israel." For a literal suggestion as to the meaning of this cryptic statement, see *The Great Era*, Rabbi M. Kasher. Within the "Additional Material", at the end of his book, p.559, he does include this one paragraph from *Sha'ar Beer Sheva*, (although deleting the whole section from the book itself, as explained above). *Zohar VaYakel* 219b, *Mishpatim* 126a.

[92] Talmud Tractate *Yevamot* 16b.

[93] Gaon's commentary to *Tikuney Zohar Chadash*, p. 34. See *Kehilat Yaakov*, s.v. "Metatron."

[94] A more definitive work on Metatron and related subjects is in preparation.

[95] *Kol HaTor*, Chapter 1, paragraph 10; Chapter 2, 152nd aspect of Mashiach ben Yoseph. This is based on *Midrash Tanchuma's* statement that, "Everything that occurred to Yoseph occurred to Zion."

Appendix

- *Tachtit HaHar* – Maps, Models, and Metaphors for New Understanding of Kabbalah for the "Final Generation"
- Template of the *Ten Sefirot*
- The Gra Mandala and Gra Montage

Appendix 1

Tachtit HaHar

Practical Application of *Sha'ar Be'er Sheva*
For New Understanding of Kabbalah in the Final Generation.

> In order to understand and grasp the wisdom of the Torah contained in the light of the upper wisdom, it is necessary to learn the Seven Sciences hidden in the lower world of nature. This is the mystery of [the verse that refers to Israel's receiving the Torah at Mt. Sinai] "...they stood on the *bottom side* of the mountain" (Exodus 19:17). Our master said that [the usage of patterns and examples found in the "bottom side" of reality] is analogous to a teacher of children who is able to explain numerous matters in the Torah [that his young pupils might not otherwise understand] by using toy models and similar devices, as well as simple diagrams.[1]

Kol HaTor is not intended to be studied only as a kabbalistic text or only as an agenda for "religious Zionism." It is also a spiritual activist's manual of how to actually implement and stimulate the graduated, but ever-accelerating phases, of messianic global redemption. The doctrine of *Kol HaTor* has, clandestinely, inspired and influenced small groups of Jews over its two hundred year history and, since its presentation to the public in 1968, influenced many more today than ever before. However, the one area of *Kol HaTor* that has received almost no attention, and certainly no systematic application, is the secret "messianic weapon" of *Tachtit HaHar* – the "Bottom Side" of reality – as detailed in *Sha'ar Be'er Sheva.*

Rabbi Hillel of Shklov is emphatic when he writes: "The level of the Inner Circles comes about... not only in thought and meditation upon mystical unifications, but also together with the integration of the rectified actions connected with them."[2] The secret of *Tachtit HaHar* requires no less activism, rigorous discipline, and continuous work than the other actions demanded from the Gaon in order to stimulate the messianic process and to accelerate global redemption.

In the world of physics there are six types of tools, dating back to the ancient Greeks, that scientists call "simple machines." All machines, no matter how large or complicated, are made up of combinations of these six simple "tools". (They are the pulley, the

wheel and axle, the lever, the inclined plane, the wedge, and the screw.) Over the last few decades, following the Gaon of Vilna's prophetic imperative in the secret of *Tachtit HaHar,* I have discovered, in the "wellsprings from below" of the new sciences, "Six Simple Kabbalistic Tools" that have utterly and completely transformed my ability and that of hundreds of students to grasp fundamentals of the Kabbalah – the inner teachings of the Torah. It appears that virtually all the "spiritual machines" of the Kabbalah, no matter how large or complicated, are made up of combinations of these six simple tools.

In this case these "tools" are the mapping, modeling, and metaphoric power supplied by these profoundly simple, yet simply profound, concepts. I have been very successful in using these six simple tools (along with other modern maps and state of the art models) for effective teaching aids. This is what the Gaon intended when he referred to, "...using toy models and similar devices, as well as simple diagrams." This is in order to interface the Kabbalah with the Talmud, the *sod*/secret level with the *pshat*/plain meaning of Scripture and the messianic future with the Torah's ancient and eternal truth.

It is important to emphasize that when the school of the Gaon's Kabbalah is referred to, this is not only the classical Kabbalah of the *Zohar* and the Ari (Lurianic Kabbalah), etc. For the Gaon, the tools of *Tachtit HaHar* also must be applied to include the last unexplored frontier of the secrets of Torah and creation that are hidden and camouflaged within the sixty tractates of the Talmud. This field of kabbalistic *aggadic* study, as outlined above in *Kol HaTor,* is one of the main missions of Mashiach ben Yoseph in the Final Generation. According to the Gaon, the maps, models, and metaphors being supplied by modern science and technology are absolutely indispensable to begin to comprehend these messianic "time capsules" the Talmudic sage-mystics wove and embedded together within the ocean of civil, criminal, and ritual law.

Each of these maps, models, and metaphors requires serious study, first in the secular context in which they are found and then as the vessel or lens to hold and perceive the particular light of the kabbalistic concept. (Separate essays, explaining these models and their Torah applications, can be found at the website: cityofluz.com) Occasionally, I have seen specific metaphors culled from "the wellsprings of wisdom from below" used in teaching about themes within the Kabbalah. However, it appears that many students and readers do not really have a full appreciation of the details of the "toy models", and thus the depth of the Torah reality is far from being understood and grasped. In other cases, the teacher,

himself or herself, may not yet fully grasp the "light" of the matter, only because the vessel has not been sufficiently explored and grasped.

The following is only a prospectus of six possible examples from a myriad of messianic tools from the "Underside of Mt. Sinai". These simple tools enable the Torah scholar, as well as the novice, an amazingly deep grasp of some of the most profound and subtle secrets of the Torah, preparing us for the Gaon of Vilna's description of the "New Torah" beginning to be revealed in our generation, the Final Generation (discussed above in Chapter 3).

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After thousands of years of travel, humanity has reached the final shore — the Edge of Time. Across this great ocean lies a new territory of consciousness, the Messianic Era of Mashiach ben David, and beyond. Yet, even now, as we stand upon this seashore of earthly time, there are strange and mind-boggling objects being washed ashore from the other side of our present reality.

Although, to the casual bystander, these devices may appear only as intellectual novelties or devices to make our lives easier or more exciting, the Gaon of Vilna is telling us that they are also secret weapons of an inner technology. These "spiritual toys" of inner technology are merely simple vessels, but the light of the secret wisdom of the Torah they can reveal and enable us to see, is inestimable. Let us now bend down, reach into the sand, and redeem a few small items that have, embedded within them, the fallen fractal sparks (*nitzotzot*) of divinity, in order to better prepare ourselves to actively usher in and complete the Messianic Era of Mashiach ben Yoseph.

1. Flatland and Dimensionality. The greatest difficulty in wrapping one's mind around the texture of the Kabbalah in general and biblical events, such as the Garden of Eden in particular, is a total unfamiliarity with the concept of dimensionality. Truly, the entire Torah world-view subsumes that there is a fourth direction ("dimension"), aside from length, width, and depth of everyday common senses by which all reality is apparently governed. This is the significance of the Tetragrammaton — the four digit alphanumeric Name, or sacred Formula, of God. All the sage-mystics throughout Jewish history knew through direct experience — prophecy, *ruach hakodesh*, revelation, meditation, prayer, etc. — that our immediate three-dimensional space-time reality is embedded in a four-directional fabric of a "higher" and more
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encompassing dimension. It is not for naught that the rabbis of the Talmud, Midrash and Kabbalah refer to our limited linear world as *Olam HaShafel,* which literally translates as "Flat Land."

Over a hundred years ago a small book was written by the mathematician and Shakespearean scholar, Edwin A. Abbot, called *Flatland - a Romance of Many Dimensions.* This model is a profoundly simple, yet simply profound introduction into learning how to perceive and experience the higher (and lower) dimensionality of mathematicians and thus, the four-dimensional view of the sages of the Kabbalah and Talmud. (A synopsis of *Flatland* and its application is found in Volume II, Chapter 2.)

2. Split-Brain and Polarized Reality. Only in the last several decades has the science of neurosurgery revealed that we have not one, but two brains within us, each with its own mode of perception or "information processing." The concept, for example, of "right brain" holistic "seeing" versus "left-brain" linear thinking, has become ubiquitous in our generation, allowing for new insights into the phenomenon of knowledge itself. Yet, "right brain" (*chochmah*/wisdom) and "left brain" (*binah*/analysis) are inseparable from the nomenclature of the Kabbalah and the cosmology of the Gaon. The *Sefirot* of *Chochmah* and *Binah* are a guiding principle of hidden symmetries found throughout the Torah. The Torah declares, "God made man in His Own image" (Genesis 1:27). We have two distinct brains *precisely* because the Divine Mind operates through two modes of divinity. The split-brain model enables us to grasp the phenomena of self-replicating polarities that the Torah is built upon, e.g., the two Torahs - Written and Oral, the "Jewish mind" and the "Greek mind" (a *"Yiddisheh kop" and a "goyisheh kop"),* "This World" and the "Next World", the two Leviathans, the Twin Messiahs, and an endless host of other dual structures and relationships.

3. Quantum Logic and the Rabbinic Mind. This is a conceptual tool from the "New Physics" that is used to "see" into the quantum layer of physical reality. In this sub-atomic realm, "matter" behaves in a bizarre and counter-intuitive manner. Nothing is a simple "this" or "that." In order to quantify anything one must employ a coherent superposition. A "superposition" is one thing or more superimposed upon another. For example, in photography, a double exposure is the superposition of one image positioned onto another. What one now has is a mixture of two things, but those can still be broken down into its separate components. A coherent superposition, however, is not simply a composite of one thing superimposed upon another. It is a separate thing-in-itself. In fact, a coherent superposition is as distinct from its components as its

components are from each other.

Pure experience is never restricted to merely two possibilities. Our analytical conceptualization of an event is either "this" or "that." This perception is brought about by assuming that experience is bound by the same rules as symbols. In order to understand the rabbinic *chidush* — a novel Torah or kabbalistic understanding — one must utilize a conceptual tool from modern physics and quantum mechanics that will enable the aspirant to begin to grasp, among endless examples, the secret of *machloket* – the classic rabbinical "dispute." With the conscious application of Quantum Logic it becomes joyfully shocking that, in truth, the rabbis are never actually arguing with each other. Instead, they are dancing with each other to consciously produce more than "a this" or "a that," and more than both![3] (An application of a coherent superposition is found above in Chapter 1, Fractal 8.)

4. The Möbius Strip and "Singular Duality". The Möbius strip was introduced by the German mathematician and astronomer Augustus Ferdinand Möbius (1790-1868). He described his remarkable paper surface as a strip, which has no "other side." Astrophysicists and cosmologists (who both deal with the origin and structure of the universe as a whole) make use of this unusual topological surface when trying to understand the possible "shape" of our physical cosmos. According to one model, the universe, like the Möbius strip, curves back on itself, and thus has no outside, and having no outside, neither does it have an inside, or, one can say that its inside *is* its outside — the physical universe as non-dual.

Kabbalah, like the sciences, has many diverging branches of study. One of its fields of exploration is analogous to that of cosmology. However, unlike science, which is concerned with the structure and shape of physical reality, Torah cosmology and the Kabbalah school of the Gaon are involved with mapping out the structure and "shape" of the metaphysical relationship between human experience and divine consciousness. Here, the kabbalist asks, "Which geometrical or topological surface best describes the man/God relationship?" The Möbius strip offers a simple, yet precise, model of one of the fundamental "shapes" that molds this hidden landscape. It is also a simple key to understanding the well-known rabbinic and kabbalistic statements: "The end is united with the beginning," and "[Although it appears] last in action, it is first in thought." There is an endless array of other examples and applications. (There is a reference to the Möbius model in Chapter 4.)

5. Holography and the Interconnectivity of Reality. One of the amazing technological developments to appear in the world in the last decades is the hologram. A hologram is a special type of three-dimensional optical storage system (commonly known as a "picture"). From a Torah perspective, there is, however, another quality of holography that is even more intriguing than its three-dimensional life-like appearance. If you take a true holographic photograph of a man and cut one section out of it, say, the foot, and then enlarge that section to the original size, you will get, not a large foot, but a picture of the whole man. In other words, each individual part of the holographic picture contains the whole picture in condensed form. The part (in Hebrew, the *prat*) is in the whole (the *klal*), and the whole is in each part — a type of unity-in-diversity and diversity-in-unity. In other words, every part has access to the whole. With this awareness, the holographic model can help us understand an axiom in the Kabbalah known as *Hitkallelut veHitkashrut haOlamot* — the interconnection and interpenetration of all existence. This teaching is also the basis for the well-known formula: "All of Israel is interconnected one with the other." If the holographic model is studied, and seriously and consistently applied, the hidden principles of the Kabbalah, as well as the entire Torah, will open up.

6. Fractals, Chaos and the Eternally Iterating Torah. The term fractal, just coined in the 1970's, began as a new field of mathematics and geometry, but have now evolved to interface with almost every category of modern knowledge, including the arts. The term, a cross between "fracture" and "fraction," is used to describe the discovery of underlying order to chaotic systems. This amazing new field is known as chaos theory. Chaos is a shorthand term for a movement that has quickly been reshaping the landscape of many diverging fields within the scientific community. Although it is still filtering down into the public mainstream like the terms (if not some of the concepts) of relativity and quantum mechanics, chaos theory, has already been claimed as the third great revolution of the 20th-century in physical science. A leader in quantum physics and modern cosmology has stated: "No one will be considered scientifically literate tomorrow who is not familiar with fractals."[4]

Where chaos begins, classical science ends. It is a new science that spells out, mathematically, philosophically, and graphically, the universal design of how nature functions and flows, rises and falls. It has brought together not only mathematicians, physicists, biologists, and chemists, but also physiologists, ecologists, economists, and meteorologists. It affects our local weather. Chaos conferences and chaos journals are far and near. Government programs and university campuses are afire with

chaos.

Fractals have come to represent a way of describing, calculating, and thinking about forms that are fragmented and irregular (like life itself!). The fractal approach embraces the whole structure — in terms of the branching that produces it — and behaves consistently from large scale to small scale. A fractal curve refers to an underlying organizing principle embedded within the monstrous complexities and apparently disconnected fragments. Reality, on all levels, displays a regular irregularity! Here, "fractal" means self-similar. Self-similarity is symmetry across scale. Every *fracture* of the shape replicates a *fraction* of itself on a smaller or larger scale, continuing infinitely. A fractaled view of reality is an infinite recursion of pattern within pattern. Fractal geometry provides a set of tools to navigate the new scientific world of "order within chaos."

Chaos, belying its name, is about order. It is about the sublime order underlying the complexity of apparent disorder. Its major tool is the special techniques of computer graphics that are able to translate otherwise abstract, mathematical descriptions into pictures of utterly fantastic and delicate structures. These forms, which previous to computerization were barely conceivable to even a few mathematical visionaries, comprise a new family of shapes. Technology is now painting, in infinite detail and color, what the mind can no longer imagine. Even hard core mathematicians and scientists cannot but experience an epiphany, inducing a logical leap of faith into another dimension. Seeing is believing, as a vision of testimonial faith appears on the computer screen. A new geometry, long hidden in the nature of things, has reared it strange head.[5]

Yet, it is this "strange" new science that holds the maps, models, and metaphors to some of the most bewildering and abstruse traditions of the Talmudic and Kabbalah sage-mystics. Fractals offer a huge arsenal of power tools to get a serious handle on core teachings of the *Zohar* and Lurianic Kabbalah, such as the Primordial Worlds of the *Tohu* (referring to the secret of the second verse of Genesis: "And the earth was *tohu*/chaos"), the Divine Personas (*partzufim*), and the ubiquitous "*nitzotzot*" – fractal chips or "sparks" of collapsed divinity that are embedded in our present reality.

The entire structure of the Torah, the universe, and the mission of the Jewish Nation, is dependent upon these kabbalistic teachings that are conceptually based upon a "fractaled" picture of existence. There is no question that from the perspective of the

Gaon of Vilna, the conscious language of fractals is being revealed in our generation as one of the 999 phases of the messianic process. This is to enable many diverse individuals, as well as seasoned Torah scholars, to grasp relatively quickly, yet firmly and deeply, these most ancient truths to prepare for a complete future paradigm shift in global transformation – *and the future is now.*

Additionally, learning to see, think, and envision *fractally* is the key to integrate other ostensibly strange beliefs in the Gaon's Secret Doctrine that are reiterated through out *Kol HaTor.* These include his absolute adherence to *gilgul* (the doctrine of transmigration of soul fractals) and its everyday application, together with his extensive usage of *gematria,* to calculate and plot the inner geography of the soul's journey and purpose. Fractal theory reveals that the Gaon's usage of *gematria* is not a "numbers game," and his usage of *gilgul* is not about individual "people" reincarnating. Rather it is about recurring cosmic geometric fractal patterns embedded within Torah and the universe. In fact, for the Gaon, *gematria, gilgul,* and Mashiach ben Yoseph are the fundamental bedrock of a fractaled universe.

(As a small application of fractal thinking, the subheadings throughout Volume II have been titled, Fractal 1, Fractal 2, etc. Part of the idea here is that, although each section stands on its own, each one is interdependent on all the other subheadings, and in fact, each subject matter is an iterating replication ("fractured fraction") of all the others, each one with its unique nuances. All these patterns originate from one eternal formula — The Tetragrammaton
Y-H-V-H.)

~ *Hasadim* and *Gevurot* ~

There is one more mechanism that, although not coming from the science and technology vessels of *Tachtit HaHar,* it is absolutely indispensable to understand and integrate the doctrine of *Kol HaTor* and the Kabbalah of the Gaon. This teaching, from the "Front Side" or "Face" of Mt. Sinai, is the pivotal axiom of an entire Torah-based cosmology. In this case, this ancient Torah tool is coming directly from the Gaon's writings, as amplified by R. Shlomo Eliyashiv, (the great expositor of the Gaon's Kabbalah known as the *Leshem.*)

The kabbalistic principle of *Hasadim* and *Gevurot* is the key to understanding all branches of Jewish mystical thought, especially the Kabbalah School of the Gaon of Vilna, from whence I

have received this initiation. *Hasadim* and *Gevurot*, or *HuG* for short, is the inner mechanism that lies at the very center of the Kabbalah, yet its systematic analysis and conscious application is virtually unknown, even in scholarly kabbalistic circles.

This concept is, without exaggeration, the *modus operandi* to understanding the full spectrum of Judaism, rabbinic or kabbalistic, secular or religious. For want of any comparable Western terminology, the Oriental medical and philosophical concept of *yin-yang* that has entered English usage, is *apropos*. The masculine/expansive *hasadim* (*yang*) and the feminine/contracting *gevurot* (*yin*) are the two underlying forces that animate and define the entirety of creation and human intercourse. But here the comparison with *yin-yang* stops. From the perspective of the Gaon's Kabbalah, the relationship between these two aspects of divinity takes a decidedly Jewish twist. This knowledge generates a wonderful interdisciplinary approach to the different streams of Kabbalah, and it is a prerequisite to being initiated into *Kol HaTor's* secret of the Twin Messiahs. Additionally, the mechanics of *HuG* offer a meta-historical vantage point to observe the divergent denominations and rivalries — religious and political — that are endemic in Judaism today and in the world at large.[6]

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[1] *Kol HaTor*, Chapter 5, Section II, par. #6.

[2] *Kol HaTor*, Chapter 5, Section I, par. #2.

[3] Source: Gary Zukav, *The Dancing Wu-Li Masters*, 1979.

[4] John Archibald Wheeler, protégé of Niels Bohr and friend of Albert Einstein, quoted in *Introducing Fractal Geometry*, Lesmoir-Gordon, Rood, 2001.

[5] Source: James Gleick, Chaos – Making a New Science, 1987.

[6] For an overview of *HuG* see my *Introduction to Torah Cosmology and Jewish Mysticism*, Lessons 1 and 2.

Appendix 2

Template of the *Ten Sefirot*

Keter
(Crown)
Cranium

Binah
(Discernment)
left brain

Chochmah
(Wisdom)
right brain

Da'at
(Knowledge)
middle brain, spine

Gevurah
(Strength)
left arm/hand
Isaac

Chesed
(Love)
right arm/hand
Abraham

Tiferet
(Beauty)
Torso
Jacob

Hod
(Empathy)
left
kidney/gonad/leg
Aaron

Netzach
(Dominance)
right
kidney/gonad/leg
Moses

Yesod
(Channel)
reproductive organs
Yoseph

Malchut
(Kingship)
reproductive organs/
separated female
David

Appendix 3

The GRA Mandala and Montage
Explanation of the Cover Images on Volume I and II

The graphic on the covers of both Volumes I and II are intended to be instructional and thought-provoking. "A picture tells a thousand stories" — in the case of the image above this unusual picture, which is a type of "Torah mandala,"[1] reveals a thousand lights in the mystery of the Gaon of Vilna. The true image of the Gaon — public and private — is historically unique in many ways, if only because there is no single image of the Gaon of Vilna! From among all his sons, relatives, and numerous disciples, as well as from among numerous historians and biographers (both Orthodox and secular), there is no consensus at all as to who the Gaon of Vilna really was and what exactly he was doing throughout his seventy-seven years of earthly existence.

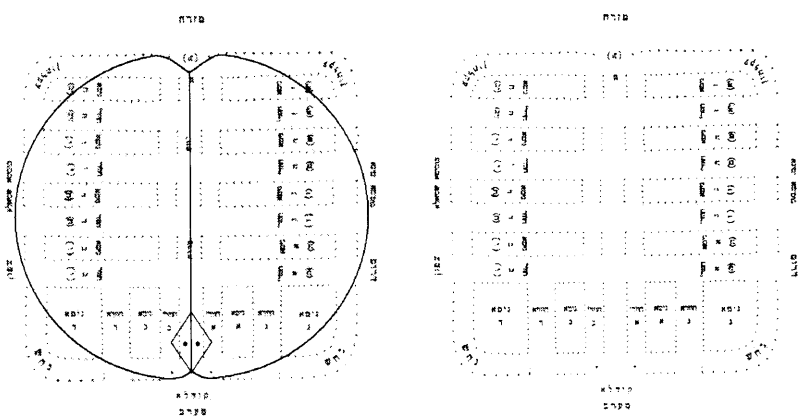
After the reader has read *The Secret Doctrine of the Gaon of Vilna,* the question is specifically: who did *he* think he was, and what did *he* believe to be his life's mission? How did *he* understand his superhuman computer-like brain, capable of processing at lightening speed, literally every single letter of the entire Written and Oral Torah, together with almost every known field of scientific and philosophical knowledge that was available to him? How did *he* understand his unexpected, inexplicable, and bizarre behavior, from his still-to-this-day unexplained battle with the Hasidic movement; his mysterious aborted trip to the Land of Israel and the enigma of his taking off even minutes of Torah study to research and author a book on trigonometry and other secular disciplines in Hebrew? The list goes on and on.

The cover photo-montage consists of six different portraits of the Gaon which were produced in the past by various artists — Jewish and non-Jewish. Emblematically, each "face" of the Gaon can reflect at least six different "facets," as perceived and envisioned by various individuals and communities over the last two hundred fifty years. There is the image of the Gaon of Vilna who is the strict legalist, ethicist and master Talmudist; the Gaon as the superlative mathematician and scientist; the Gaon as the vigilant anti-Hasidic leader; the Gaon as the master Hebrew grammarian; the Gaon as the kabbalist's kabbalist, revealing new secrets of the Torah for the Final Generation; the Gaon as the incarnation of Moses; the Gaon as the guardian warrior of ancient rabbinic tradition; and the Gaon as the harbinger of a futuristic Jerusalem, functioning as the spiritual and scientific *meta*-tropolis of global consciousness. Will the real Gaon of Vilna please stand up? Truthfully, all these are only some of the aspects and missions of Mashiach ben Yoseph.

From the perspective of *Kol HaTor,* all these images are true, and yet they are not complete for the Gaon contains all these aspects and more. The hidden whole of the Gaon is far more than the sum of his individual parts. The "more" is here represented by the computer-animated fractal in the middle. This fractal has an eerie human-like or "Adamic" form to it. This is the root-soul of the Gaon, also known as the Illumination of Mashiach ben Yoseph. Additionally, the *meta*-soul of Mashiach ben Yoseph, as well known in Kabbalah and throughout *Kol HaTor,* is the multi-spectral phenomenon known as Metatron (explained in the chapters above). This fractal image, representing higher-dimensional consciousness, reveals the Gaon of Vilna as a living manifestation in the mystery of Metatron. According to R. Hillel of Shklov, the Gaon's guiding metatronic spirit is yet alive and well within the pages of the secret doctrine of *Kol HaTor* and throughout his enormous matrix of writings.

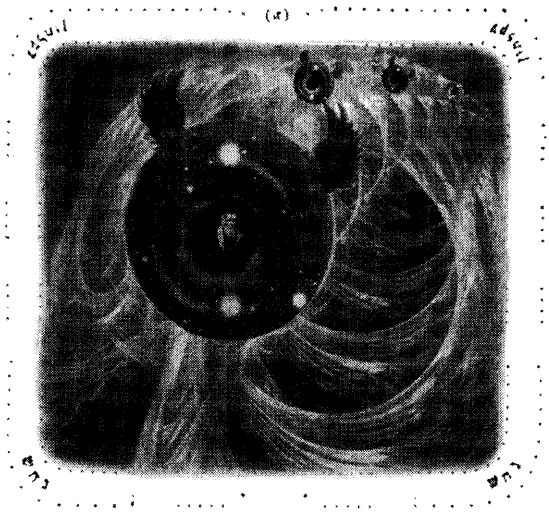
These six "faces" of the Gaon can also signify the six spiritual "phases" of the template of the six lower *Sefirot,* as they emanate and filter down the Light of the *Ain Sof.* The seventh "face/phase" of the Gaon is the *Sefirah* of *Malchut* which, as is well known in the Kabbalah, "has nothing of her own", yet reveals all the aspects that are being directed into her vortex. One light of understanding, among many that this mandala reveals, is that the Torah of the Gaon can only be understood through the providential discoveries of science and technology, symbolically embodied here within the computer generated fractal. Without the maps, models, and metaphors of the new sciences we cannot hope to grasp whom the Gaon of Vilna is, what he was really doing, and where he is still trying to take us.

The secret to understanding the *oversoul* of the Gaon is the Hebrew diagram that forms the backdrop of the GRA Mandala. The diagram below on the right was drawn by R. Shlomo Eliyashiv (the *Leshem*), the early 20th-century master kabbalist and chief expositor of the Kabbalah of the Gaon.[2] It is a graphic description of his clarification of the Gaon's commentary of a section of the *Sifra DiTzniuta* from the *Zohar*. The diagram is mapping out the cosmic "circuits" of the higher-dimensional "brain" of *Arich Anpin* or, in simple theological language, the "Godhead". This is an "aerial view" with the bottom of the diagram being the back of the head ("west"). The fundamental design is that of a central column dividing at its top into two branches that curve around to reunite at its original starting point. This is the form of the cosmic serpent that reveals itself as two serpents only to reunite as one. (The diagram below on the left is the same one as on the right only with the serpentine movement clearly indicated.



This sacred Uroboros — the motif of a serpent with its tail in its mouth — is very much the backbone of the Gaon's Kabbalah teachings (amplified above in Chapter 2, *Sacred Serpent: The Roots of Technology*). This section references the *Zohar's* graphic depiction of what is, with little question, the most unusual and intriguing shape in the entirety of Torah literature. In fact, this strange Uroboros shape is the most unique shape in the annals of comparative religion, mysticism, mythology, and Jungian psychology. This holy "Jewish" serpent, however, is virtually unique in that it is a serpent with *two* tails in its mouth! The Two-Tailed Uroboros is also "fractaling" the mystery of the two Leviathans that are actually one as explained there by the Gaon (and above in Chapter 3).

The GRA Mandala incorporates the four fundamental teachings (elaborated in the four chapters of Volume II) of the Gaon's Kabbalah — Mashiach ben Yoseph, the Sacred Serpent, Leviathan, and Metatron. These four aspects of reality — corresponding to the four alphanumeric symbols of the Tetragrammaton — are the roots and branches of *Kol HaTor.* Additionally, the Gaon wrote) that, "all that now exists and all that will exist until eternity, is all contained in the Written Torah." The small image of the *Sefer Torah* (Scroll of the Torah) situated as the crown of the GRA Mandala alludes to this truth of the Gaon – which all reality/consciousness is ultimately emanating out of the Five Books of Moses. Now, by integrating the six historical images of the Gaon into his *metatronic* oversoul, superimposed upon the Two-Tailed Leviathan swimming in the higher-dimensional ocean of the Godhead, and all of this radiating out of the higher-dimensional Torah, we can just begin to get a small glimpse of the light of the GRA, Rabbi Eliyahu, the Gaon of Vilna.



The GRA Montage

Explanation of the Cover Image of Volume II

The graphic on the cover of Volume II is, as is the cover of Volume I, intended to be instructional and thought provoking. This is a photo-montage with the semblance of an astronomical black hole surrounding a portrait of the Gaon of Vilna in the middle canopied with the wings of the two *keruvim* (cherubim) that rest

upon the Ark of the Covenant in the Holy of Holies within the great Temple of Jerusalem. This stands at the head of a computer-generated fractal that is the likeness of endless vertebrae in a cosmic spine which represents the higher-dimensional body and never-ending tail of Leviathan. All this is is superimposed upon the *Leshem's* diagram of the "Godhead", explained above.

Together with the background diagram, the GRA Montage incorporates the four fundamental teachings axiomatic to the Gaon's School of Kabbalah. These four cosmic "laws" are the four chapters of Volume II - The Josephic Messiah, Leviathan, Metatron and the Sacred Serpent. Mashiach ben Yoseph and the Twin Messiahs are represented here as the Gaon of Vilna - being a fractal spark of the Josephic Messiah continuum - and the wings of the twin *keruvim,* balancing the central column. This column is the cosmic spine and endless "tale" of Leviathan. The corridor transversing from "one end of universe to the other" is also the secret of the Sacred Serpent as well is the surrounding schematic two-tailed Uroboros. Metatron is the whole of all the parts and beyond what this – or any - picture can hold. These four aspects of reality — corresponding to the four alphanumeric symbols of the Tetragrammaton — are the roots and branches of *Kol HaTor.*

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[1] A mandala, literally meaning "disc" or "circle", is an ancient form of Oriental art that graphically portrays a schematized representation of the cosmos. Mandalas are often characterized by concentric configurations of geometric shapes, each of which contain images or aspects of divinity. In Jungian psychology the concept of the mandala was borrowed as a symbol representing the effort to reunify the self. Along with other originally Oriental terms, such as "mantra", "tantra" and "yin-yang", the term and imagery of the mandala has become part of the Western language and mind-set. Even a six-pointed "Jewish Star" — an intersection of two triangles — if contemplated for its schematic representation of the cosmos reveals itself as an ancient kabbalistic "mandala". The "GRA Mandala", as with any true mandala, has embedded within it virtually endless symbols and fractaled layers of the enigmatic soul of the Gaon of Vilna.

[2] *Hakdamot v'Sh'arim, Likutim,* p. 197

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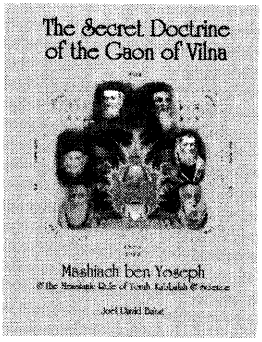
www.amazon.com

Volume I



The Secret Doctrine of the Gaon of Vilna
(276 pages)

Table of Contents

PREFACE.....1

INTRODUCTION.....9

~PART I THE LOST DOCTRINE~

CHAPTER 1 THE LIVING LEGACY OF *KOL HATOR*.....19

- The Gaon of Vilna.....21
- The History of *Kol HaTor* and the Rivlin Family.....22
- "The Call of the Turtledove is Heard in Our Land".....24
- "Zion has no one to preach for her".....27
- The Kabbalah Teachings of the Gaon of Vilna.....36
- Messianic Synthesis.....42

CHAPTER 2 THE MESSIANIC MISSION OF THE GAON OF VILNA.....57

- The Gaon of Vilna.....59
- "There Is No One Like Him".....62
- The Chamber of the Gaon.....65
- The Censored Mystic.....68

•The Revelations of Eliyahu 73
•*Gematria*, Transmigration and Divination 77
•The Messiah from the House of Yoseph 85
•Master of the Seven Sciences 89
•The Extraordinary Letter 96
•The Call of the Turtledove 98

CHAPTER 3 CONTENTS OF *KOL HATOR* 111
•Approbation 113
•Contents of *Kol HaTor's* Seven Chapters 116
•Overview of *Kol HaTor* 123

CHAPTER 4 *SHA'AR BE'ER SHEVA* 131
•A "Missing Page" from Kol HaTor 164

APPENDIX 223
•Introduction by R. Chaim Volozhin to *Sifra DiTzniuta* 225
•*Tachtit HaHar* - Maps, Models, and Metaphors 237
•Template of the *Ten Sefirot* 248
•The GRA Mandala 249

INDEX 254

Part II

[Part II of Volume I, *Mashiach ben Yoseph and the Twin Messiahs*, is critical for a full understanding of Chapters 2, 3 and 4. Therefore, it has been reprinted for the benefit of those who have not read Volume I and is included here as Chapter 1 of the present Volume II]

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